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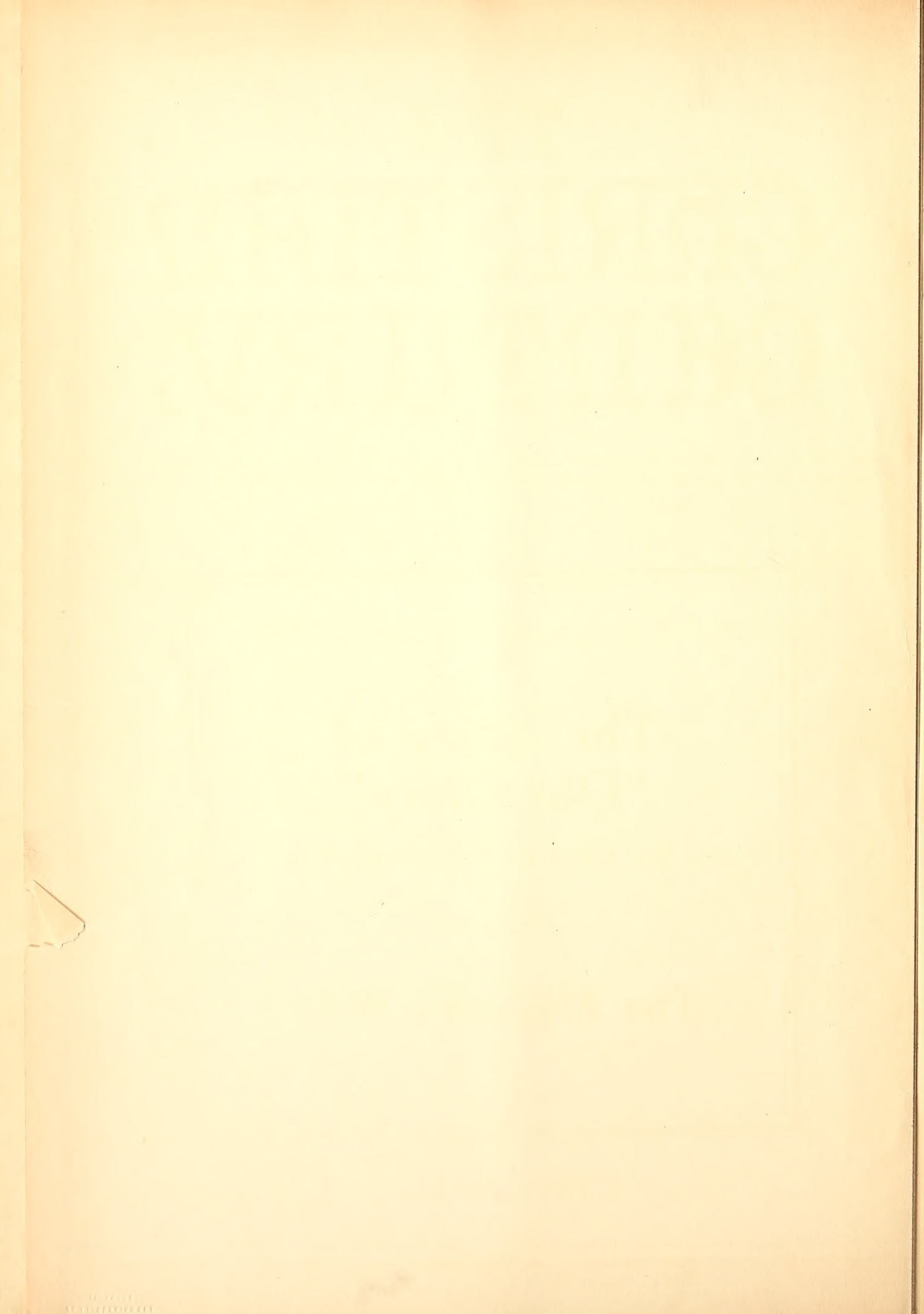
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Vol. XXXV

July 4, 1918

Number 25

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CHICAGO



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# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### God's Blast Furnace

SECTARIANISM'S little loyalties left us all cold and hard in the days before the war. A great man explained his lapse from the evangelical faith by telling of an evangelical meeting where a little sect barred all from heaven but themselves. It was too narrow and disgusting for the endurance of this large spirited man.

The war is the blast furnace of God. It has melted down our sectionalism, our provincialism, our prejudices until we are ready to fuse with any sort of good men for the kingdom of God. Only this great world situation could bring about a serious facing of the problems of denominationalism such as we now have.

These are great days for the preaching of the message of union. Where our plea has been denominationalized, such preaching is an embarrassment. It seems to weaken our cause. A church that must feel thus about a sermon on union may be sure that it has not built on the true foundation. While our old loyalties are going is a time to find new and larger ones. It will be a shame to the church if in our political life we should have the United States of the World before we have the United Church of Jesus Christ.

### And in Texas, Too

HOW deep-going is the break-up of partisan organizations in religion is indicated by the temper of the recent state convention of Disciples in Texas which adopted a resolution looking toward the abandonment of denominational churches in small towns and the establishment of community churches in their stead. The need is notorious, of course, but denominationalism is illiberal in the south and has always counted it a God's

service to add another church of its own faith and order to an already over-churched community.

Now come Texas Disciples who say the thing ought to be stopped, and who propose to do their part in bringing to these communities their day of emancipation. Their action does not go very far; it is not radical; it asks only for the appointment of a commission to investigate conditions and make a report next year "on the advisability of trying to get weak and disbanded churches in small towns to unite with other such churches, forming strong community religious organizations." Yet this resolution, unanimously passed, registers another type of sentiment than that which Southern Baptists and Methodists have hitherto exemplified, and in considerable part Southern Disciples too. Commenting on the resolution that sturdy paper, the "Christian Courier," of Dallas, says:

The reader may think this a timid and cautious approach to this vital problem in scores of small places in the State, and it is. But what is heartening to the "Courier" is the fact that the brethren are desirous of facing the facts as they are with a view of doing the Master's will at any partisan or denominational cost. . . .

And yet in the villages, as well as in many other sections, there are struggling Churches of the different denominations, which united might prove a power for good, but which are in a pitiable plight in their present state of division, conflict and competition.

The "Courier" does not know how the problem is to be solved, but is much pleased to see that our brethren are studying the question and have the temerity to attempt a solution regardless of pre-conceived notions, criticisms and prejudices. And we believe that those who would do God's will will be able to find out enough of what he teaches as to any duty to fulfill his purposes.

Are we going to unite with Baptists, Methodists, Presbyterians, etc.? Well, the "Courier" does not know. But if after studying the question and surveying the field, it should be found that it is practical for the different communions to unite, we certainly could not refuse to do so.

With Texas Disciples joining the ranks of progress in



this fashion all others who desire to see the Disciples enterprise become a positive factor in the movement for Christian unity may well take courage.

### "If He Were My Boy"

**J**UST now there is a general community interest in children, especially in boys, who are supposed to be hard to bring up. Very often we hear some one begin, "If he were my boy," and then propound some course of action for the boy in question. It is said that old bachelors and spinsters are especially fulsome in their suggestions about the right way to raise boys. Their interest is not to be resented, even though the amateurish advice must be rejected. Boys are really a community asset. The whole community must aid in bringing them up.

There are a lot of boys who have no father, or might as well have none. The son of the drunkard, the son of the traveling man and the son of the selfish man or the *ignomus* are alike orphans. How helpless the mother always feels when these boys enter the adolescent period and are subject to new moods every day. The best of mothers needs community help in bringing up the boy.

"I hope the church really does something for my boy," said a mother whose son joined the church the other day. We know how true her instinct is. We cannot trust a sacrament alone to solve the problem of her boy. There must be a Big Brother interest on the part of the elders and the deacons of the church. The Sunday school teacher can do wonders by taking his boys out to the country and, with a flower or a bird as the text, expounding some of the deep things of life.

Once the community did nothing but complain about boys. The young criminals grew up with a feeling that society was their enemy. Some who kicked their feet against the pew were made to feel that the church was an enemy. Instead of saying any more, "If he were my boy," begin to say "He is my boy. I must do my duty by him." In the juvenile courts, we have parole officers for the delinquent boys. In the church of the living God we need more interest in boys who are not legally delinquent, but who are being robbed of their heritage of fatherhood.

### The Reform of Ministerial Education

**D**ISCUSSION continues among the leaders of theological education as to a radical change in the methods of training men for the service of the church. It is suggested that the present departmental divisions be entirely wiped out and in their place new divisions established, based more upon our experiences in religion and upon the actual needs of a minister's life. For example, in place of the departments of Old and New Testament and Church History, it is suggested that there should be one department of the History of Religion, which would include comparative religions. In place of systematic theology, there would be a department broad enough to comprehend the philosophy and psychology of religion, systematic theology, and perhaps theoretical sociology. There would be one further department of applied religion in which the minister would have the usual courses

in homiletics, but would also study applied sociology and many other phases of the modern minister's life.

The method with this new division of the courses would be more clinical in character. The law student nowadays has the case method of studying law. He must follow a concrete problem through the courts. The young medical student is brought into daily contact with the subject matter of his profession. The young minister should be sent into the world, not a hair-brained theorist who must be still taught his most important lessons, but a man who has faced actual conditions in religious institutions through weekly contact with them during his seminary course.

This new education will have less time for the linguistic juggling of texts. Its great emphasis will be on human life. We shall have less interest in the religious dogmas and more in religious fruitage.

Like all great reforms, this one must go through its period of incubation and discussion. The war is smashing traditions and making new demands for practical and vital ministers. The schools must get ready to produce them.

### Work for the Friendless Girl

**H**UNDREDS of girls disappear in Chicago and in every large city every year, never to be heard of again. In some cases the newspapers aid in the search for such girls. It is a more rewarding task to prevent these catastrophes than to undertake to find the girls who have disappeared.

The Travelers' Aid Society is the recognized agency in many sections of the country to care for women who arrive at the railway stations without escort. This agency has for a long time been able to secure co-operation from Roman Catholics and Jews, but homeless Protestant girls were a problem. There was no place to take them. This has been remedied in Chicago by making the girl-saving work one of the adjuncts of the Woman's Church Federation Council.

The Woman's Church Federation Protectorate is organized to receive homeless Christian girls into homes in the city where there will be a mothering Christian influence until some more permanent arrangement can be made. Through this consecrated sisterhood, the girl running away from her home town, the girl that is penniless, the sick, the ill and the confused will be given the care which they need to tide them over.

This is but another of the examples of co-operative Christian activity. Any single denomination—even the strongest—would find it impossible to meet all the trains and watch out for their own. The presence of a well-organized society with workers of a highly specialized sort, gives to each group of Christians the protection which is needed for its women with a minimum of cost and labor.

### The Child Labor Menace

**T**HE recent decision of the Supreme Court declaring invalid the federal child labor legislation is one of the most disappointing events since the war began. A man in South Carolina whose children had been dis-



charged from a factory for being under age brought suit that his earnings from his children should not be cut off. The court by a majority of one ruled the child labor legislation to be socially helpful but declared that the constitutional rights of the complainant were not to be taken away.

The churches of America have for many years been signatory to a "social creed" which declared against child labor. We had supposed that this great social goal was reached so far as federal legislation could do it. Now the fight must begin for enabling legislation that will empower congress to deal with such questions.

The reason that the individual state should not control in the matter of child labor is that one reactionary state can reap a great harvest at the expense of the states more conscientious with regard to the rights of children. It is ground for encouragement that our President, a democrat and a southerner, has consistently stood against the doctrine of states' rights in the matter of child labor.

The profiteering mill owners of the nation—especially the cotton mill owners—are the enemy. The church has never been compelled to fight in a better cause than to secure the rights of those little ones who are dear to our Lord. It is God against Mammon, and who can doubt the issue?

## Brightening Outlook for the Sunday School

THE fifteenth annual gathering of the Sunday-School forces of the country under the auspices of the International Association was held in Buffalo, June 19-25. It was a noteworthy assembly in many respects. The attendance was above two thousand, in spite of war conditions, including very high railroad rates. The program was excellent. The sessions were held in Elmwood Hall, and conferences in the nearby churches.

Some very significant steps forward were taken. For many years the International Association has lacked the elements of educational leadership which would have given its work a convincing character in the thought of the men and women who are promoting serious instructional activities, not only in the field of secular education, but as well in connection with the church and the Christian colleges. While organizations like the Religious Education Association have attempted to attack the actual problems of ethical and religious training, the Sunday School Association has for the most part contented itself with the routine of conventions and the propaganda of amiable but visionless activity.

Instead of making a painstaking study of pedagogical progress, visible in every field of education outside of the Sunday school, the chief effort seemed to be the attainment of mass attendance at Sunday school, with special emphasis upon the adult classes. It is a very noble thing to enlist great numbers of people, particularly men, in attendance upon the exercises of the Bible schools. But to suppose that the mass men's classes which yielded themselves so successfully to exploitation in the religious press were in any worthful sense instruments of religious edu-

cation was to be misled by enthusiasm for mere number success. Such gatherings are useful, just as congregations are useful, in promotion of superficial knowledge of the Bible and general religious feeling. But they have little to do with religious education.

Similarly not a little of the literature devoted to the Sunday school and its ideals have fallen far below the educational standards of the age. A notable example of this failure is the "Sunday School Times." Once it was a journal of actual pedagogical leadership. Its founder was an investigator, a man who paid the price of some educational competence. Of late, however, and under other direction, the paper has fallen into the lethargy of an unenlightened conformity to outgrown ideas, and has become the organ of obscurantism and millenarian vagaries. Features of equally depressing character are discovered in much of the denominationally prepared Sunday school literature of the present day. Most of this lack of efficiency and timeliness can be attributed first and last to the incapacity or the unwillingness of the International Association in recent years to assume and justify any positive position in the vanguard of the forces of religious education.

Instead of being a leader, inspired and inspiring, it has taken only such steps as were forced upon it by an increasingly disturbed educational sentiment, both within and outside of the Sunday schools. Some of this immobility and futility in organization and program was due to the leadership of men who were unfitted by age and training for their tasks. The plans of a generation ago were perhaps sufficient for the time. But great educational advances cannot be registered by convention attendance, or mass-meeting enthusiasm. Too much of the old self-congratulatory speech-making was in evidence at Buffalo. But the choice of new leadership, in part at least, gave promise of a better order of things in the near future.

The best features of the Convention were disclosed not in the main program, but in the conference which attempted some actually constructive educational work. These were not merely the department conferences, where for the most part the familiar facts about divisional and graded work were considered, but those particularly in which vital problems of religious education were given consideration. One of these, held on Tuesday, promises to be of very great importance. At the invitation of the International Sunday School Association representatives of the Council of Church Boards, the Association of Bible Teachers in Colleges and Universities, and the Religious Education Association met to consider the whole question of the teaching of the Bible in connection with the public schools and other secular educational agencies. A committee of findings recommended the appointment of a commission to give the entire subject such study as it merits, and present a report as soon as possible.

This is but one of the signs of the times that a respected and useful organization like the Sunday School Association is becoming conscious of its failure in the past to meet the needs of the age. The infusion of new blood into the organization may save it for useful ends in the future. If not, then some other instrument must be devised for the prosecution of the task which cannot wait longer for intelligent promotion.



# Symbolic Figures and Angelic Guardians

A Study of the National Emblems, the Seventy Weeks, and the Angel Champions of the Book of Daniel

*Fifteenth Article in the Series on the Second Coming of Christ.*

TO one who gives appreciative attention to the form and method of the great apocalypse of the Old Testament there comes a growing recognition of its admirable plan and its impressive literary art. The fact that it is one of the most interesting volumes in the Hebrew collection has long been acknowledged. The charm and stimulus of its narratives have made them a favorite portion of the Scriptures. Yet of course these stories of heroism in the first half of the book are intended only as an introduction to the visions which follow. In this as in other features, the book has close relation to the form and method of the Book of Revelation, in which the Epistles to the Churches serve as an introduction to the real content of the document—the visions of Rome's approaching fall and the triumph of Christ.

Each of these books has its particular theme, and holds to it with undeviating persistence. In Daniel, as has been shown, the theme is the early deliverance of the Jewish community from the tyranny and persecution of Antiochus Epiphanes, and the constancy of soul which the faithful must maintain until that hour shall arrive. Never for a moment does the author forget his thesis. In the narratives of the first part of the book emphasis is laid on the qualities which will save the holy faith of the nation from extinction. Daniel and his friends are the glorious exemplars. And in all these stories the figure of Nebuchadrezzar is but a thin disguise for the masterful, stubborn and unscrupulous Antiochus. In the visions of the second part, where the author comes to his real purpose, the great persecutor comes more clearly into view with each fresh recapitulation of the national story, with its background of the four kingdoms, Babylonia, Media, Persia, and Greece.

## ANTIOCHUS EPIPHANES

In the perspective of history Antiochus IV, known as Epiphanes, holds a place which is by no means important. But like some other characters, he gains significance from his contact with the fortunes of biblical people. His father, Antiochus III, usually called the Great, decided the long contest between Syria and Egypt by a victory in 198 B. C., which made Palestine a Syrian province. The young prince was sent to Rome as a hostage about 190 B. C. when the growing Roman power had reduced the empire of Antiochus the Great to more modest dimensions. At the death of this king an older brother, Seleucus IV, was placed upon the throne (188-176 B. C.). At the same time his son, Demetrius, was sent to Rome as a hostage, and Antiochus was released. Filled with hatred of the Roman power, he went to Athens, where for a time he was magistrate of the city. Meantime Seleucus was murdered, and an infant son was put in his place. Antiochus returned to Antioch and seized the throne. The author of Daniel declares that this was an act of perfidy (Dan. 11:21), and that he thereby displaced three kings (Dan. 7:8, 20, 24). His career, including his two expeditions to

Egypt, his rage at the failure of his second attempt upon that land, and his ruthless treatment of Jerusalem and the Jews in general, forms the theme of the earlier chapters of the two Books of Maccabees, which should be read in connection with a study of Daniel.

It is this figure, portentous and sinister, which claims increasing attention as the book proceeds. In the vision of the second chapter he does not appear. There the four kingdoms denoted by the four metals of the image are to be followed by the enduring kingdom which God is to set up, the holy rule of the Jewish people. In the seventh chapter the culmination of both the vision of the beasts and its explanation is the little horn, the repeated reference to which as a man of audacity, arrogance, self-worship, and hatred of the sacred community point out the person and career of Antiochus Epiphanes beyond all possibility of mistake. To the Jewish mind of that age the iniquity of the tyrant was brought to its climax in the removal from office and the subsequent assassination of Onias III, the high priest (171 B. C.). That was an event which, though unmentioned in the canonical Scriptures, shocked the religious feelings of the still faithful Jews almost as much as did the profanation of the temple.

## THE RAM AND THE GOAT

In accordance with the method of the writer, the vision of the Ram and the Goat in chapter 8 repeats the familiar historical scheme of the successive empires. In this case, however, for reasons which are involved in the ever-increasing emphasis upon the later periods as the book proceeds, no mention is made of the Babylonian power. But all the more vividly do the Median, Persian and Greek kingdoms find description. Counting the vision of the beasts in chapter 7 as the real beginning of the apocalypse, the seer describes a second mystic panorama of the course of history. A ram with two horns of unequal height, the higher having come up last, was pushing his way from the east into all the regions of hither Asia. In the explanation later given to Daniel by the angel Gabriel, this ram denoted the dual kingdom of Medo-Persia, the component parts of which had in the previous visions been treated separately.

Against this ram a goat with a great horn between his eyes came charging, and before him the ram was helpless and soon overthrown. In the explicit interpretation which follows this goat represents the Greek or Macedonian power, and the horn is its first king, Alexander the Great. At his death, betokened by the breaking of the great horn, four others came up, representing the four generals of Alexander's army, who portioned out as much of the world as was possible among themselves. According to tradition, Kassander received Macedonia and Greece; Lysimachus, Thrace and Bythinia; Seleucus, Syria, Babylonia and the east; and Ptolemy, Egypt. But all these items are only preliminary to the important fea-



ture of the vision. From one of these horns came up a little horn, as in the previous chapter. And here follows (Dan: 8:9-12) an enumeration of the arrogant and sacrilegious acts which made Antiochus notorious and abominable to the people of Jehovah. They did not stop short of an intolerable affront to the "prince of the host" himself, by which term the high priest, or perhaps even God himself, is meant.

All this story of outrage was familiar to the people for whose comfort the book was prepared. But what no one knew was the probable duration of these afflictions. To preserve the courage of the saints in so dark a time was the writer's purpose. So in an angelic conversation with which the scene is closed it is made known that two thousand three hundred evening-mornings, or eleven hundred and fifty days, shall be the measure of time until the sanctuary shall be cleansed, and the sacred offices resumed. As three years and a half (Dan. 7:25) was the usual apocalyptic measure of the time of trouble until the day of deliverance, this is probably a play upon the same idea, or perhaps an intimation that even in less than the twelve hundred and fifty days of the conventional period, the happy end should be reached. The chapter closes with the warning that the vision is not to be disclosed for a long time to come, which would account to the men of the author's day for the recent publication of the document.

#### THE SEVENTY WEEKS

In chapter 9 a still more interesting survey is given in the form of an attempted explanation of the problem presented by the seeming failure of Jeremiah's predictions (Jer. 25:11, 12; 29:10). The prophet had asserted twice over in the course of his ministry in Jerusalem that the exile of the people from their land should last for seventy years. Whether that was meant by the prophet to be an exact measure of the time (cf. 2 Chron. 36:21, 22; Zech. 1:12; 7:5; Ezra 1:1), or a term referring to an indefinite but extended period (Isa. 23:15, and cf. for a similar general use of the number Jud. 9:2; 56; 2 Kings 10:1, 6; Gen. 4:24; Matt. 18:22), is uncertain. But in the days of the author of Daniel, although centuries had passed, no such revival of Jerusalem had occurred as to fulfill the glowing hopes of the ancient prophet. Through the whole of the intervening period the little province of Judah and its capital had suffered from poverty and failure, with repeated frustration of the commercial and political expectations of the community. Had the great prophet of the exile been in error?

Pondering this problem, the writer of the visions of Daniel had hit upon a solution which he thought might satisfy his brethren, and allay the sentiment of futility as they reflected upon the outlook of the city. That solution was found in the suggestion that Jeremiah meant not seventy years, but seventy *weeks of years*, so that the term specified by the prophet could be lengthened to seven times its traditional extent. The seer is represented as setting himself to the contemplation of the mystery with prayer and fasting. At the close of this time of preparation Gabriel, the divine champion and interpreter, comes to tell him the secret. That explanation is found in the following outline: Seventy weeks of years, 490 in all, were to pass

from the time of Jeremiah's oracle until the final close of the age of sin and trouble, when all visions should be realized, and the nation should begin its unending career of blessedness under its anointed king.

Those seventy weeks were to be divided into three sections. The first was the seven weeks from the going forth of the prophet's prediction at the beginning of the exile, regarding the restoration of Jerusalem, until the anointed one, the prince (referring either to Cyrus the Great or the high priest Joshua). This was the forty-nine years from 586 to 538 B. C. Then for a long stretch of time, which the author calls sixty-two weeks, the city should be rebuilt slowly and with much distress of its people. In this manner would the seemingly interminable delay of the divine purpose be in some measure accounted for. Concerning this interval of more than four centuries the author seems to have as hazy and indefinite an impression as in regard to several of the items of his other historical summaries. With no fixed chronology to rely on, and with only relative estimates of duration available, it is a general, rather than a specific scheme of history that he is able to present. It need only be said in passing that the vision of the weeks has always afforded speculative readers with a moderately mathematical turn of mind a most engaging domain for chronological guesswork. All that should be kept in mind is the concern of the author with the first seven weeks and the last one of his outline. The other sixty-two were merely a necessary link, and he estimated its length by the requirements of his plan.

The important feature of the vision, in so far as the purpose of the writer was concerned, is reached with the seventieth week (Chapt. 9:26, 27). Its beginning is marked by the cutting off of the anointed one, apparently referring to the deposition or the death of the revered Onias III. The prince and his people, who pollute the city and the sanctuary, are Antiochus and his army. The one week during which he makes his covenants with such as can be seduced from their religion is the period of the persecution (171-164 B. C.). Half way through that seven years, in December 168, occurred the desecration of the temple, from which time until its reconsecration by Judas Maccabaeus worship was suspended. The culminating act of the defilement of the house of God is described as "the abomination that maketh desolate." The reference here is undoubtedly to the altar erected to Zeus upon the brazen altar of burnt offerings. It will be noticed that the statements regarding the fate that is to befall the desolater are all indefinite, but his end at the time indicated is considered certain. Herein lay the value of the book as an aid to faith. It predicted the destruction of the foes of God with the same confidence with which it referred to current and past events familiar to all the community. If the one set of implied predictions had come to reality, surely the book might be trusted as a faithful oracle regarding the remainder.

#### ANGEL GUARDIANS

The final chapters of the book (10-12) again bring the character and career of Antiochus into review with fresh and astonishing wealth of detail. The whole is set in a rich atmosphere of celestial glory as the seer finds himself



conversing once more with Gabriel, the chief of the angels of God. Here some hint is given of that elaborate scheme of angelology which found its fuller disclosure in Enoch and the later apocalypses. According to this system of cosmic arrangement, each nation had its heavenly champion, and the earthly fortunes of the various peoples were determined by the success or failure of their angelic representatives in the never-ending drama of heavenly action. Michael was believed to be the special guardian of the fortunes of Israel. And the course of Jewish history in the post-exilic time is presumed to depend on his relation with the angel champions of Persia and Greece. The help of Gabriel in this important issue was believed to have been effective in procuring the happy outcome which was anticipated.

Then chapter 11 gives in astonishing detail the events of the entire Persian and Greek periods, with increasing elaboration as the age of the author is approached. Into these details it is impossible to enter in this rapid treatment of the book. Such a work as Porter's "Messages of the Apocalyptical Writers," or any modern encyclopedia or commentary may be consulted for the historical facts. The long survey summarized in the earlier references to the ten toes of the image and the ten horns of the fourth beast is here presented in such careful array as to make clear the author's acquaintance with at least the main facts of the story. And when at last the career of Antiochus is reached in chapt. 11:21 a statement so precise is presented that the least sensitive mind is assured of the fact that we are in the realm of historical review and not of prediction. The one portion of the account where prediction is attempted is in the effort to trace the final stage in the progress of Antiochus. This begins with verse 40, and is for the most part at variance with the known facts as derived from other sources. But the one outstanding item on which emphasis is placed is the early fall of the king, and this soon after came to pass.

The last chapter of the book lays stress upon the familiar items of the apocalyptic belief, such as the angelic contest over the fate of the nations, the period of dire suffering just before the end, the necessity of sealing up the message until the time of its fulfillment approaches, and the three years and a half of waiting until the final moment. This idea is varied, as in the earlier passage, by numbers that approximate the twelve hundred and sixty days of the formula; in one case twelve hundred and ninety, and in the other thirteen hundred and thirty-five. But the meaning seems to be the same in all. The one new note struck is the emphatic affirmation of the physical resurrection, both of the good and evil. Here for practically the only time in the Old Testament this belief is made clear.

#### INFLUENCE OF THE BOOK

If it be asked what bearing this book has upon the second coming of Christ, it need only be answered that the two fundamental conceptions of that event as it took form in the mind of the early Christian community were the coming of the Son of Man in the clouds of heaven, and the judgment upon the world powers. Both of these ideas are taken directly from the Book of Daniel, as has been

noted already. In their first usage they referred entirely to the judgment of God upon the enemies of the Jewish people, and the spectacular coming of that sacred race to the supreme place among the nations. But the crisis of the Antiochian persecution passed, the Maccabean revolution brought a brief and brilliant era of independence, and the need of a catastrophic conclusion to the late Old Testament chapter of history faded out of mind.

However, the book never lost its charm. Both Jews and Christians of the first century loved it. And the latter, facing conditions of persecution so like those of their Jewish brethren in the older time, found in Daniel a message for a new crisis of which its author had never dreamed. This is illustrated in the Savior's reference to the coming siege of Jerusalem by the Romans and their desecration of the temple, as "the abomination of desolation," words borrowed from Daniel, but with entirely new significance. It is not too much to affirm that the entire atmosphere of both Judaism and Christianity in the first century was tremulous with expectations based in no small degree upon a new and eager study of this great apocalypse.

Still more vivid and personal were the hopes expressed in other works of the apocalyptic order which did not find their way into the accepted canon of Scripture. To the most important of these, and their contribution to the doctrine of the Second Coming, the next study will be devoted.

HERBERT L. WILLETT.

## A Word for the Church

By W. A. Shullenberger

**I** TAKE off my hat to the American soldier. Who does not? He's the knightliest soldier of the ages. He fights for principles and ideals; he is the apostle of righteous wrath. He lives cleanly, accommodates himself heroically to the new and trying conditions of life, and in the battle-front defies the jaws of death to crush his indomitable soul. He is the priceless forfeit America has posted before the world that our "flesh may die, but not the living soul." And when he comes back home the wonders of his rugged, glorious life will be enhanced a thousand fold. Again, I say, hats off!

#### THE RETURNING SOLDIER AND THE CHURCH

But they tell us that so heroic is his task, and so sacrificial is his response to duty that when he returns he will have little use for the Church. These prophets of the harrowing future tell us that the Church will look to him quite tame and unheroic, uninviting and flabby. His vision will be so enlarged, his quest for vital truth so far advanced, and his acquaintance with sacrifice and heroism so extensive that he will feel that he has progressed leagues beyond the vanguard of American Christianity.

Well, there is one thing to be remembered both by the people who prophesy such dire things and by the returning intelligent American who will feel that way. And that thing is that the Church has been built and perpetuated in



every age and in every new land wheresoever Christianity has gone by just such heroism and sacrifice as is being manifested by the eastward-facing regiments of America's mighty force.

#### CHRISTIANITY CALLS FOR SACRIFICE

Wherever the Church of Christ has reared itself to recognition and saving power, its foundations have been laid in human blood and its cornices finished through sacrifice incalculable. The Savior died to establish the Church, James and Stephen were martyrs for the sake of its continuation. Paul was an outcast and an advertised impostor for the Church's sake. Are there those who do not know that this has been repeated ad infinitum in every decade and century since? Was not John Williams, missionary to the South Seas, clubbed to death and eaten by the islanders he sought to befriend? Did not Bishop Manning die for Christianity and the Church by the treachery of an African chief near Lake Victoria Nyanza? Was not Raymond Lull stoned to death by the wild Mohammedans of Tunis for the faith's sake? And what of the suffering,

sacrifice, and terrible toil of John G. Paton, William Carey, Adoniram Judson and David Livingstone?

To this day this is so. A missionary in a land which is accounted perfectly safe "killed a cobra on his piazza, nursed his cook who was dying of bubonic plague, and her son who was dying of cholera—all within twenty-four hours." Caroline Atwater Mason avers that "there is an element of discipline in the occasional menace (for the missionary) of wild beasts and the daily contact with snakes, scorpions, deadly spiders, and endless varieties of noxious vermin; a greater element in the daily intercourse with human beings infected with loathsome diseases of corruption, filth and vice, in the continual hand-to-hand fight with fever. It is not agreeable to one's moral sensibilities to be in constant touch with shameless cruelty, indecency and depravity, or to know the shuddering dread that comes when nameless tokens make one feel that 'hell is near.'"

So then, with hats off to our soldiers, give thanks for the spirit that has made and sustained the Church. And, American Christians, if you are not making your churches heroic, take the hint.

## The Story of "Old Glory"

By Charles Sumner Lobingier

*Of the United States Court in China.*

THE flag which we honor is not a mere piece of bunting designed to attract the eye or adorn the landscape. It is a great national emblem, expressing the traditions and ideals of earth's mightiest democracy and appealing to the deepest emotions of every patriotic American. More than that, our flag has a history and an historical significance, of which far too little is generally known. But, thanks to the encouragement offered by our patriotic societies, groups of our people here and there have seriously taken up "flag study."

#### THE COLORS

What are the elements of our flag? or of any flag, for that matter? Are they not (1) its colors and (2) its figures?

Joseph Rodman Drake, the first poetic panegyrist of "old glory," sang in rhapsodic verse:

"When Freedom, from her mountain-height,  
Unfurled her standard to the air,  
She tore the azure robe of night,  
And set the stars of glory there:  
She mingled with its gorgeous dyes  
The milky baldrick of the skies,  
And striped its pure, celestial white  
With streakings of the morning light." \* \* \*

"Flag of the free heart's hope and home  
By angel hands to valor given;  
Thy stars have lit the welkin dome  
And all thy hues were born in heaven."

But these hues—the red, white and blue—which the poet said "were born in heaven" are in fact found in many

other flags, e. g., the French, the Dutch, the Russian and even the Chinese. And have you not noticed them in the Union Jack? If not, do so, for thereby hangs an interesting historical chain.

#### THE RED CROSS EMBLEM

In this fateful time when the Red Cross emblem is omnipresent, one is much interested to find that it may rightfully claim a kinship to our own. For that same figure—a red cross in a white field—comes down to us from the days "when knighthood was in flower." Spenser, describing in his "Faery Queen" the accoutrements of his knightly hero, says:

"Upon his breast a bloodie cross he wore,  
The dear remembrance of his dying Lord."

Such also was the standard of the crusaders, particularly the Knights Templar, who organized in 1118 to protect pilgrims to the Holy Land. It was such a banner, afterward known as the "Cross of St. George," that Richard Coeur de Lion, England's Crusader king, received from the Bishop of Cappadocia, later made patron saint of the kingdom. Such was the beginning of what Thomas Campbell calls "The meteor flag of England."

By the time of Edward II (1327) it had become the recognized English standard and remained such for nearly three centuries. As the ensign of Henry VII, it was planted on the shores of what is now Canada by Sebastian Cabot in 1497—the first European flag to float over the soil of North America. And is it not fitting that this ensign of chivalry should reappear in modern times as the emblem



of humanity? As early as 1830 Bishop Barage, a Roman Catholic missionary, carried a red cross flag in his work among the Indians of western America. And scarcely a generation later the same flag became the emblem of that world-wide movement which began with the Geneva conference. Truly, if a league of nations is ever formed its flag should be the Red Cross in a white field.

#### THE "BONNIE BLUE FLAG"

But there was another crusader standard borne by a brave and hardy people who have contributed much to the making of our own nation. This was the "bonnie blue flag" of Scotland, consisting of the white cross of St. Andrew in a blue field—a flag which seldom met defeat and never conquest. It was under this standard that Robert Bruce, addressing the assembled Scots at the break of that fateful day of Bannockburn, uttered those fiery words of which Burns made a Scotch Marseillaise, beginning

"Scots wha hae wi Wallace bled,  
Scots wham Bruce hae often led,  
Welcome to your gory bed,  
Or to victory!"

In 1606, after James VI of Scotland had become James I of England, these two historic standards were combined in token of the union of the kingdoms. To the red and white of St. George's banner was added the blue of St. Andrew's; and the red, white and blue, thus for the first time appearing in a single flag, became known as the "King's Colors." This was the flag under which our country was chiefly colonized. It was the flag which the Mayflower flew and which our colonial ancestors carried in all their wars—including King William's, Queen Anne's, George II's and the French and Indian. As a young lieutenant, George Washington rendered his first military service under that flag with General Braddock's ill-fated expedition against Ft. Du Quesne. In all their history the colonists had followed no other flag than the "King's Colors." What was more natural than that they should embody the same colors in their new banner of independence?

#### THE FIGURES

But what of the stars and stripes? How came they to find a place in our flag? Drake, you will remember, tells us that "Thy stars have lit the welkin dome."

But no flag with which our Revolutionary fathers had been familiar ever contained stars and stripes. The only figures in the older flags were crosses and these were retained in the earliest revolutionary flags even so late as January, 1776, scarcely a half year before the Declaration of Independence, when a flag was hoisted over General Washington's headquarters at Cambridge, Massachusetts, with thirteen stripes, one for each of the revolting colonies, but still with the united crosses of St. George and St. Andrew on a blue field.

A flag containing thirteen red and white stripes and a red cross appears to have been used by the East India Company as early as 1704, and some have thought that it furnished the suggestion of the stripes in our flag. If so, it affords one more example of Asiatic origin.

In the colonial banner of Rhode Island there were thirteen stars in a blue field and some would trace to that source the stars of our flag—another tribute to the smallest commonwealth.

But one fact seems clear: The stars and stripes were never combined in any single flag until they appeared in one designed and used by General Washington. Just when this was accomplished remains a disputed question.

#### THE STAR SPANGLED BANNER FIRST APPEARS

In the New York Metropolitan Museum of Art is a famous painting by Emanuel Leutze which represents "Washington Crossing the Delaware," and in the prow of the boat which bears the great leader, floats "the star spangled banner." Of course, that picture was painted long after the event, for the artist belongs to a recent generation (1816-1868); but there are reasons for believing that in this respect he followed those who were contemporaries of the event. Charles Wilson Peale, the soldier painter, commanded one of the companies which recrossed the Delaware on Christmas day, 1776, and participated in the battle of Trenton on the day following. Later he painted a picture of "Washington at Trenton," in the background of which is a flag of thirteen white stars in a blue field.

Colonel John Trumbull was one of the most famous of early American painters. He was General Washington's aide during the operations around Boston and later was with him again "not long after his success at Trenton." The battle of Princeton was fought one week later, and Colonel Trumbull painted a picture of that battle showing the stars and stripes in action. Thus the present figures of our flag appear in these two leading engagements, as represented by contemporaries, directly under the eye of the commander-in-chief.

#### THE FLAG AND THE CONTINENTAL CONGRESS

He seems to have been quite as closely identified also with the circumstances which culminated about a half year later, in the official adoption of those figures by Congress. In the spring of 1776 Washington visited Philadelphia and we are told that, in company with Robert Morris, the financier of the Revolution, George Ross, a member of the Continental Congress, and Betsey Ross, widow of the latter's nephew, he worked out the details of the new nation's flag. Only last September it was my privilege to linger for a time in the little two-story building on Arch street, in the City of Brotherly Love, where Betsey Ross kept the upholstery shop in which her three distinguished visitors gathered to discuss with her the designs for a new national emblem.

On June 14, 1777, the Continental Congress

"Resolved, That the Flag of the United States be 13 stripes, alternate red and white," with "13 stars white in a blue field."

As no other details are prescribed, it is evident that the author of this resolution assumed that the arrangement and location of these figures would be understood and that implies a flag already in existence—doubtless that designed by Washington with the aid of Betsey Ross. It seems clear, therefore, that the "father of his country" had a very direct part in the making of its flag and particularly in the



union of the figures—the stars and stripes—which afford its most distinguishing features.

Now it happens that those are also the figures of the Washington family coat of arms. In the church of St. Mary the Virgin, hamlet of Great Brighton, Northamptonshire—the same county which furnished so many of the Pilgrims—is the tomb of several Washingtons, among them Lawrence, who died in 1616 and was a grandson of another of that name who, in 1539, received a grant of Sulgrave Manor in the same shire, having migrated there from Lancashire. The tomb in question is marked by an inscription bearing this Washington coat of arms; argent two bars, and in chief three mullets (stars). They are also carved on a sun dial found near the Washington home in the adjoining hamlet of Little Brighton and were naturally carried by two grandsons of Lawrence Washington who emigrated to Virginia in 1657, one of whom (John) was the great grandfather of George Washington. And it was in this cherished heirloom that, so far as heraldic records have disclosed, the stars and stripes were first combined in the same shield.

The objection that General Washington himself never referred to this device as a source of our national flag seems to me without force. The man whose innate modesty forbade him to remain—though a member—at the deliberations of the Continental Congress while his name was being considered for the post of Commander-in-chief; and who shrank later from the mere suggestion that the national capital be located near his Virginia home, would have been the last to draw public attention to the fact that the figures of our flag are those of his ancestral coat of arms. But that the one suggested the other seems to me too obvious for argument.

The stars and the stripes thus united symbolized at first the same fact—the original thirteen states. And this connection lasted for a considerable time after the first new states were admitted. For each one a new stripe, as well as a new star, was added to the flag. But it soon became apparent that these additional stripes if continued would widen the flag unduly and spoil its symmetry. A compromise was finally reached by which the number of stripes was restored to thirteen while a star was added for each new state. Thus the stripes permanently symbolize the original states while the stars represent the ever-expanding union.

#### SYMBOLRY

And what a wealth of symbolism and historic allusion lies back of this: chivalry, the crusades, the exploration and colonization of the new world, the union of English-speaking nations, the struggle to make and keep North America Anglo-Saxon, the preservation of Anglo-Saxon ideals of liberty and law, the defence of the rights of small nations—these are the ideas perpetuated and preserved in the evolution of our flag. And the present mighty conflict has opened a new chapter in its history. For within recent months the stars and stripes have been raised for the first time over St. Paul's Cathedral, flown from the mastheads of British vessels, and carried by American armies through the streets of the world's metropolis amid thundering plaudits of a grateful people.

Scion of knightly standards, cousin of red cross emblem, prophecy of a world-wide ensign, Old Glory floats today over the bloodstained trenches of northern France, heartening their wearied occupants who hail it as an omen of victory, and inspiring them to fresh deeds of heroism.

*Out and out, good night to the kings, the czars, the Kaisers.*

*It is written in the stars;*

*It is spoken on the walls;*

*It clicks in the fire-white zigzag of the Atlantic wireless;*

*It mutters in the bastions of thousand-mile continents;*

*It sings in a whistle on the midnight winds from Walla Walla  
Walla to Mesopotamia:*

*Out and good-night.*

*- Carl Sandburg*

*From "The Four Brothers."*



# Why Is a Minister's Wife?

By David M. Jones

ABOUT the easiest way for a man to get into serious trouble is to mix in woman's affairs. He is sure to make some blunder which will call down the ire of the sex upon his unfortunate head, while those of his own sex will immediately brand him as over susceptible, and mete to him a measure of contempt. Nevertheless, I am going to venture on dangerous ground long enough to say a few things which I think should be said about ministers' wives, because I know they will never have the courage to speak for themselves.

I suppose, primarily, a minister's wife exists for the same reason that any other man's wife does: to make a home for her husband and children. We often hear it said that a man doesn't marry his mother-in-law, but in a much stronger sense than with even the most aggressive mother-in-law of the comic sheet, a minister's wife seems to be expected to marry her husband's profession. This is not true with any other line of business in which he might engage. In any of these, she would be allowed a legitimate amount of freedom to live her own life in her own way. If her home duties should demand her entire time and strength, she would be honored for her faithfulness. If her husband's salary were inadequate—as most ministers' are—she could engage in any legitimate business, from taking in washing up through the category of selling extracts and taking soap orders, to that of becoming a vaudeville performer, or a chautauqua lecturer, and she would be respected as an honorable wage earner. If she chanced to have some impelling desire to follow a hobby of her own for the sheer pleasure of enjoying herself occasionally, she could take up anything from movies to gardening and poultry raising, and not lose her own self-respect or that of her neighbors.

## NO FREEDOM FOR THE MINISTER'S WIFE

But the minute a woman becomes a minister's wife, the doors of freedom of thought and action are slammed in her face, and she finds them locked to her efforts. If she occasionally imagines them slightly ajar, and ventures to peep longingly through, she hears—at least she thinks she hears—jangling keys approaching, and becomes at once the conventional creature she is supposed to be. If she had deliberately chosen the profession of minister's wife, all this would be bad enough, but usually this is not true. Her husband may feel himself called to be a minister, and she may feel herself called to be his wife, and not, at the same time, feel at all called to the conventional profession of minister's wife. The distinction is subtle, but real.

That so many ministers' wives cheerfully shoulder the added responsibilities which are thrust upon them is partly due to the vows they take "for better or worse," but more often, perhaps, because of their God-given consecration to the highest ideals of the ministry. This is as it should be, of course. The majority of successful ministers are what they are, largely through the co-operation of their

wives. And the converse may also be true: the ministerial failure may be what he is, largely through the lack of co-operation of his wife. However, this is a psychological matter rather than a theological one, and is just as true of the vast multitude of men, as it is of ministers. If then, the price a woman pays for the privilege of being the wife of a man who chances to be a minister is far more than she would pay if he were engaged in any other kind of work, the responsibility of the church is relatively greater because it forces this obligation upon her.

It sometimes seems as if a minister's wife is expected to have conscience enough to cover all the deficiencies of her more conscienceless sisters. Be is said for her that she usually lives up to the standard to the best of her ability—and, often, to the detriment of her health. Do the women of her church attend prayer-meeting each week? She is expected to do so, and usually does, frequently having also to play the piano or lead the singing, because there is no one else to perform this service. Do the other women of the congregation with a family as numerous and as young as hers attend Sunday school regularly? She is expected to do so, and also to superintend a department, teach a class, or, what is harder, to serve unexpectedly as a substitute teacher. Does any other woman attempt to visit all the sick, the shut-ins and those in trouble, or to call upon all the women of the membership? Many people expect much, or all this, of the minister's wife. In addition to this, she is expected to be an active worker in the Ladies' Aid Society, to be prominent in the work of the Missionary Society, to be present at every church service, to act on various important committees, to accept the presidency of any and all organizations which are too lifeless to provide officers from their own ranks. Besides, she is cordially urged to become a member of all the clubs and of the W. C. T. U. With all these duties, she is also expected to keep the children clean and their clothes in good repair, to have ample leisure to visit with those who call upon her, either in person or over the telephone, to have her house always in order and to be presentable herself at all hours, so that any one running in at any time, and insisting upon coming out where she may be working, may not find that which will brand her as a slothful housekeeper.

## PRESSING HOME DUTIES

Besides, she probably has to do most or all of her own sewing, frequently making over garments in order to stretch the inadequate salary to meet the needs. Aside from these more or less physical requirements, she is expected to keep sweet-tempered through all her annoyances; to greet everybody alike; to calmly sustain her part of a telephone conversation, however lengthy or at whatever hour—although she may know the roast is burning or although she hears a scream which convinces her that the baby has fallen into the well; to be a sort of useful compendium of ministerial knowledge, so that she can answer all questions pertaining to church or committee work—



whether her husband has called upon certain individuals, the latest reports concerning the health of all the membership, her husband's opinion on any issue which may arise. The minister, being a busy man, may not always have had time to talk all these things over with her, and she, being a busy woman, may not have been able to keep in touch with them personally. It is possible that the brief time which she and her husband have been allowed to enjoy alone together since the issues arose, has been taken up with a discussion concerning the advisability of buying Johnny new shoes, or to the possibility of getting a rug to replace the old one, worn to tatters, or to the necessity of cutting down expenses so as to keep within the family income. If so, she may be made to feel some qualms of conscience because she has allowed purely personal and selfish matters to come into those precious minutes which might have been used for the church, in order that she might be prepared the better to do all that is expected of her.

That last sentence suggests what seems to me to be the two chief sources of the heartaches from which most ministers' wives suffer. First that, try as she may, she can never attain to the heights of efficiency which are expected of her; and second, that, owing to all these demands which are made upon herself and her husband, there is never any time which they may feel is theirs to really enjoy their home or their family.

Of course, it is true that few people in any church expect the pastor's wife to perform all these duties. But while one person will expect one type of service from her, another will expect her to do another kind of work, and still another will think something else of prime importance, and so it comes about that the consolidation of all these ideals which the various members hold as necessary makes for the poor victim an enormous task which overwhelms her with a sense of inadequacy. She is sensitively conscious of all her failures, which weigh upon her so heavily sometimes as to become a burden from which her spirit cannot rise. She loves her children and her home with as loyal a love as does any mother, but she is often forced to feel that the great needs of the church must be first with her and that living for her home and family, as other mothers are expected to do, is considered for her a selfish indulgence.

#### THE CARE OF THE CHILDREN

In order to support the church work, she must leave her children to the care of hirelings, or alone, or else she must drag them to the numerous meetings in which they have no interest, and which serve either to make them hate the church activities, or to become vain little prigs because of over-attention from foolish people. She longs for the uninterrupted enjoyment of the "children's hour" at bed time, with its lisped prayers and childish confidences, but she must instead rush off to engagements of various kinds, often with an aching heart which will not let her forget the clinging baby arms about her neck, and the trembling voice which murmurs, "Mother, I wish you would stay at home sometimes." She knows that the years are coming when she would give everything she possesses in order to have her boys stay at home in the evenings, or

to know all about the activities of her girls, and she is torn between her sense of responsibility to her children and her sense of what is expected of her by her husband's church.

Someone has waggishly said that a minister's son is the worst boy in town, and this idea has been humorously and censoriously used repeatedly to express the attitude of public sentiment toward any waywardness seen in him. Knowing this, his mother is sensitively aware of the stigma to which he is born, which gives to him something of the same handicap to which the drunkard's or harlot's son is heir. But many a minister's wife whose son has proved himself indeed to be the worst boy in town, knows that it was the unnatural home life in which he was forced to develop and the ungenerous and hypercritical attitude of people toward him, rather than the fact that he was the son of his father, which led him astray. The child of any other member of the church may do with impunity many things which would be utterly condemned in a minister's son or daughter. This condition not only brings many a heart-ache to the mother of the minister's children, but it also brings a rankling sense of injustice to the heart of the child, who is never satisfied with the answers given to his really unanswerable, "Why?" A better state of affairs can never exist until Christian people are brought to realize that God admits no double standard of right and wrong for His followers.

#### IS THE CHURCH OF CHRIST GUILTLESS?

Is it any wonder that so many wives of ministers suffer from melancholia and other nervous disorders? Shall we members of the church hold ourselves free from responsibility, if our minister's wife suffers through years of ill health brought about by the excessive and unnatural demands made upon her? One such wife pathetically pleaded with her husband to take her away some place where they could both be free to enjoy their home and children, and really live for a while. To do so meant to leave the ministry. No one knows his struggle or the pain with which he made his final decision. He stayed with what he felt to be the work given to him of God. In two or three years, mental disorders became so pronounced that his wife had to be placed in a sanitarium, in which she made a doubtful recovery. He passed through his Gethsemane, and so did she, and so also did their children, and who knows whether, in the eternal records, the Church of Jesus Christ shall be guiltless?

At best, we are all of us but poor stumbling mortals prone to make mistakes. Few of us intentionally impose hardships upon our fellowmen; few indeed are there of us who consciously overburden those who minister to our spiritual welfare. We are trying to be fair and just, but the lethargy of years is hard to overcome. We are like spoiled children in that, having been waited upon like babies for so long, we still expect to have that done for us which we are entirely able to do for ourselves and for others. We forget that the great purpose for which we are enlisted in the army of Jesus Christ is to save others, not to be coddled and babied *ad infinitum*, in order that a spark of life may be kept in us. We have become spiritual mollicoddles.

Not all of us, however. There are strong, upright,



clear-sighted, consecrated soldiers of the cross in every church. I wonder whether it is only because of these, or whether it is the potential power which ministers and their wives see in the rest of us, which makes it possible for them to love us, work for us, fight for us, rejoice with us, weep with us, comfort and advise us, when they themselves may need all this help just as much as any of us, and when the great, hungry world itself needs it still more—and must do without it because of the selfish demands of us within the church membership.

## A Prayer at Church

By Burris A. Jenkins

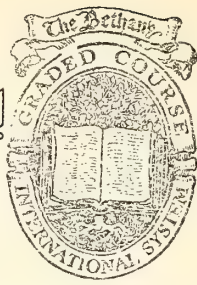
O God, our Heavenly Father, we praise Thee for Thy blessings, which come down upon us like rain upon mown grass; like showers that water the earth. We praise Thee for the plowed fields, for the blossoms of the spring-time; all the promise of harvest and fruitage and plenty. We thank Thee for this blessed land in which we live—of freedom and justice; for liberty to speak the truth and to believe the truth. We pray Thee that it may become a freer and a freer land. That there may be taken away all forms of oppression and injustice—"That man to man our country o'er shall brothers be." That we shall know and love one another better than we have ever done before. We come to Thee thanking Thee also for the relaxation of the strain upon our nerves and hearts.

We thank Thee for the increased confidence we have that truth and right will prevail among the nations of the earth. We thank Thee that victory is inclining in our direction. So grant that in the near future universal peace may rest again, like a shaft of light, across the world; that war-weary people may go back to their homes to beat the sword into the plow share and the spears into pruning hooks. May we learn war no more.

Our hearts go out this morning to our sons and our husbands and our brothers in the camp, and in the field, and on the sea; and our prayer to Thee is that Thou wilt guard them tenderly. We do not ask, necessarily, that Thou shouldst spare their lives, but we do ask that Thou shouldst spare their manhood, their self-respect and their honor. Let Thy blessing be with those who wait at home, who, after all, have the hardest task in these difficult days—the women who sit in the twilight and in the darkness. Send Thy spirit to rest upon them—light at evening time.

We pray Thee, O God, our Heavenly Father, that Thou wilt forgive us, as we come before Thee with a sense of our own weakness and frailty and short-coming. We know that Thou dost not accept us for what we are, but for what we want to be; and so do Thou blot out our transgressions and give us relief from them, a sense of harmony with Thyself, which is the end and aim of all our worship.

Be Thou with the sick and afflicted, the aged and the feeble, with those who sit in the house of grief and mourning, with the stranger within our gates, and any



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lonely and sad and wandering on the face of the earth. Be Thou with little children; their unhappiness and their disappointments are as great as ours. God guide them through the shadows and through the sunlight of their world, and bring them up to the full stature of manhood and womanhood.

Do Thou hear us, good Father, in behalf of those who make and judge and execute the laws of our land; and especially be with the President of these United States, on whose shoulders today rests so heavy a load of responsibility. Make us wise, make us temperate, make us brave, and help us to carry through the great cause which Thou hast committed to our hands, in wisdom, in unity and in love, that men around the belted globe may see the unselfishness and the idealism of this people and be guided by it into truer and better relations.

Let Thy blessing be with the preached word of our Lord and Master this day, as it rings from many pulpits. Give wisdom to the men who, in these trying hours, have grave responsibility as to what they say. Help them to preach the gospel clear and strong and unafraid. Help us with our wavering thoughts and shaken faiths to find firm foothold for our feet, that we may not forget to believe; that we may not fail to see the Master of Men, who alone can solve the problems of this weary,

weary world. Help us to see the White Comrade in the clouds and the shadows, and may we be conscious of his presence in our hearts.

Hear us, good Father in Heaven Thy dwelling place, hear us in the unspoken prayers of our souls, the unutterable cries that well up within us, the aspirations and the yearnings; make them in accord with Thy will and let Thy spirit enter into us and enroll us for Thine own; and unto Thee through Him who loved us and gave himself for us, shall be our praises, world without end. Amen.

### Sunset

Dawn brings the consecration of beauty to a new episode of life, bidding the soul to remember throughout the toil and eagerness of the day that the beginning was made in the innocent onrush of dewy light; but when the evening comes, the deeds and words of the daylight are irrevocable facts, and the mood is not one of forward-looking hope and adventure, but of unalterable memory, and of things dealt with so and not otherwise, which nothing can henceforth change or modify. If in the morning we feel that we have power over life, in the evening we know that, whether we have done ill or well, life's power over ourselves has been asserted, and that thus and thus the record must stand.

ARTHUR CHRISTOPHER BENSON

## Three Poems for the Times

By Thomas Curtis Clark

### A Question

GOD, who made the shining stars,  
The circling planets, the fair, green earth,  
With friendly seasons—jubilant spring,  
Bountiful summer, winter that puts tired life to rest;  
God, who made morning songs and sweet night-crooning;  
God of the forests and silver rivers,  
Gardens and orchards green and golden,  
God of harmony, God of beauty,  
*Who made war?*

\* \* \*

### By This Sign Conquer!

WE battle not that we may be  
The arbiters of every sea,  
And that our armies may be found  
Triumphant to earth's farthest bound.  
No single drop of blood shall flow  
That we a victor's joy may know.  
Behind our deadly shot and shell,  
That shatter as a blast from hell,  
Will be no selfish greed for gold;  
Man's life shall not for lust be sold.  
The hand that wields the demon gun  
Will feel no pride, its duty done.

The warrior's keen, unerring eye  
Will fill with tears that men must die.  
One thought shall stir us to the fight:  
That war alone can save the right;  
That shot and shell and cannon's roar  
Alone can freedom's cause restore.  
The Cross, the Cross—be this the sign  
That gleams above our battle line!

\* \* \*

### On a European Battle Field

THEY are not dead, the soldiers fallen here;  
Their spirits walk throughout the world today;  
They still proclaim their message far and near:  
*Might is not right; God's truth must have its way!*

The cold, damp soil cannot these heroes hide;  
These knightly lads who did not fear to die  
That liberty and freedom still might bide:  
Weep not for them, though here they lowly lie.

Go forth and tell their message to the world;  
In vain their fight, in vain the foe withstood,  
Unless above all kingdoms be unfurled  
The pure white flag of love and brotherhood.



# Keep the Peace Terms Clear

## Hating Germany Until We Love War

AMERICA has not yet felt the tragedy of war. We have paid our toll of death up to more than 1,000 men, but our minds are on the millions ready for the call or already in training and the billions being expended in our vast war machine. England's death toll has been more than 3,000 per week all through the spring and summer with ten times as many wounded and made prisoner, and France has paid her sacrifice with hundreds of thousands in the past four years. It is not surprising to find a different temper on the other side of the sea. In the early days of the war, Samuel Gompers proposed to English labor that the workers should reserve the right to sit at the peace table, etc. England was fresh and confident and her war spirit was untamed by war's tragedies and the English leaders summarily refused to consider anything but war to the hilt. Now English labor proposes peace talk and Mr. Gompers almost indignantly rejects it for war to the hilt. In the early days English public opinion was intolerant of any criticism of the Asquith government and denounced the expression of any differences of opinion as almost Pro-German; later they retired that government and recently, in a Parliamentary by-election, one-third of the voters supported a radical "peace by negotiation" candidate, and the Premier complains of "snipers" in the rear. France has changed cabinets several times in the past two years.

Today any criticism of the administration in this country is looked upon as almost pro-German and the land is covered with newspaper editorials denouncing any talk of peace and demanding that unconditional surrender be made the preliminary requisite of peace talk. But in England and France the terrible toll of war has driven reason deeper and overthrown the superficial emotionalism that shouts for "unconditional surrender" and hints at the old-time victor's toll of victory.

Hate of Germany has grown deep because of her barbarities. She has made herself a by-word and stench to civilization by her ruthlessness and her savagery and by trampling upon all the laws of war. Now there is danger that we shall hate her so that we will come to love war. When scientists like Franklin Giddings go so far as to declare that it runs so deeply in Prussian nature to be barbarous that it can never be chastised or educated out, and that therefore the only hope is extermination or in so diluting the blood that it will be overcome, reason begins to despair. If there can be no peace until the Prussian nation is exterminated or made prisoner en masse, there is little hope of peace soon or of a world at permanent peace in centuries to come.

\* \* \*

## Military Minded or Peace Minded?

In all the warring nations there are the military minded and the peace minded. That there can be no peace without military force all men of real vision know. The so-called "visionary" is really a man without a vision penetrating enough to see all phases of the issue; therefore he jumps over the practical and unavoidable conditions and preaches the impossible. That there can be the most drastic and efficient use of military force without losing the peace mind and the pristine purpose of fighting for peace sometimes seems debatable. On the other hand a danger threatens the nations now saddened and broken by war's tragedies in that there are those who would barter away permanent peace for the sake of stopping the tragedy in their time, and thus accept a "negotiated peace" that would leave Germany in possession of her eastern conquests and in such control of Austria and the Balkans as to realize her Mitteleuropa dream and sit astride Europe as a conqueror.

In Germany there are also the two types of mind, i. e., those who think war and those who think peace as the desired thing. The Russian debacle is costing the Allies this summer's losses and with the success of German arms the Junker comes again into the ascendancy, the Reichstag's peace formula is overthrown and a Hohenzollern prince says: "We are justified in demanding an

economic and financial war indemnity, not only because he who is responsible for war must pay the damages, but also because without indemnities our people will become overburdened by taxes and become incapable of sustaining foreign competition. This would mean the ruin of the German laborer. Without indemnities Germany would soon have to surrender to our hateful enemy's good graces." On the other hand neutral travelers coming out of Germany say the people are anxious for peace and that the common soldier is tired of war and ready to lay down his arms under any tolerable condition. In the English House of Lords we hear Lord Charles Beresford saying, "No negotiation until after victory, and even then it has got to be done at the point of bayonet and machine gun," and in America a great representative daily says no sane man cares anything about Germany's peace terms.

\* \* \*

## The Prussian System and the German People

To keep our minds clear while our arms grow strong and strike valiantly we need to be ever reminded of President Wilson's differentiation between the Prussian system and the German people. That the German people are fighting under the Prussian system should not becloud the issue. The French people fought under Napoleon's system and the Russians began this war under the Czar's; today the French people battle to the death against the Kaiser's attempt to emulate Napoleon's dream of ruling all Europe and the Russians have turned to such fantastic dreams of anti-Czarism that they will not even fight against the Kaiser. We all know Germans in this country and we know they are not blood-thirsty savages, and some of us have traveled in Germany and know the individual German to be a kindly, hospitable fellow. Yet we all knew that he is no longer the kindly individual when he goes forth to war under the dominance of the Prussian war machine, but will obey his war lord's orders and turn barbarian.

It behooves us to find the secret of this transformation and we find it in his theory of the state and in his education. He is taught that the state is supreme over the individual and that anything that is good for the state must be done without question even unto death and that the ethical code that governs individual relations does not apply in the case of the state. To this must be added the great fear instilled in all the present generation—the fear that the ring of nations around Germany planned to destroy her some day. All this is so bred into him and taught him at home and school and in the barracks that he believes it unhesitatingly. Thus he readily adopts the Prussian war policy of terrorism and does as a soldier what he would abhor to do as an individual. Our task is to destroy the system and free the people from it. When England destroyed the Napoleonic system she freed the French mind from it. The war-weary of our Allies who would escape further tragedy in this war by signing a negotiated peace with that system and leave it dominant would only insure greater tragedies to their children. The military minded who would turn us all into war lords by adopting a policy of "crushing the German people," dividing their territories and dictating a conqueror's peace, would leave the world Prussianized by the very task of overthrowing the Prussian.

\* \* \*

## Peace by Negotiation

Peace by negotiation may mean anything from such a peace as Germany would accept now to such a peace as we would be willing to negotiate if Germany would admit defeat, but that there can ever be peace without negotiation is impossible. The question is as to when we can negotiate and on what minimum of military victory. When Lord Beresford made the declaration quoted above he was sharply rebuked by Lord Lansdowne, and Lord Curzon, speaking for the government, called such talk absurd. Lloyd-George and Mr. Asquith have both declared that any unambiguous peace declarations from the enemy will be given grave consideration and Premier Clemenceau joins them in such declarations.



Now comes Foreign Secretary von Kuehlmann asking for frank consideration of peace offers and deploring the attitude that views every approach as war strategy rather than as an approach to peace, and asking for a certain degree of mutual confidence and chivalry from both sides. This with his declaration that neither side can expect decisive military decision would, if we could accept a Prussian statesman's statement with "a degree of confidence in his honesty," be equivalent to a victory as great as any yet won by the Allies. But just there is where the issue hangs; when can we extend confidence to Germany and trust her honesty and act chivalrously toward her? Are there not two indispensable minimums of peace, viz., that there shall be so complete a defeat of German arms that the Prussian war lord acknowledges it and the German people lose all confidence in them and no negotiations with any but a bona-fide representative of the German people through the complete ascendancy of the Reichstag in peace parleys? There was no end of French aspiration for dominance until Napoleon was unhorsed; will there be any end of Prussian aspiration until the Prussian system with its Hohenzollern-Junker war lords are unhorsed?

Peace made by the German people and for the German people may alone safely be made; such a peace can afford to drop all military spoils of war and give Germany all von Kuehlmann asks, i. e., "a free, strong, independent existence within the boundaries drawn for us by history," with "overseas possessions" returned and "freedom of the seas" guaranteed; a condition, by the way, which Germany enjoyed to the full before Prussian Junkerdom precipitated this terrible attempt to dominate the world.

ALVA W. TAYLOR

CORRESPONDENCE

Confessions of a "Heretic"

EDITOR THE CHRISTIAN CENTURY:

I have thought much since reading your comment on my "heresy" and feel moved to write you about it.

To me Jesus seems to have been a man who let the spirit have free way in the whole of His mind and heart. He broke away from the intolerable ecclesiasticism of the priesthood. Paul, the other prominent factor in the Christian (or gospel) movement, was rudely shaken out of the Jewish order and became nearly as free as Jesus was.

Christianity (or the gospel) as taught and inaugurated by these men was a free, trusting, humane and joyful religion. Those who accepted it experienced a gladness unknown to the slaves of the old systems.

They felt delivered from a bondage to God-autocracy administered through self-seeking priests, and lined up together in a joyful brotherhood. The spirit had free way among them, and it was a grand, good time with these believers in Jesus Christ until the devil of autocracy began to devour them.

The writings of this period were incidental and called forth, in the main, by affairs among the disciples which needed the attention of the natural leaders in the movement.

Years later the first effervescence of the movement began to subside, the free motions of the spirit began to be restricted, and a religion of authority began to appear. Then, and not until then, the incidental writings of the Apostolic period were collected into an authoritative code and joined together with the Jewish scriptures to form the Bible, which now was held to be Word of God for the government of the souls of men.

To me the incidental writings of the early years of Christianity possess the high value of testimony to a movement of the spirit of the greatest importance to mankind.

I am desirous of enjoying such a movement in the world of our time. I am confident that there is such a movement going on now. I want to be in it—right in "the swim." I have

broken entirely, in mind, from the ecclesiasticisms of our time which dispute and fuss over the letter of the Scriptures.

I am not greatly concerned with the thought forms of that ancient day.

The free spirit will express itself in such forms and methods as may fit into the general conditions of our time. I preach restoration of the religion of Jesus and Paul, which was a religion of the spirit and not of authority in the autocratic and ecclesiastical sense.

This, I believe, is a fair statement of my "heresy"—a heresy in which I have great joy every day of my life.

F. M. CUMMINGS,

Kensington, Ohio.

Mr. Sunday's Campaigns

EDITOR THE CHRISTIAN CENTURY:

I want to thank you for your editorial article of May 30, discussing the campaign of Mr. Sunday in Chicago, and its results. It is exceedingly clear and sane, and evidently states the facts in the case.

I have been through two campaigns with Mr. Sunday, in Kansas City and Los Angeles, and most heartily endorse your criticisms of his methods, manner and message. In my opinion it is doubtful if the good he does, which is great in many instances, can overbalance the harm which comes from the crudeness, vulgarity, profanity and bigotry that mark his public address; and from the unhealthy fever for noise, crowds and machinery that is kindled in the veins of the community. Not the least of the evils resulting from his campaigns, in my judgment, is the premillennial propaganda that accompanies and follows them. Here on the Pacific coast, every form of religious fad that emphasizes the immediate coming of the Lord has been mightily strengthened by his meeting.

O that the Church of God would rise above such childish and secularizing methods of soul-saving.

Hollywood, Calif.

W. F. RICHARDSON.

Denominational Spirit in the South

EDITOR THE CHRISTIAN CENTURY:

I this week read a paper before the Ministerial Alliance of this city on the subject, "A Re-united Church." I undertook to

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maintain that the only moral equivalent of this war was the program of Jesus Christ, that this is the only thing big enough and offering ideals high enough to take the place in the lives of the men of the world after the war has ceased. I contended that only a united church could understand and undertake this program in the earth in any adequate manner. That unless this was done we might not expect to enlist the interest of the world in the church of the future.

Some of our Southern denominations are not enthusiastic over the subject of Christian unity, and though I was received, in my first number before the Alliance, in a very fine manner, the interesting discussion revealed the fact that not more than one or two of those present wanted any change from our present denominational arrangement, nor believed that any is to come.

Galveston, Tex.

D. B. TITUS.

## The Sunday School

### Reading the Bible\*

I HOPE I will not be misunderstood when I say that it is not a pleasure for me to read the Bible. I do not read the Bible as I would go to the movies or out to the golf links; rather I read it as I would weed my garden or grease my car. It is hard



Rev. John R. Ewers

work to read the Bible. I greatly shocked a dear, elderly lady at a convention the other day by saying that. But it's the truth and may only prove that I am a hardened sinner. But I think that I am human and very much like other men. I do not find many people reading the Bible as a pleasant exercise, and just because it is hard work so few people read it at all. There is the plain fact.

In the opening chapter of his wonderful volume, "The Bible, Its Origin, Significance and Abiding Worth," Mr. Peake says: "The Bible may still be read as great literature, but it is only a remnant who will be attracted to it for this. The vast majority will either read it as revelation or they will not read it at all. Another reason for the neglect of the Bible is due to the impression that it is a dull book. Those who used to read it conscientiously in earlier days did so often as a duty rather than as a delight; and nowadays, when light, bright, and frothy literature—if literature much of it may be called—is all the food on which the great masses of people nourish their intellects, what wonder if from this tasty confectionery they turn with wry faces to the Bread of Life? And where the sense of duty has disappeared they are naturally tempted to neglect it altogether."

Please note, therefore, that I did not say that I did not read the Bible, but only that I found it hard work to do so; thus I may not appear such a sinner after all. I freely confess that I do read it from a sense of duty. I read it as one might mine gold out of granite rocks. I read it as one might labor at anything that appealed to him as worth doing. It is not easy. It is not like reading the highly illustrated magazines. It is not like reading the Sunday paper. It is not like reading clever books. For me it is hard, painstaking, exhausting effort. We gain nothing by trying to prove the other side of the case.

I found the soldiers in the camps reading their testaments. The chaplains told me that on certain days you might find many men in each company reading their Bibles. But I am here to tell you that those men read those Bibles just as they got up at six and just as they went to drill and just as they took the long hikes. It was business. It was duty. The time has come when we need

to put it up to our congregations and to our classes in this precise form: The Bible contains a divine revelation—that much we all believe, no matter what school we represent. That being true, it is our business to dig it out. God might have made it easier, but He didn't. I don't find that he made anything worth while easy. Mathematics is beastly hard. Languages are difficult. Science is very exacting. Art makes heavy demands. We call all of our studies "Disciplines," because they require attention and continued effort. The Bible comes in the same class. Too long it has been pictured as a dear old book which grandmothers love to hold before the fire and old men in Scotland love to read until midnight: that is all very well—but it don't work out—that's all. For most of us the Bible is a quartz rock: the gold is there—but we have to dig it out and melt it. The average man thinks that there is something wrong with him because he does not find the Bible thrillingly interesting and fascinating. There is nothing the matter with him nor with it; he has been taught wrongly. The day has come when we need to tell people two things: (1) It is necessary to know what the Bible tells us about God and how to live; (2) The only way to find that out is to dig it out by the hardest kind of persistent labor. It seems to me that this appeals to common sense—and the soldiers prove it.

## The War

### A Weekly Analysis

MORE than two weeks have elapsed without a major operation by the enemy on the western front—a loss of time invaluable, due to the heavy casualties suffered in his futile drives on the French front.

In the meantime the allies have improved their positions appreciably by two sharp blows at critical points. The British gained a mile in depth on a front of three miles at the western end of the channel port wedge, between Merville and Hazebrouck, lessening the danger to the latter important strategic rail center, and menacing the enemy hold upon the former town. The French wiped out the enemy gains along the valley that runs south from the Aisne to the northern edge of forest of Villers-Cotteret. The Germans had attempted on this sector to drive in between the forest of Villers Cotteret and the forest of Compiègne, and so to flank two strong defensive positions, one of which guards the valley of the Ourcq and the other Compiègne and the valley of the Oise.

While these successes did not merit the name of "drives," conferred upon them by the headline writers, they are encouraging evidence that the allied armies have not lost the power to react vigorously against the enemy. Their tactical value was by no means small, and their effect will be excellent upon the morale of the British and French troops.

It is not unlikely they will have hastened the enemy drive, that impends as this is written, and the nature of which may be known to my readers before this appears in print. But I feel safer than ever in predicting that the enemy will fail utterly in his main objective—the smashing of the allied line—and will reach no position vital to the line's security.

The Italians have not followed up their victory on the west bank of the Piave. They hold immensely strengthened positions, but it must be borne in mind that they are now operating under the supreme direction of General Foch, and his obvious policy is not to resort to a general offensive until he is assured it will achieve decisive results, or results holding the possibilities of decision.

The air is filled with rumors concerning Russia. Whether Nicholas Romanoff is dead or alive matters little. More important are the rumors of bolshevik overthrow and the inauguration of a new autocratic dynasty under the Grand Duke Nicholas. These reports lack confirmation, and are viewed with suspicion in well-informed circles at the time this is written. But there are many evidences that matters are nearing a crisis in the land of disorder, and that significant developments may be anticipated. The sudden

\*This article is based on the International Uniform Lesson for July 14, "Reading God's Word." Scripture, Acts 8:26-39; Psa. 19:7-11.



emergence of Kerensky from his long obscurity hints at the possibility that plans in which he has had a part may be ripening.

One thing is obvious—unless some strong action is taken soon to save Russia, the land of the Slav is doomed to a bondage worse than that of czarism.

The only organized, effective, intelligently directed force in Russia today is that of Germany. She is in occupation of the strategic centers; she has a well-conceived plan, and there is no opposition to its progressive realization. Report says she is even now preparing a new military expedition that is designed to suppress disorder. It is claimed the maximalist faction of the revolutionary party will co-operate with it. Inconceivable as this may sound, it

is not impossible. The horror of continued and increasing chaos, industrial paralysis, disease, starvation, may drive the people to accept aid from the most repugnant source.

If Russia is to be saved, the allies must take early action, and vigorous action. Russia is rapidly becoming an autocracy again, with the kaiser as its autocrat. Before many weeks elapse armed intervention will be the only possible means of redeeming the Russian people and saving the world from the menace of German control of Russian resources, material and human. President Wilson is said to be giving the matter much thought, and we hope it will speedily bear fruit.

S. J. DUNCAN-CLARK.

# The Larger Christian World

A Department of Interdenominational Acquaintance

## A New Method of Church Union

The *Continent* describes a very interesting experiment in church union as follows: "In New Brunswick, N. J., the coal shortage of the past winter has produced interesting ecclesiastical results with possibly permanent influence on the problem of Christian unity. The First and Second Reformed churches, the First Presbyterian and the Church Episcopal, since the new year began, have been worshipping together in Sunday evening services. Planned first for fuel conservation mainly, these harmonious and successful joint services promoted a spirit of fellowship unwilling to lapse back into former congregational and denominational isolation. A plan was demanded by which the four churches might maintain some organic relationship permanently. Instead of the usual local church federation proposal, the New Brunswick pastors have worked out an idea of having the members of each separate church become members of all—the Episcopalians joining the Presbyterian and Reformed fellowships and Presbyterians and Reformed becoming members of the Episcopalian body, all without changing their relations meanwhile to their own home churches. It is also suggested that each congregation might add the ministers of the other three to its own staff of pastors. A tentative additional suggestion is that the Episcopalian house of bishops might be willing to ordain one of the local Reformed clergy as a bishop according to their rules."

## Congregationalists Issue Year-Book

The new Congregational Year-Book is on the press and shows a gain in the number of communicants. There is a loss, however, in the number of congregations, Sunday school members and Christian Endeavorers. The total number of Congregational churches in the United States is 6,050 and the total membership is 808,415. The value of their church property is \$95,000,000 and the benevolences of the denomination total \$1,851,683.

## Prison for Anti-War Russellites

Joseph F. Rutherford and seven other defendants, followers of the late "Pastor" Russell, have been convicted by a jury in the federal court of New York on four counts, charging conspiracy against the United States government, insubordination, disloyalty and resistance to the selective draft law. They have been sentenced each to twenty years in prison. These crimes are violations of the espionage law recently passed by Congress. This is the closing scene of a case which had its beginnings almost a year ago when draft dodgers and deserters from the army are alleged to have been sheltered by the Russellites and even to have been encouraged in seditious writings by them to quit the army. The Russellites in court contended their religious belief excused their crimes, but this contention early was defeated by the court which cited the federal supreme court decision in the Mormon cases, which held that a

man could not have a plurality of wives merely because his religious beliefs said such a practice was right. The Russellites also contended that all but sinners should be exempted from fighting the German kaiser. The judge refused to admit the prisoners to bail.

According to T. W. Gregory, attorney general at Washington, the Italian government sometime ago complained to the United States that Rutherford and his associates under the name of the Watch Tower Bible and Tract Society had circulated in the Italian armies a quantity of anti-war propaganda.

## Church Union Agreement in England

The cause of church unity is making remarkable advances in these days and there has recently been drawn up in England, preliminary to the World Conference on Faith and Order, a platform for the union of the Established church and the Free churches. The question of the episcopacy is the one which has longest puzzled the church statesmen and it is thus that certain Englishmen would solve this vexed problem: "1. That continuity with the historic episcopate should be effectively preserved. 2. That, in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy and it so remains in many episcopal communions today. 3. That acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future."

## Baptists Erect Big Sunday School Building

The Sunday school is coming into its own in Racine, Wis. The First Baptist church of that city has recently built and dedicated a building at a cost of \$110,000, which will be called Gorton Hall, in honor of Mr. George Gorton of the Gorton Machine Company, who made an outstanding gift toward the erection of the building. Complete equipment has been provided in the building for a social program for the local Sunday school.

## War Ravages Protestant Churches of France

The war zone has brought more sorrow to the Protestants of France than their numbers might indicate, for the center of



Protestant strength is in northeastern France. Fifty-eight ministers and divinity students of these churches have been killed in action and 102 ministers' sons have been killed. A million dollars of damage has been done to the church buildings. The Federal Council of Churches is asking for two million of dollars that aid may be given the Protestant refugees.

ORVIS F. JORDAN.

## Dr. Jowett at Westminster Chapel

Walter Getty, in the Continent

THE opening service of the ministry of Dr. J. H. Jowett at Westminster chapel, London, on Sunday morning, May 19, was truly an event of international significance and inaugurated a ministry that is destined to have a vital influence both on America and England. Something of the importance of the occasion may be gathered from the stirring words of Harold Begbie, in summing up for The Daily Chronicle his impressions of the service: "At last the moral earnestness of England, that great historical force, has found its voice. Never since August, 1914, has any minister of the crown or any English preacher of religion, or any descendant of the great fathers of English literature, sounded to the nation so surely so victoriously and with so authentic an Englishness, this organ note of English character, as Dr. Jowett sounded it yesterday in Westminster chapel, making it ring through men's souls till at last the congregation, which included the prime minister, had to break out in cheers."

Dr. Jowett entered on his ministry in this most important center of London's religious and political life without ostentation. The audience, which numbered 2,500 and filled every seat, was made up of every rank of life, and to this people Dr. Jowett came in the simplicity of the Master. In a few words he outlined his platform for his ministry—to preach the full gospel of the Lord Jesus Christ for salvation; the gospel of holiness, righteousness, the grace of God; the great evangelical truths which are the foundation of all life and thought. How refreshing it was to hear such a statement when so many men think the time has come to preach a "new" gospel.

### PRESIDENT WILSON SORRY FOR DEPARTURE

Following this statement of purpose, Dr. Jowett read a letter written to him by President Wilson with this most timely utterance:

"While I am deeply sorry for your leaving America, I am glad you will take away an intimate knowledge of our people which will enable you to interpret them to those who have not always understood them on the other side of the water. One of the most difficult things I have attempted is to convince foreign ministers and foreign peoples that the purposes and ideals of the people of the United States are unselfish and altruistic. I am sure you are convinced of the fact, as I am, and my great pleasure in expressing such purposes has been derived from the confidence that I was really and truly speaking for my people."

But it was the sermon Dr. Jowett preached that made the service one long to be remembered. The text was Hebrews 2:27. "For he endured as seeing Him who is invisible," and the theme was "The Dynamics of Endurance." Dr. Jowett referred to the slow, hard grind that was the lot of Moses, and intimated that the campaign of war has now reached the slow stage where the hardest thing is to "walk and not be weary."

Four springs or sources of energy were pointed out by Dr. Jowett from which we must draw for our dynamics of endurance. The first was that of righteous anger. Not hatred; not the sputtering anger which is like a firework, but the anger Christ had and Paul had, and the great leaders of the church in all times have had, when the cause of righteousness was at stake. "A fierce and mighty passion of anger is of God."

The second spring was that of holy fear—not the fear of flight, but of a tremendous recoil. How our hearts burned as Dr. Jowett uttered these mighty words, "When I see children maimed, I am afraid of it; when I see the defilement of virgins I am afraid of

it; when I see the oppression of defenceless women I am afraid of it."

### CALLS TO FELLOWSHIP WITH GOD

Loftier heights of rectitude are places where we can find springs for greater endurance. We must use the great alpine words—freedom, justice, truth and righteousness, as Wordsworth, Milton and Whittier used them. We must have "mountain minds for work in the valley."

The springs of noble ancestry and of great historical deeds must also be touched. Both British and American hearts must have thrilled as Dr. Jowett pleaded: "Tread the high roads of history, make use, make use of your shrines," and then unfolded to us the great events of history that can be reviewed time after time for inspiration and new strength.

Finally, Dr. Jowett showed us that the deepest, greatest, spring was that of intimate fellowship with the living God. We will always endure if we continue to see Him who is invisible. "It is a far greater thing to live in the assurance of what God is always thinking than to know what he may be doing at a particular moment."

The service came to a close with the playing by the organ of "The Star Spangled Banner" and "God Save the King." Again the words of Harold Begbie may not be out of place: "It was a great sermon, the greatest utterance of English character since August, 1914, for it contained no word of rage or vindictiveness, but sounded only the diapason of righteous anger and the vox humana of moral earnestness."

## Books

AMERICAN POETRY. By Percy H. Boynton. This is an anthology of the poetry of America, from the early years of the history of the country to the days of Whitman, Lanier, Joaquin Miller and William Vaughn Moody. The best of the work of the New England classic writers—Longfellow, Whittier, Lowell, Emerson, etc.—and much of the earlier colonial and war poetry is included. Of great value are the hundred or more pages of critical comment, in which are discussed the merits of the authors included. The author is a professor in the University of Chicago. (Scribners, New York. \$2.25.)

THE THREE BLACK PENNYS. By Joseph Hergesheimer. By many critics this was held to be the most significant novel of last year. It is a genuinely American story and is told by an artist. Mr. Hergesheimer's writing is full of color and reflects the natural characteristics of the Pennsylvania country which is the scene of his stories. This novel traces the history of a family through three generations, and reveals the outworking of certain life tendencies in three individuals living through a period of a century and a half. The book is a remarkable exhibit of the theory of heredity. Those persons who read "only the best" should not miss this book. (A. A. Knopf, New York. \$1.60.)

THE MAN WHO WAS THURSDAY. By G. K. Chesterton. An unusual treatment of some of the phases of socialism by the brilliant English poet and essayist. In a sort of story form, this discussion reaches its conclusions after carrying the reader over sea and land, into the upper atmospheres and down into the dungeons of the imagination. Reading it, one hardly knows where he is going to land—that is what makes Chesterton's work interesting! (Boni & Liveright, New York. 60 cts.)

SUNSET CANADA. By Archie Bell. The Page Company have won the gratitude of lovers of travel by their exceptionally attractive volumes dealing with the countries of Europe and the Orient. America is still further in debt to these publishers, because of the "See America First" series which they are now giving to the world. A late volume is "Sunset Canada," which has also to do with "British Columbia and Beyond." There are included a map and fifty-six remarkably beautiful plates descriptive of the Canadian scenery. It is a superb work. (Page, Boston. \$3.50.)



# News of the Churches

## Many Disciple Ministers Enter Upon War Service

The Disciples of Christ are doing their part in furnishing chaplains and Y. M. C. A. secretaries for war service. Every week brings in reports of a dozen or more who have either begun active work or are contemplating such service. Homer E. Sala, of Central church, Peoria, Ill., has been granted a leave of absence by his congregation, and will leave, perhaps for France, after a brief course of training. E. E. Violette, acting pastor at Independence Boulevard church, Kansas City, has obtained consent of his board of deacons to enter upon service as army chaplain, and may go out a little later. John G. Slayter, of East Dallas, Tex., church, will probably go to France for work among the soldiers, having been selected by the Shriners of Dallas as their representative in the war country. W. H. Hampton, of Dallas City, Ill., has received a call from the Y war work council to serve as secretary overseas, and may go soon.

## Morristown, Ind., Churches Form Federation

T. J. Stephens, minister at Morristown, Ind., writes that the churches there are working out the problem of unity in a practical way. Last winter the three churches—the Methodist Episcopal, the Methodist Protestant and the Disciples—were forced to hold union services on Sunday evenings on account of the coal situation. The arrangement met with such favor that when spring came the leaders decided that the union meetings should continue. There has now been formed "The Federation of Churches of Morristown," and the executive committee already has a constructive program of work outlined for the summer. At the close of the harvest season a "Community week" will be featured, with a program varied enough to get the attention of all and with help for all classes of the community. This will take the place of the chautauqua. Following this, it is planned to make a very careful survey of the community in preparation for evangelistic campaigns in the autumn.

## Ozark Assembly Plans, at Lakeside Park, Mo., July 23—August 2

The second annual session of the Ozark Assembly will be held at Lakeside Park, in Jasper county, Mo., July 23-August 2. Lakeside is on the Southwest Missouri interurban road between Carthage and Joplin. The Assembly is held under the auspices of the Jasper County Christian Missionary Society, working in conjunction with J. H. Jones, superintendent of Third district, Missouri. C. C. Garrigues, of Joplin, is president. Among the features of the Assembly this year are: a school of methods; a rural church institute; a missionary institute, an elders' and deacons' conference, a Christian Endeavor rally; community sings; a chautauqua of war lectures and war films, and a course of vesper Bible studies. Family tents for camping purposes are provided and many recreational features are offered. Experts in practical war economics will give lectures, and among the lecturers on general war topics are: A. Ross Hill, president Missouri State University; Herbert L. Willett, Chicago; Edgar D. Jones, Bloomington, Ill.; I. N. McCash, president Phillips University; E. F. Leake, Springfield, Mo.; B. A. Abbott, St. Louis;

F. D. Kershner, Cincinnati, and Mrs. R. S. Latshaw, president of the state C. W. B. M. Other speakers are Dean W. J. Lhamon, D. W. Moore, C. H. Swift, C. C. Garrigues, Mrs. O. W. Lawrence, David Owen, John D. Zimmerman and J. H. Jones.

## Drake President Not Yet Selected

The session of the board of Drake University resulted in considerable discussion of the possibilities for the presidency to succeed President Bell, but action was delayed until a later meeting. For the time being the administrative duties of the university are vested in a committee composed of Keith Vawter, George B. Peak and Howard J. Clarke. Drake graduated 220 young men and women from its various departments this year, the Liberal Arts College presenting a class of sixty, with eighteen of its junior members in the army. Charles S. Medbury delivered the commencement address, on the topic, "The New Citizenship."

## S. G. Fisher to Remain in Y. M. C. A. War Work

S. Grundy Fisher, for over five years pastor at Portland Avenue church, Minneapolis, Minn., was given a leave of absence by his congregation early this year that he might enter upon Y. M. C. A. work at Kelly Field, San Antonio, Tex. Mr. Fisher finds the work so alluring that he has decided to remain in the service. During the months of Mr. Fisher's absence, Miss Ada L. Forster, an ordained minister, and long connected with the national C. W. B. M., has occupied the pulpit and cared for the pastoral work. The chairman of the board reports that her work has been "not only able, but brilliant." Fifteen persons have been added to the membership under her ministry. Under her leadership also a fund of over \$2,000 was raised for the Men and Millions emergency, although the congregation was asked for only \$1,500. Portland Avenue has called as a regular pastor Prof. G. S. Bennett, of the Hiram College faculty. He begins his work this month. Mr. Fisher's present address is San Antonio, Tex., care Y. M. C. A., Kelly Field, Box 58.

## I. S. Bussing, Iowa Minister, Does Fruitful Missionary Work

Because of his wife's ill health, Isaac S. Bussing, of Davis Street church, Ottumwa, Ia., went to the southland, his new post being at Waycross, Ga. The Christian Record, published at Rome, Ga., gives an account of his good service there. When Mr. Bussing arrived at Waycross last November, he found the congregation worshipping in a tent. Recently he dedicated a beautiful little building, complete with roomy auditorium, two extra class rooms and a baptistry, located in one of the finest residence districts in the town. Upon Mrs. Bussing's return to health, Mr. Bussing will return to the Ottumwa field.

\* \* \*

—By an error in last week's issue of the "Century" a number of divinity students of the University of Chicago were reported as taking their degrees "at the Quarterly Convocation of the University of Illinois, held on June 11." Those acquainted with Illinois schools know, of course, that the state university has no divinity school. The

students mentioned—W. E. Gordon, R. W. Hoffman, S. W. Slaughter, Mary M. Stubbs, F. H. Swanson and J. F. Stubbs—have been students at the Disciples Divinity House, Chicago.

—Chicago Disciples will be interested in the list of summer preachers at the University of Chicago. All have not yet been selected, but the second, third and fourth Sundays of July, Professors Theodore G. Soares, Gerald B. Smith and Herbert L. Willett, of the University, will preach. On August 4, William S. Jacobs, D. D., of Houston, Tex., will speak; on August 11, Prof. George B. Foster; on August 18, President Ozora S. Davis, of the Chicago Theological Seminary; and on August 25, William P. Merrill, of the famous Brick Presbyterian church of New York.

—There have been forty-six additions to the membership at Parkersburg, Va., since the coming of H. E. Stafford to the church there. Mr. Stafford has been preaching a series of sermons on "Up to the Christ Level," with the following sermon subjects: "Thinking to His Level"; "Animated By His Sympathy"; "Enthusiasm For His Friendship"; "Permeated With His Purpose"; "Grasping His Ideals"; "Now, What Is Christianity?" The new leader at Parkersburg writes very highly of the work accomplished by his predecessor, W. D. Van Voorhis, and his family.

—Some Indiana pulpit changes are the following: R. H. Jones, from Kokomo, South Side, to Warsaw, Ind.; Rome G. Jones, from Evansville, Bethany, to Linton, Ind.; George T. Smith, Paxton, Ill., to Odon, Ind.; J. E. Bates, Tiffin, O., to Evansville, Ind.; First; R. S. Saum is the new leader at Morocco, and J. J. Bare at Loogootee. H. W. Schwan has resigned at Central, Richmond, and M. S. Decker at Greenfield.

## ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—The Southern California churches will meet in convention this year at Long Beach, July 28—August 4. F. M. Rogers is secretary of the Southern California work.

—R. J. Bennett preached a Mother's day sermon at his church, Sharon, Pa., this year, which had the honor of being reproduced in the *Brooklyn Daily Eagle* of June 17.

—Drake Summer school opened this year with a fair attendance, practically all women, reports the *Christian News* of Des Moines.

—W. D. Cunningham and family, who have been in America the past year, are reported on their return trip to Tokio, Japan, where he is leading in an independent mission work.

—C. J. Miller, of Windsor, Colo., has received a call to Wellington, Kan., but will remain in his present field.

—G. Stanley West is the new leader at Brazil, Ind., church.

—On account of pressing duties and the fact that he will be in Canada during the summer and the month of September, Z. T. Sweeney will not serve as Chairman of the Committee of the International Convention on Necrology. In his place I. J. Cahill, a member of the committee, has been appointed Chairman by the President of the Convention; and all correspondence relating to the work of the committee should be directed to I. J. Cahill, 592 The Arcade, Cleveland, Ohio.



—Harvey T. Croyle, of the Indiana School of Religion, is now "somewhere in France" as a Y secretary.

**NEW YORK** **CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—Fred Merrifield, of the New Testament department of the University of Chicago, and Herbert L. Willett, Jr., will occupy the pulpit at Memorial church, Chicago, for ten Sundays during the summer.

—Beginning with September 15th, First Baptist church, Chicago, will worship with Memorial church for an indefinite period. The ministers, W. H. Main, and Herbert L. Willett, respectively, will have charge of the work and the various organizations will have their activities in common.

—John I. Roberts, who graduated from Drake two years ago, and spent a year in the University of Chicago, going into army Y. M. C. A. about a year ago, was at the ancient city of Delhi, India, when last heard from. William Rossa, who graduated from Drake at the same time, is also somewhere in India. They are with the British army.

—"Five Big Sunday Evenings" have been featured at the Kenton, O., church during June, with the following events: Children's evening, Guest evening, Favorite old hymn evening, Musical evening and Christian Endeavor evening (with short talks by returned delegates to the International C. E. Convention). Leon H. Couch leads at Kenton.

—B. S. Ferrall is again at his post in his Buffalo church after a month spent in war work at Norfolk, Va.

—W. B. Clemmer is reported as having resigned the work at Central church, Rockford, Ill., to enter chaplaincy war service.

—C. J. Tannar, recently of Central church, Detroit, has entered upon his work as county extension secretary in the Ohio county, of which Akron is the county seat. Mr. Tannar will select points for new churches in the county. Active work will not be begun in this field until autumn.

—O. C. Bolman, of the West Central district of Illinois, reports that nearly \$45,000 has been raised among the churches for the Men and Millions emergency drive. The drive has greatly emphasized the need of county organization, Mr. Bolman writes.

—W. P. Honn, of Farmer City, Ill., will soon begin a new work at Lexington, Ill. G. W. Foley, recently with the Christopher church, has accepted the pastorate at Fairbury.

—Robert and Dwight Muckley, sons of Secretary G. W. Muckley, are now at Camp Dick.

—Burriss A. Jenkins has investigated the number of young men in the United States army from Christian churches of the United States and finds that the Disciples rank second among the Protestants. The M. E. church ranks first in the number of enlisted men and the Roman Catholics second.

—Dr. Ainslie, of the Association for the Promotion of Christian Unity, sends the following message for publication: "At the instance of the Association for the Promotion of Christian Unity, it is requested that at all gatherings of Christians throughout the summer and fall there may be passed such resolutions regarding the unity of Christendom as will deepen the interest in this great cause, the reports of this action to be sent to the journals of the respective communions."

—R. H. Miller and Charles R. Hudson, respectively pastors at Ninth Street church, Washington, D. C., and Pomona, Cal., are exchanging pulpits for the summer, that the former may enjoy the California climate for a season, and that the latter may get nearer to the center of war affairs at the nation's capital.

—H. G. Burgess, formerly leader of the Canton, Mo., church, has been appointed a chaplain in the national army, his station being Camp Pike, Little Rock, Ark. Mr. Burgess is a Eureka and Yale man.

**MEMORIAL CHURCH OF CHRIST**  
(Disciples and Baptists)  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett, Minister

—E. S. Priest, of Centralia, Mo., church, is now in France in Y. M. C. A. war work.

—On July 2, Dr. and Mrs. J. H. Garrison, now living at Claremont, Cal., celebrated the fiftieth anniversary of their marriage. The Christian Century joins with the many friends of Dr. and Mrs. Garrison in wishing them many more years of wedded happiness.

—The following papers are assured for this year's meeting of the Campbell Institute, which will be held at Hyde Park church, Chicago, late in July: J. R. Ewers "Our Church After the War." E. S. Ames: "How Our Philosophies Have Been Changed by the War." J. E. Wolfe: "German Philosophy in American Universities." R. E. Park: "What Can the Church Do to Make Democracy Safe for the World?" L. W. Morgan: "The War and the British Churches." W. A. Crowley: "The Religion of the American Red Cross." O. F. Jordan: "How Far Are Our Liberal Religious Views of German Origin?"

—George L. Snively dedicated the new building of the congregation at Beckley, W. Va., on June 16. An indebtedness of \$17,000 was soon raised, then Mr. Snively proposed that money be raised also for a new parsonage and better social and Bible school equipment. The suggestion was accepted and carried to success. Cash and notes aggregating over \$22,000 were raised during the day, and not a dollar came from classes or societies. The salary of the pastor, C. E. Rossiter, will be increased \$20 per month, and the church will purchase the house on which he is now paying rent. Mr. Snively is proving that it is not wise to postpone clearing financial obligations until "after the war."

—J. J. Cole, who recently gave up his pastorate at Central church, Findlay, O., will devote his time to evangelistic work this summer, or will accept a pulpit for supply work. He may return to a pastorate this summer or later.

#### THE WHOLE TASK AT THE ILLINOIS STATE CONVENTION

The State Convention of the Disciples of Christ in Illinois will deal with "The Whole Task of the Whole Church" this year. This larger program has been growing in favor for a number of years and the convention will record the sentiment thus created. One session of the convention will be devoted to the great missionary text of the Bible, "The field is the world." The ten organized interests of our Brotherhood will be presented to the convention by ten successful missionary pastors of the state. This will be followed by an address by Edgar DeWitt Jones of Bloomington,

President of the International Convention, on "The 1918 International Convention of the Disciples of Christ"; and then Frederick W. Burnham, President of the American Christian Missionary Society, will deliver an address on "The Whole Task."

The various missionary interests will be represented in the following manner: The Illinois Christian Missionary Society, C. C. Carpenter, Princeton; Eureka College, E. E. Higdon, Bellflower; The American Christian Missionary Society, J. Alexander Agnew, Mt. Carmel; The Board of Church Extension, A. O. Hargis, Greenville; The Foreign Christian Missionary Society, W. J. Montgomery, Niantic; The Christian Women's Board of Missions, Floyd B. Taylor, Chambersburg; The Board of Ministerial Relief, B. H. Bruner, Danville; The American Temperance Board, Adam K. Adcock, Centralia; The Association for the Promotion of Christian Unity, Allan T. Gordon, Paris; The National Benevolent Association, B. H. Sealock, Illiopolis.

H. H. PETERS, Secretary.

#### A LOOK-IN ON SOUTHERN CALIFORNIA

A recent trip to Southern California was greatly enjoyed. It was a pleasure to preach Sunday morning and evening for Wilshire Boulevard church. This church occupies a rather unique position in the very best residential sections of Los Angeles. Prof. B. C. Hagerman has been supplying for many months. C. C. Chapman, the orange king, and his brother, S. J. Chapman, are interested members. W. F. Holt ("Jefferson Worth" of Harold Bell Wright's "Winning of Barbara Worth") is an elder. I enjoyed one night in his elegant home and heard his story of the redemption of The Imperial Valley.

On Monday the ministers of Southern California met in First Church. Mr. Kendrick presided throughout the all-day session. The noon hour was spent at luncheon in the basement of the church. J. H. Garrison and son, W. E. Garrison, were present. Dr. Garrison always smiles even in the face of difficulties. His rich experience and rare wisdom are sought in every conference. The veteran D. R. Dungan was in the front row. He had a few more copies of his books to sell. E. F. Daugherty is fast gaining the hearts of First Church and the good opinion of the general public. J. N. Jessup is accomplishing some large things at Magnolia church. Bruce Brown seems, from newspaper notices, to have a

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growing influence. S. M. Bernard has recently completed a lovely church home. The beloved W. F. Richardson has graciously walked into the affections of all. Hollywood is measuring big under his leadership. Dr. Tyrrell holds the imperial way at Pasadena. This bower of beauty, fringed with the multimillionaires' masterly tread, creates a throne with its attendant thorns. I noticed that on Memorial day, which was everywhere a holiday, Mr. Tyrrell was chief speaker at the grand ceremonies in Pasadena. An hour with Prof. W. G. Conley and wife and George Ringold brought back happy remembrances of Old Kentucky University. At Long Beach I visited George P. Taubman, who is doing one of the outstanding pieces of church work. Long Beach is the most positively religious watering resort that I ever visited, and it was my pleasure to see most of the European watering places.

ERNEST C. MOBLEY.

Amarillo, Tex., June 17.

### THE GATE STILL OPEN

A letter has just come to the Board of Ministerial Relief from one of our ministers expressing his regret that, having overlooked the forwarding of the application for a Pension Certificate with the first payment of dues before June 15, he would be cut out of participation in the system, or at least in sharing the honor of being one of the first three hundred to help in its inauguration.

We are glad to tell this brother, and any others who may have made a similar mistake, that we do not believe in capital punishment for minor delinquencies and are hoping to see them complete their enrollment at the earliest possible date.

The large number who have sent in their final applications and paid their dues are naturally getting anxious to receive their Certificates which cannot be sent out until the whole 300 are ready.

BOARD OF MINISTERIAL RELIEF,

W. R. Warren, Pres.

Indianapolis, Indiana.

### EUREKA COLLEGE ATTAINS HIGH STANDARD

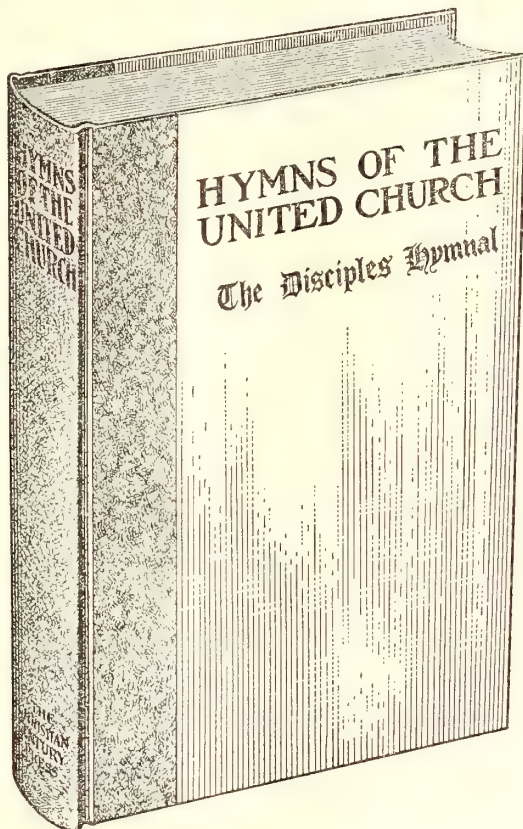
As is already somewhat generally known, Eureka College has been placed in the first rank of colleges in Illinois through a report of C. M. McConn, registrar of the University of Illinois. There are only about a half dozen co-educational institutions in this state out of the thirty or more colleges that meet the requirements for this classification. Some institutions that have much larger student bodies, and perhaps wider reputations than Eureka, are not able to qualify. The standards in this state are very high, and a college has to be fully up to them before it is on the list. The last paragraph of Mr. McConn's report reads thus:

"As will have appeared from the foregoing, Eureka College substantially meets all our criterions at the present time. The progress made on the physical side is really notable, and I thought I perceived on every hand, among both students and faculty, the vigorous, healthy and happy spirit which springs from the consciousness of progress. I have no hesitation in recommending that Eureka be re-rated in Class A."

This is a great victory for Eureka and represents an achievement worth while. The institution is two notches higher in the matter of standardization than it was five years ago.

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visited for the committee."

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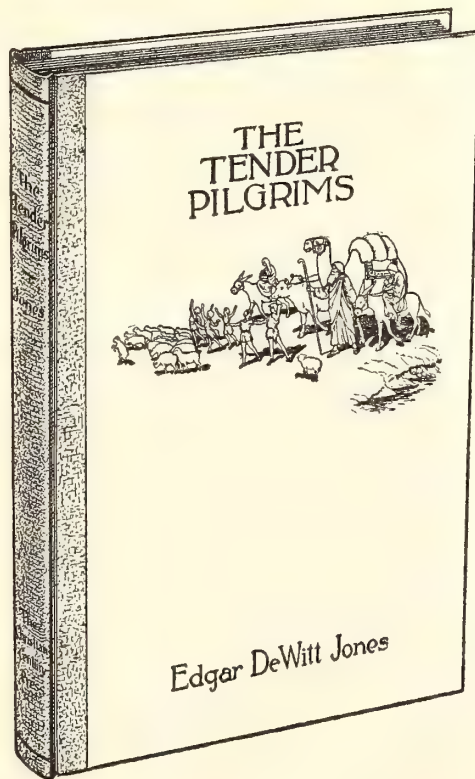
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# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Summer-Time of the Soul

NATURE spoke an articulate language to the devout souls that wrote our Bible for us. Even the seasons had their significance for the spiritual life. Summer-time is often thought of by the city dweller as an idle time, but for nature it is the busiest time of all. The tiny plants make their growth and make ready for the harvest. The burning sun is the chemist working in his wonderful laboratory. The tiny leaf works transformations in its being that puzzle the most profound student of nature.

Middle life is the summer-time of the soul. There is an obscure saying in Jeremiah, "The summer is past and we are not saved." Whatever the prophet meant—and it was undoubtedly different from our use of the text—the verse may describe the tragedy of the soul which uses up life's summer-time without accomplishing definite results.

Middle-aged people quit too soon. They are likely to think of youth as the time for doing things. They forget such a life as that of Gladstone which achieved its mightiest accomplishments long after youth was past. How persistent a plant is! In the dry times it grows at the roots, and in wet times it grows above ground. But only the most trying conditions prevent it from achieving its destiny.

The summer-time brings with it hot sun and sudden storm. It lacks the beauty and promise of the spring-time as well as the song of the harvest-time. It brings the burden of heavy toil, but it has in it the deep satisfactions of strength and achievement.

The middle-aged person needs to be reminded that soon the summer will be past never to return. There is only one summer-time to a human life, and the soul

that walks through it with no thought of its deeper responsibilities will end in disillusionment and sorrow. The summer-time of the soul well spent means that winter-time will have no terrors but will bring rest and peace.

### War Service Growing More Diversified

WHEN the war first broke out, the church realized at once that a change in program was involved but for awhile the question was what to do. The religious program in war time is being worked out by this trial and error method by which so much of human progress has been made. Some activities which have proven to be of rather negative value have been discontinued, while others have come into great prominence.

The Methodists have made provision to outfit the chaplains who go out from their fellowship. The work of the chaplain has so lately come into its modern development that there is still no government provision for the things which any minister needs for religious work, such as hymn books, an organ and in some places an automobile truck to transport this equipment.

The churches adjacent to camps are finding an ever larger social program effective. An energetic Presbyterian church runs a bus to the adjoining military camp and hauls several loads of men to the Sunday morning service, besides keeping open house for the men during the week. In some cities there is a Saturday night social where the girls of the town may meet the enlisted men under proper chaperonage, which tends to decrease street flirtations and their attendant evils.

The local congregations that keep up correspondence with their own men in the service are probably doing as valuable service as any. The kindly religious letter which



does not preach but is solicitous without any cant always has a great influence on the home-sick boy who is in a foreign land.

The war-time program of the churches is largely a matter of applying Christian kindness to new situations as they arise. It is not so much the big sensational plans that are valuable but the multitude of homely every-day kinds of service that are making the church felt at this time. It is our task to minister and to teach and to pray. Thus we shall fulfil our obligations to our nation and to the boys who serve the flag.

## And the Heavens Did Not Fall!

THE wretched sectarianism that has found long-time embodiment even in churches of the Disciples' communion is being broken down in various cautious but determined ways by one congregation after another. The practice of demanding re-baptism of Presbyterians, Congregationalists and such like Christian people who may desire to have fellowship in our congregations has long rubbed sore the souls of those among us who really desire to practice Christian union. Scores of churches among us—probably several hundred—are today quietly receiving into some form of membership, ranging from "affiliated" to "full"—whatever such terms can mean—those who present themselves with credentials from any sister church of Christ regardless of the particular form by which the applicants were baptized.

This conviction of the larger fellowship, a fellowship as large and wide as the whole church of Christ, is spreading with great rapidity through our Disciples communion. While it represents the attitude of the modern-minded minister, it is, one might say, distinctively a layman's movement. The average layman has ceased to have an interest in the niceties of ritualistic distinction. He seeks as by instinct for the practical and generous and Christ-like thing to do. He can hardly imagine our Lord as deeply concerned in the immersion-sprinkling controversy in face of the great moral and spiritual problems the church and the soul must meet today. So it is not to be wondered at that laymen often take the lead in bringing to their pastor's attention the duty and the occasion of breaking down the sectarian bars that we have erected at the doors of the local church and allowing them to stand as wide open as Christ made them. A typical illustration of this lay angle on the situation is afforded by the congregation of First Church, Augusta, Ga. There a deacon whose heart was burdened with the moral welfare of the soldiers at Camp Hancock proposed to his pastor, Rev. Howard T. Cree, that they receive into "affiliated" membership without rebaptism all Christian men from the camp who might desire to come. Gaining the by no means reluctant consent of the pastor, this deacon on the following Sunday put the proposal to the congregation, which, to the pastor's surprise, voted unanimously to adopt it. In presenting the matter, it was explained that this was no attempt at proselyting, that the relation of any man coming in this way to his church "back home" was not to be dis-

turbed, but that the point of the proposal was simply in the spirit of Christ to provide a church home to their men, with whatever protection and inspiration their membership might mean to them.

On the following Sunday night Mr. Cree extended the invitation on the broader basis adopted by the congregation. The first to go forward was a lieutenant from Texas to make the good confession and be baptized. Following him went a dozen more and when they stated their names and church affiliations the minister found that he was giving the "right hand of fellowship" to Presbyterians, Methodists, Congregationalists, Episcopalians, and Lutherans. "It was a perfectly inspiring thing to feel that after all our preaching of unity we were at last really practicing it in an indisputable and genuine way," so writes a member of the congregation to whose communication we are indebted for this gracious little story.

Now the really great feature of this little story is not what actually happened, but what did not happen at all. And what did not happen at all was that the heavens did not fall! Instead of that the worshippers at that service must have walked away a little more sure of the heavens remaining where God put them, a little more respectful toward the church and a little more hopeful of realizing our Lord's ideal of one flock and one Shepherd, instead of continuing the wicked and alienating sectarianism which weakens and scandalizes the body of Christ.

## A Movement Toward Brotherhood

THE allies are organized together as a group of nations for the joint control of their economic resources. This is the biggest single piece of co-operative enterprise that humanity has yet achieved. We have said in our national church proclamations that the co-operative control of industry is the final step in industrial democracy, and here is a step toward it.

Those who would extend the Gospel of Jesus Christ should insist that this partial measure should be made a world measure; that economic imperialism—the final cause of world conflict—shall be removed once for all by a permanent co-operative administration of the world's resources, and that there shall be no exclusion, not even of our enemies. Into that great family our foes shall finally come—not the family of sentiment, not the family of mere statecraft, but a working family to control the work of the world together in the spirit of brotherhood for the good of all the peoples of the earth. That will mean recognizing brotherhood in a greater sense than the world has ever seen it before.

It will recognize that the great natural resources are not the property of the strongest group or the strongest nation, but belong to all the children of men, put here by God for the development of all the people. It will mean that the great powers will stop exploiting the weaker peoples, that the world's great resources will be co-operatively controlled for the good of all.

We must have this great advance in religion, or we shall face its inevitable decline. Unless we have more



brotherhood out of this situation, we shall have less of God, less of God in individual lives, and less in the world at large.

*The next article of Professor Willett's series on The Second Coming has been delayed another week by his extended absence on a lecture engagement.*

THE EDITORS.

## The Married Flirts

A Parable of Safed the Sage

**N**OW I was reading in the Daily Paper, and Keturah entered my Room. And she spake unto me saying, My lord.

And I answered, Trouble me not, for I am reading the News.

And she said, Understandest thou what thou readest?

And I answered, Verily, I do not. For I was reading that a Married Man had been Flirting with the Wife of another man.

And she answered, What is the mystery about that?

And I said, I understand neither the Why nor the How.

And she said, I will show thee. It cometh to pass on this wise. There sitteth a man reading his paper, and there walketh past him in the Park or on the Trolley, a Comely Lady, and she droppeth her Kerchief, quite by Accident, even like this.

And she walked past my chair, and her skirts brushed my knees so that I looked up. And behold, as she passed, there fluttered to the ground a Kerchief. And I picked it up, and passed it to her. And I said, Madame, permit me.

And she said, That was very well done, Safed, my lord. And now thou must look about in the Car, and see that there is no other seat save beside thee, and so must thou Shove Along.

And I did even so; and the Chair wherein I sat was wide, so that there was room for us both; neither sat we Quite so Close as in the Trolley.

And she said, Now must thou lend me thy Paper, and I must pretend to read it.

And I did even as she said.

Then she sat beside me, and read the paper, yea, and I read also. Nevertheless, in twenty minutes we had managed to talk of Browning, and Art, and the Weather, and our Souls, and the Sad Condition of Married Life, and had told each other Where we Lived, and had discovered a Concert which we were both to Attend. And I played the Game as Keturah Taught me.

And she said, How dost thou like it, Safed?

And I answered, It is Lots of Fun. Let us do thus often.

And she said, Safed, would it be half so much fun to Flirt with any Other Woman?

And I said, Oh, thou fairest and finest of all the Daughters of Eve, if ever I desire to Flirt, may God

send thee to me to Flirt with; for with thee only would I thus behave and not feel like a Condemned Fool. Whereas, when I flirt with thee, I feel like a Very Wise man.

And Keturah said, Safed, my lord, I have something to say.

And I said, Keturah, say on.

And she said, Oh, Safed, my lord. Thou hast given good advice to many people. But nothing thou hast ever said to the sons and daughters of men is more important than this. Speak to the men and women who are married, who feel the Tug and Grind and Monotony of Daily Life, and who have Grown Commonplace to Each other. And say to them, Put on your Beautiful Garments now and then, and Flirt a Little with Each other. Yea, let not the Romance die out of your married life, lest ye weary of each other, and Satan set a snare for your feet. Say unto them that if they go at it aright, it is quite as much fun to flirt with each other as with other people, and much Safer.

And I said, Keturah, thou hast spoken words of wisdom; and it would be for the salvation of thousands of Fool Women and men who are Bigger Fools or Worse, if they heeded thy words.

And I said unto Keturah that I would take the message which she whispered in my ear, and I would Proclaim it from the Housetops.

Yea, and thus shall some of the Divorce Courts be compelled to Take a Vacation.

## The Reapers

**R**ED are the hands of the Reapers,  
And the harvest is so white!  
Red are the feet that are treading

The threshing floors by night:  
And, on the young brows, dripping  
As with the dews of morn,  
Deep rose-red are the woundings,  
Like scars of a crown of thorn.

Tired, so many, with reaping—  
Tired with treading the grain,  
Still they lie, in their sleeping,  
Low in the Valley of Pain—  
Never again to be quaffing  
The joy of life, like wine;  
Never again to be laughing  
In Youth's glad hour divine.

Birds shall sing in the branches,  
Children dance by the shore;  
But they who shared the red reaping  
Shall come back never more.  
Let whoso can forget them,  
Walking life's noisy ways;  
We who have looked on the Reapers  
Go quietly, all our days.

—Lauchlan Maclean Watt, in *Poems of the Great War*.



# The Man Hunt in Europe

By Lyman Abbott

WE talk of a war in Europe. If we used language with accuracy we should not talk of a war in Europe. There is no war in Europe. There is a posse comitatus summoned from the various civilized nations of the world to protect the nations of Europe from the worst and most efficient brigandry the civilized world has ever seen.

This is not rhetoric; I am not a rhetorician; this is a calm, simple, accurate, scientific statement of facts.

The classical definition of war is furnished by Charles Sumner in an address on the "Grandeur of Nations," delivered in Boston in 1845, based on authorities then and there by him cited, and accepted ever since as an authoritative definition. It is substantially in these words: "War is a conflict between the armed forces of nations under international law to determine a question of justice between them."

## WHAT IS A WAR?

There are two things necessary to make a conflict war. It must be to determine a question of justice, and it must be under international law. There is no question of justice at issue in Europe today. When this war was begun in Germany, her prime minister said to the reichstag: "We are going to do an act of injustice to Belgium; we shall try to repair it afterwards."

In 1913, the year before that declaration, Bernhardt, one of the leaders of the military party in Germany, had said: "War is a biological, a moral and a Christian necessity." He had said: "We are going into this war, among other things, to so crush France that she can never cross our path again."

A few weeks ago a paper appeared before the public issued from the pen of a German prince, who, in 1914, was the German ambassador to England. In that paper he declares explicitly that Germany egged Austria on to make war against Serbia, that Germany refused the urgent entreaties of Italy, France, England and Russia to attempt a peaceable settlement of the controversy. And he unmistakably, and in language I should like to quote if I dared trust my memory, declares that Germany is guilty of having brought this war upon Europe; and with that paper was published another by an ex-director of Krupp's, carrying home to the kaiser, the emperor of Germany, that guilt.

## THE KAISER'S DECLARED AMBITION

I go back eighteen years. In 1900, the kaiser, in the dedication of a monument, declared that his ambition was to re-establish a Roman empire, giving to Germany the same domination of the world that the Roman empire had in the first century.

In the face of these facts, it is impossible to say that there is any question of justice to be determined

in this war. I must call it war because there is no other short word to use.

Nor is that war conducted under the sanction of international law. Germany has openly, flagrantly, avowedly and with frankness—let us give her credit for that virtue—she has openly and avowedly declared that she does not recognize the laws of nations, that she does not recognize the laws of war, that she does not recognize the laws of humanity, that she does not recognize the laws of God.

"Thou shalt not steal." She has robbed France and Belgium of their iron and their coal; she has robbed their banks of their money; she has robbed their churches of their treasures; she has robbed the homes of their pictures and their statuary and their furniture, and what she could not carry away, she has, in her wantonness, destroyed.

"Thou shalt not kill." She has not only killed soldiers in open warfare—she has murdered men, women and children, not a few, but by the score, by the hundreds, by the thousands.

"Thou shalt not commit adultery." Her soldiers, with the apparent sanction of the government, certainly with no opposition from the government, have raped more women than has ever been known before in the history of warfare.

## GERMANY'S OUTRAGES

I could not believe these things to be true. I thought them, at first, the exaggerations of newspaper reporters. Then I thought them to be the extravagant outbursts of individual soldiers in violation of law. But I have compared more or less carefully the commissions issued first by Belgium, then by France, then by England, in which these outrages have been investigated with names, dates and places given in detail with affidavits to substantiate the charges.

Germany has been asked by Great Britain to unite with her in an investigation, and Germany, by refusing to share in such an investigation, has plead guilty to the charge. But that is not all. In our Civil war, Mr. Lincoln appointed a commission to prepare rules of warfare, and it is said that after the military officials had prepared them he, if I may use a somewhat barbaric phrase, "englished" them. Those rules of warfare prepared by our government under Lincoln's beneficent administration, became the basis of the rules of war accepted by the Hague tribunal.

## RULES OF WAR

I wish I had time, I would like to compare these sets of rules of war, that of America, that of the Hague, that of the Hague Tribunal and those established by the German war-book. According to the rules of civilized warfare, war is conducted against the army of the enemy. According to the German



war-book, it is conducted against the people of the country. According to the rules of civilized warfare, churches, hospitals, libraries, public buildings, are as far as possible to be guarded from destruction. According to the German war-book, they are to be destroyed. According to the laws of civilized warfare, the property of non-combatants is to be generally regarded as sacred, unless great exigencies require destruction. According to the German war-book, the property of non-combatants is to be destroyed for the purpose of producing terror. According to the laws of civilized warfare, the captives taken in war may be used in peaceful industries, but not for maintaining the armies or manufacturing the munitions to be used against their own kinsfolk. According to the German war-book, they may be so used.

The laws of war and the laws of nations have been ruthlessly set aside. Nor is that all. The crimes that have been committed by the band of brigands have been glorified. They have been proud of their booty. They have organized triumphant processions. They have struck off medals; they have sung hymns of praise; they have preached sermons in their pulpits and addresses on the platforms in praise of the men who have committed these unspeakable crimes.

#### HIGHWAY ROBBERY BY ORGANIZED GANGS

I repeat—it is not rhetoric; it is simple, calm, historic, scientific statement of a fact that in Europe the Allies are fighting to protect lands of peace from brigandry. The question is—what is brigandry? The definition in the Century Dictionary has only five words. You can easily remember it. “Highway robbery by organized gangs.” Was there ever highway robbery conducted on so enormous a scale by so ruthless and unscrupulous a gang as what Henry van Dyke has well called “the predatory Potsdam gang”?

The archbishop of York has told us that we must offer for our enemies the prayer of Christ upon the cross—“Father, forgive them, for they know not what they do.” Christ offered that prayer for the soldiers who did not know what they did, to whom Jesus was only a common criminal, condemned by the courts of his own country, and condemned by the Roman courts. For them he asked his Father’s forgiveness, but he did not ask his Father’s forgiveness for Caiaphas, who declared, when he conspired Jesus’ death, “It is better that an innocent man should die than that we should lose our faces.” He will offer a prayer to his Father for the Germans in the trenches who have been deluded or driven into this terrible warfare, but he will not offer it for the kaiser or his pals. I may be tempted to lie to my fellowmen, but I will never lie to my God.

Any man who proposes a compromise of a peace negotiation with this band of brigands is guilty of treason to the kingdom of liberty.

#### THE COMMISSION OF THE MASTER

I am a Christian minister. I am glad to acknowledge Jesus Christ as my Lord and Saviour and my

Master. I take my commands from him. I can honestly say that I have no desire so great as to have something of his spirit, no wish for my life so great as to be his follower. I naturally turn to the book in which his name is enshrined for my commission. I find it in the words of the oldest prophet of the Old Testament. “The serpent shall bruise man’s heel, man’s heel shall bruise the head of the serpent.” The head of the serpent is upraised with wrath, its very breath is poison, and we have, perhaps, a difficult task to get our heel on its head, but when we do, we will grind it to powder.

I turn the pages over to the New Testament, and I find there the commission of my Master: “They that take the sword shall perish—” How? Not by earthquake, not by peacefulness, not by thunderbolt, but shall perish by the sword in the hand of man. We have that sword given to us by our Master, and we will not sheathe it until the predatory Potsdam gang has perished from the face of the earth.

## The Call

From the Public.

**H**AVE you heard it? The world call—penetrating the hidden places in the hearts of all men? It is shouting your name. In a new voice—in almost a new language. Listen!

Out of the shambles of death, across desolate no-man’s land, comes the call of life.

The life that must be saved—to save the world.

Some of us will have to go through death to answer it—to find what life had to give us.

In a dying world the only thing worth saving is life. Life unbound, unbroken.

So, life has called out, expectantly.

To you, to me, to all of us.

Asking us to be free from the things of death. From the things of waste, cruelty and injustice.

Asking us to experience a rebirth of the spirit.

To begin over again; to see a new world with new eyes.

Asking us to keep it fair and clean and joyous—a place of smiling welcome and abundant opportunity.

Death is only a casting off of old things—old habits, old debts and prisons, old fear and slavery, old impossible beliefs.

That’s what the wreckage of Europe is made up of. All the tattered, rusty paraphernalia of worn-out systems and ancient codes.

Life asks us to look to ourselves—to save only what is true and real—to cast off the old feudal tyrannies of mind or heart.

The world is going to be new again—must be new, for death and destruction have claimed the old order.

The epidemic of regeneration reaches out to all the nations—east and west.

Selfishness and vanity are withering away.

Pomp and power are stricken with shame.



The institution of profit is gasping, even as it grasps.

The old authorities collapse upon their thrones and in high places.

The new voice has spoken their fate.

As it has proclaimed the new order.

The Golden Rule is to be re-burnished.

Life, measured by it, will be simple and secure. There will be enough for all, and no one to forbid. Either by trickery of trade or might of arms.

The old inequalities will be evened; the caste lines cut; prejudice forgotten.

Men who have been chattels, pawns and exiles are to live, humanly, as men. And women shall fear them not.

That's the message of the new voice—of life, triumphant, calling from the tombs of the kings, calling from the battlefields of death.

Calling your name.

Asking you to live—that life, itself, shall not die.

# An Ancient Controversy and Its Lesson

By Ellis B. Barnes

OUR far-famed controversy over the use of the organ in public worship was the most unmusical performance the Disciples have given to the generation that saw it rise, flourish and wane. It was the most prolonged, intense and bitter of all our controversies, for while on other subjects, true to the genius of reformers, we have debated, on this we have divided, and the division continues. The melodeon was a Pandora's box, a golden calf, strange fire on the altar, an Achan's wedge, and poor thing! it wist not what it was until the latest issue of the "Jerusalem Review" had been heard from. Had the controversy survived until now those who favored the organ would have been written up as Huns, as advocates of German rationalism, by the true defenders of the faith who have a genius for calling bad names when they run out of arguments. To look at an organ was to be bitten, not to be healed of a serpent's bite. Its sweet harmonies put the brotherhood strangely out of tune. The memory of those days or the reading of the tragic history may now provoke a smile, but when the controversy was on there were no smiles. The joy of life had sunk behind a bank of gloom, "Life was one continued battle, never ended, never o'er." Men might well inquire then "When will this war end?" The participants were in no merry mood. They rolled up their sleeves, declared war to the knife and to the hilt and brought to their aid all the logical Hessians and the illogical Huns that pride of opinion or any other influence could command.

## ARGUMENTS THAT NEVER CHANGE

It is interesting to recall the arguments used and to compare the past with the present. Then as now one party was attempting to seduce the faithful, and in those blessed days now gone forever the seducers were the organ party. The desire to introduce the organ into the holy house was merely a symptom of many diseases which were eating away the vitality of the body; the organ was but the entering wedge for other popish and Babylonian innovations which would certainly follow unless this heresy was nipped in the bud. Those who favored had departed from the faith; those who opposed were the Lord's anointed, even if

they were the self-appointed trustees of the faith. The innovation was the beginning and the end of many apostasies against which the faithful must set themselves without reserve. The organ, it was alleged, was corrupting the worship of the saints wherever introduced, and because of it the future of the Restoration movement was beset with perils. The muzzle of the wolf was already within the crack of the door. The symbols of God's wrath, so numerous in the book of Revelation, were freely drawn upon and applied to those who were wearing the mark of the Beast—the organ being the Beast, the love of it being the mark. There was the same old determination to crush the innovators, to give them no quarter, certainly no place on the convention programs, and to do all manner of violence to their pernicious schemes. The language and methods of this ancient controversy seem strangely familiar to our ears today. If we will allow the "faithful" to tell the story the Restoration movement has always pitched its tent on the crater of a volcano that was about ready to get busy.

## THE RESULT OF THE CONTROVERSY

As a result of this anti-organ crusade churches were divided; many of our great preachers refused to preach where an organ was used, and many lesser lights followed their example, a few of whom remain until this present, but most of them have wakened up. The progressives, so called, and the loyal brethren, as they called themselves—nothing like giving yourself a good name—set up different standards in the same community, each claiming to represent the faith once delivered to the saints. The war was actually carried into Africa, or into Japan, to be exact, and what the Japanese thought of a system of religion that was being divided over the use of instruments of music in worship we do not know, and let us hope that we never may! But it is easy to surmise the heights of edification to which that people were led by an argument in favor of the tuning-fork when followed by an argument in favor of the organ or the violin. The brethren will now weep to the tune of number 23.

Unfortunately, the division in our own country persists, though let us say for the benefit of those who



have lost interest in this ancient controversy, the old animosities are dying out, and the day cannot be far distant when all of us will sit down, organ users and tuning-fork users, under our own vine and fig tree, which being interpreted means pipe organs and choirs, none daring to molest or to make us afraid. There are risks of life and limb wherever there are organs and choirs, but in a world like ours, to live is to invite danger. And risks there are where no organs or choirs presume to lord it over God's heritage, greatly to the discomfiture of the elect. This surely is a world of strife and discord which not even Mr. Carnegie's pipe organs can bring to an end.

#### THE OPPOSITION TO THE OPPOSITION

There were, of course, those who could not accept the terrific logic of the anti-organists. There were a great host who could not believe that with the use or the non-use of the organ the Restoration movement must rise or fall. They had sufficient wit to slip in between the openings of the heated controversy the facts that Christ did not come into the world to save the churches from the organ, nor did the apostles make the use of the organ a test of fellowship. It was pointed out by the progressive brethren that if the organ were an innovation and sinful, all innovations would have to go out when the organ went. And the man who gave body and strength to the progressive movement was Isaac Errett.

Mr. Errett at this period was the great leader of the brotherhood, and he will ever be regarded as our great reconstructionist in the most chaotic period of our history. Although advising against the use of the organ for the sake of peace, he took the wind out of the sails of the anti-organ arguments so completely that ever since they have hung limp and loose upon their masts. It was so strange a thing for Mr. Errett to do—to advise one course while dynamiting the grounds on which that course rested—that the anti-brethren must have wished that he had counselled his brethren to use the organ and used his logic against it. As a sample of Mr. Errett's defense of the organ, the following incident will be of unusual interest.

When the "Apostolic Times" was founded in Lexington by a group of the most prominent brethren among us to resist the innovations, particularly the organ, which seemed to be coming in upon the churches like a flood, Mr. Errett wrote of them as follows:

"Our editorial brethren of the 'Times' are, with us, guilty of a great innovation in publishing a weekly religious newspaper; and if they do this as 'children of God'—and it would be a great injustice to indulge a contrary supposition—they are doing what they well know has neither a 'divine command' nor 'an approved precedent' to support it. When they preach they go into a meeting house, which is an innovation, and take up a hymn-book, which is an innovation, and give out a human hymn, which is an innovation, and this hymn is sung to a tune, which is an innovation, by a choir, which is an innovation, by the aid of a tune-book and tuning-fork, which are innovations. They also read from a printed Bible, which is an innovation. Yet who dreams in all this of any innovation on the law of God, or the authority of the Lord Jesus Christ? And who would gravely advocate seces-

sion in light of these innovations—insisting that they are without divine command or approved precedent?"

After several broadsides of this sort, the thunders of the opposition died away, though rumblings were heard now and then for some years. The controversy ended, though some of those who opposed the organ continued the debate on their own account by making the use of the organ a test of fellowship. By degrees the organ made its way from the parlor of the home to the sanctuary, not many being able to see the evil of worshipping God with the instrument there if it were proper to worship with the organ at home. Neither could much progress be made by the anti-brethren with their side of the argument when the Scriptures yielded so little encouragement one way or the other toward a settlement. The spirit of the age was on the side of the progressives, and that fact in any controversy must never be left out of our account.

#### A CHARITABLE VIEW OF ORGANS AND CHOIRS

But after all is said and done the fact remains that organs and choirs are not necessary evils in themselves. All depends upon the character and abilities of those who play and sing. There are organists and organists, and choirs and choirs. I can testify that I have heard excellent music in congregations which made no pretensions to anything more than the most ordinary musical abilities; and I have also heard a few efforts therein which compelled me to believe that the Battle of Waterloo was being fought over again for my particular benefit. While in churches which made great pretensions to the very best in music I have heard singing and playing which delighted and filled the soul; and I have also heard playing and singing under the same dome which compelled me to believe that another Armenian massacre had broken out.

#### THE LESSON OF THIS UNFORTUNATE CONTROVERSY

This controversy, deplorable as it is, has come to be regarded as a landmark in our early disciples' history, one among the first attempts to reproduce what was thought to be an essential of the worship of any church claiming to be apostolic. Our pioneers were trying to put into practice the principles they had espoused, darkly groping their way, striving to find a sure footing, experimenting with the new wine and the old bottles, forgetting all the time the lesson which it has taken every generation great patience to learn, that the letter killeth but the spirit giveth life. It can be admitted for the sake of the argument that there were no instruments in the apostolic church, though the early Christians were not unfamiliar with them, according to Edersheim; no baptistries, no heated water, no baptismal suits, no such church furnishings as we have. Yet the church has ever adjusted herself to the demands of the pious and the cultured in every age, rising in her appreciation of decency and order as the leaders in her fellowship rise. And this adaptation in matters of expediency is as binding upon the conscience of the churches as an apostolic precedent. If actual reproduction of Oriental ceremonies and forms



in our worship is binding upon us before we can have an apostolic church, then we must recline at the Lord's Table, and drink from a common cup.

It is also worthy of remark that our appeal to the Scriptures for authority to use or to prohibit the organ is of little value, as in primitive beginnings or with reformations in their cradle the enrichment of worship and its accessories are among the least concerns of the reformers. When great principles are on trial for their life it is not possible to give anything more than the most meagre attention to ritual, or music, or an instrument of ten strings. Graver issues than these were at stake in the apostolic age. One searches the works of Hort, Hatch, Fisher and Farrar in vain for references to the musical customs of the early church. We are compelled to make our appeal to "sanctified common sense," the fine phrase which should never be forgotten, since it has proved itself to be a safe port in many a storm and a city of refuge for many excellent practices when they were hard pressed by the multitude who, according to Macaulay's fine epigram, would rather fail by rule than succeed by innovation. The relevancy of these observations will be confirmed if one will turn to the "Christian Baptist" wherein not a single reference to the subject of music can be found. Pioneers are not concerned about pianofortes. Those who seek for organs and choirs in the New Testament ought to be satisfied if they find the germs of either one.

#### THE NATURAL DRIFT TO BROAD VIEWS

This controversy shows that the Disciples always have inclined and probably always will incline to broad views of any important issue when it goes through the mills of their discussions, because of the rationalistic bent of their mind, due, perhaps, to the influence of John Locke upon Alexander Campbell. We will continue to take a common sense view of any question that affords room for difference, no matter how insistently the claims of the fathers or of some special consideration may be urged. There are formidable and even authoritative barriers of precedent and custom which our reasoning processes break down, as our history abundantly attests. We know how this organ controversy with all its bitterness ended; we know how the discussion on the missionary societies ended; we know how the discussion on admitting the unimmersed to the Lord's Table ended; and we may be assured that history will continue to repeat itself, though reactionary journals, true to their rule or ruin policy, will work incalculable mischief while the discussions are on.

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To watch the corn grow and the blossom set, to draw hard breath over ploughshare and spade, to read, to think, to love, to hope, to pray—these are the things to make man happy.—*Ruskin*.

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A man is so likely to mistake stubbornness for strength of will, and so make a vice his superior virtue. On the other side, a good, stout will puts vigor into many a lagging enterprise.—*Bishop Quayle*.

## Community Workers for China<sup>a</sup>

By Eva R. Baird

WE read with joy of the emphasis that the Men and Millions movement is placing upon the consecration of life, and it is in the hope of making clearer a vital need for one particular kind of work that this is written. The young women who are turning their faces toward the mission field have many of them been teachers, and we need the best that you have to offer for the task before us of educating the girls of China. It has been my privilege to have a share in teaching the first group of girls to have High School training in this district of a million people, and I feel with great keenness the opportunities in the educational field. The call for nurses whose support is provided is not being met. I can conceive of no greater service for a woman fitted by temperament and training than to come as a pioneer in this work and to pass on to Chinese girls and women some knowledge of how to alleviate pain. But I believe those departments of mission work are better understood by young women in America than our third department which has always been classed in our reports and calls for workers as Evangelistic work, or work among Women.

With all respect to the women who are professional evangelists at home, I do not believe that type of work makes a tremendous appeal to the average young woman graduating from college or university. And it is more or

### "THE RIGHT LITERATURE"

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less a misnomer with us. All our work is evangelistic; there is no place on the mission field for any kind of an institution that is not, and the nurse or teacher has as much opportunity to reach the souls of girls and women as this third class of workers. The use of the word "evangelistic" in this connection, I think, has sprung from the fact that the woman who goes out into the homes and gives her time entirely to knowing the community in the most intimate way possible is bound to give the word of Life in a very direct fashion. Nothing else meets the need of humanity. To speak of our work as "Women's work" is correct—certainly we do not work with men; but I wonder if that does not have a vague sound to the alert American girl who wants to do a practical work. May I tell you about it, this great need that is not being met?

#### "FRIENDLY VISITING"

I speak from my own experience and observation in order to be concrete. Here we are, in a city of seventy thousand people. We do not have the seclusion of women of which we read in India, neither do we have the freedom of America. The people are friendly, homes will open to us. There is an enormous lot of calling to be done—"friendly visiting," I believe you call it in Settlement work in America. There was a time when it was difficult to conserve results of this kind of work because we had no center of activity. That day is past, thank God. We have here one center that is distinctively for women. Besides that, we have in our central church excellent facilities for any form of work that materializes, also a center in the west part of the city where the community worker is free to carry out whatever ideas she may have for neighborhood betterment. Two more centers of this sort are to be built in other parts of the city in the next few years. These centers provide for work among men and children as well as among women, but there is no necessity for clashing of interests.

The nature of the work in these centers depends largely on the workers in charge. I do not want to give you the impression that we have anything like Hull House. West Gate would look very modest to western eyes—it cost something like two thousand dollars, I think—but it is adequate to the needs. In these centers work for children has considerable attention. The lack of public schools offers a special opportunity to interest the children in classes, games, etc., and both our schools and Sunday schools reap results from this more general work. Naturally, all of this work should articulate with the mission hospital, with the Boys' and Girls' schools as well as with the church. The possibilities for classes among the women, to learn to read, to learn the Gospel—or, if you wish, industrial work—are many. But all of these must be built on the friendship the worker is able to develop and maintain in the community. The contact she has with the community is the crux of the situation. There, it seems to me, is where the work must be done. It is quite possible that others may have to take over the more organized work that grows out of this that she may be free for this distinctive form of service.

And what about preaching? Well, I suppose we do preach, but I am afraid preaching to Chinese women might

*NOTE: The "20th Century Quarterly" is an entirely new publication. The first issue is now published for the autumn quarter.*

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It eliminates all the "padding" that is usually found in quarterlies. These usually contain lesson notes that have come down through the years. This moss-grown comment is not to be found in the 20th Century Quarterly. Nor are the tiresome quotations from books written fifty years ago allowed to burden the pages of this new publication. W. D. Ryan's "Getting Into the Lesson" is vivid, and really takes the student straight into the lesson. H. L. Willett, Jr.'s "Clearing Up Difficult Points" does just the thing implied in that title. It does not "expostulate" on verses whose meaning is obvious. John R. Ewers' "The Lesson Brought Down to Date" is vital and snappy and yet reverential; and it fairly throbs with the life of today. Dr. W. C. Morro's "Lesson Forum" presents just the kind of questions your modern class needs for its discussions. This Quarterly is alive!

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not stand a homiletic test; at least mine wouldn't. These centers of which I speak center around a chapel, and besides our regular church services we have at least one public meeting for women each week. Here we have our largest crowds, and many who come to these meetings have no real interest. Those who do, we naturally grade into classes. My own method is almost conversational; we must begin with something our listeners know something about, and fit our message to the knowledge of our audience. Here the difficulties of the language come in, and often the missionary does her best work in the preparation she gives her Bible woman.

That brings up another question. What is a Bible woman? Well, a Bible woman is a Bible woman, and a good one is a present help in time of trouble; and a bad one—but we won't discuss that. A Bible woman is the best trained woman you can get to share your work, and with her you have a rare opportunity for team work. She can help you endlessly in matters that are native to her and foreign to you, and you can repay her by constant leadership along the lines in which you have been favored and she has not. The training of Bible women is another distinctive field of work, but in the nature of the case the missionary who cares for that must be some one who has herself had considerable experience in the very kind of service for which the Bible women must be prepared.

I would not picture this community work as easy; there are many difficulties to be overcome, and constant problems to be worked out; but I do not believe that the young women of America are looking for easy tasks. Here is a work that will call out all of the resourcefulness and all of the initiative of any young college woman, and with those qualities she will need infinite patience and a great faith. I believe I would put as the first requirement a passion for folks, the Christ spirit which looks with compassion upon the multitudes and then seeks them one by one. Of the fruitage, I can only speak from what I know in my own life and that of others. "The hundred fold in this Life" is given us. I remember when Mary Kelly was seriously injured by a fall, and I was the one to go to the Christian Women's prayer-meeting to tell them about it, that there were thirty women whom she had taught to pray whose entreaties went up to Heaven for her. If friendships are among life's treasures, if leading people to higher planes of living is a worthy occupation, if saving people now is worth while, then here is a field of effort that will satisfy the young woman who is looking for a large service and is willing to pay the price. We are waiting for you in Luchowfu and Wuhu, in Chuchow and Nantungchow, and our need is very great.

Luchowfu, China.

## Making the Earth a Home

By Catherine Breshkovsky

"The Little Grandmother of the Russian Revolution"

WHEN I write on woman's destiny, I take the question in a large sense and consider her significance as that of one-half of the human race—a half that holds in its hands the future of man-

kind. The development of body and soul depends on women's capacities, their experience, their love, their accomplishments, moral and intellectual.

They are not doing for the welfare of mankind all they can do as women, as mothers and governesses, as sisters and companions, as leaders of the morality of our world, as philosophers of the great love that unites all souls together and establishes such a brotherhood among us that no exterior form or political constructions, no new principles or teachings can deprive us of it. This poor earth-ball of ours ought to be our home instead of our world, and we ought to be all one family, not at all so large as not to be known to everybody.

Yes, I am sure it is time for the women to step out as educators, as creators of new relations between one another. There must be principles, but there ought to be practice, too. Who will set the example? Only those that can observe the functions of our body and mind from the very infancy of its growth can inculcate successfully new habits and new inclinations in the coming generation.

## The Unseen Captain

WHO is that unseen Captain where Freedom's flag's unfurled?

Who, silent, takes unbidden place,  
And walks with steadfast, spirit pace,  
Each marching regiment beside,  
Lost in its steady, pulsing tide:  
Who is that unseen Captain where Freedom's flag unfurled?  
It is the "Man of Sorrows," who died to save the world!  
Who is that unseen Captain, where Death's dark bombs are hurled,  
Who leads each tense and waiting throng  
Toward victory's altars with a song;  
Who calls to Death, "Where is thy sting?"  
"And where, O Grave, thy triumphing?"  
Who is that unseen Captain, where Death's dark bombs are hurled?  
It is the "Man of Sorrows," who died to save the world!  
Who is that unseen Captain, where battle smoke lies curled  
Above the silence of each soul,  
And guides it to its mystic goal,  
Who gives His courage to the faint,  
His promise to each dying saint;  
Who is that unseen Captain where battle smoke lies curled?  
It is the "Man of Sorrows," who died to save the world!  
Who is that unseen Captain where victory's dew lies pearled  
On the garden of earth's battlefield,  
The crimson soil that soon will yield  
A harvest of unbroken peace,  
And love that brings each hour increase!  
Who is that unseen Captain where victory's dew lies pearled?  
It is the "Man of Sorrows," who died to save the world!

—MARY ALETHEA WOODWARD,  
in *The Living Church*.



# Economic Influences in War

## Economic Causes in the Present War

One of the most notable books that one who desires to think dispassionately upon the causes of war can read is Loria's "Economic Causes of War" (188 pages, \$1.00, Charles Kerr & Co., 1918). It was written before the war broke out and was published by the Nobel Institute in 1912. In 1916 Professor Loria wrote a supplemental chapter on the application of his deductions to this conflict. The author is a professor in the University of Turin and thoroughly loyal; his dispassionate pre-war diagnosis of the causes of war and the means to permanent peace finds striking confirmation in the things that precipitated this conflict and his principles have much value in the consideration of negotiations for peace. The volume was first published under the title "Le Bases Economiques de la Justice Internationale" and is a major contribution to the literature of peace propaganda.

The last chapter will logically come first in interest and importance because of the vital interest in this conflict and because its material furnishes a striking test of the author's previous deductions. He first points out how the Balkan wars were promoted by the loaning of vast sums to the belligerent states by French, German and English bankers with the provision that the money must be used to buy munitions in the state loaning the money, then how the separable economic interests of each of these small states brought on a relentless war, first against the Turk, then among themselves—the latter fact being sufficient answer to the cry that it was a war between Christian and Mohammedan. Then he traces the development of English and French imperialism and the menacing desire of Germany for the same imperialistic power in a world that had largely been preoccupied by the others.

But democracy in England and France was more powerful of late years than were the imperialists and sought means of keeping the peace, because trade and labor always lose in war, while in Germany and Russia and Austria government was under the control of great landed proprietors and bankers who profit by war. Russia had desired a Hague Tribunal because she was exhausted at the time she called it; England was willing to adopt a status quo disarmament policy because she had first place in the world of trade; Germany vetoed all such proposals because she was determined to wrest the world from England. In Germany it was the mercantile and small trading classes that opposed war, together with labor; and it was the big captains of industry who desired to tear world trade out of foreign hands, the landed Junkers who as a leisure class had grown to be a military aristocracy, and the great bankers who profit in a debtor society, who were determined to have it.

Professor Loria's contentions are not altogether upheld by the purported revelations of the great German steel magnate von Thyssen as published recently in the Wall Street Journal. If the Interview is authentic, the dynasty and its auxiliary corps of military autocrats forced the war against the desire of trade, and men who, like himself, refused to yield have been ruined arbitrarily by the Prussian war lords. He contends that Germany was taking her place in the sun through her applications of science and efficiency to industry and world-salesmanship, but that the "Potsdam gang" saw autocracy doomed in such a world and determined to fortify it with a war that would crush all tendencies toward democracy and parliamentarianism. This would bear up Professor Loria's contention in so far as it agrees regarding the classes who were for and against war in Germany, but it would make the military and dynastic autocracy rather than the economic influences its direct precipitators.

\* \* \*

## The Dogma of Economic Determinism

That economic causes are the most powerful factors in the directing of human events may be readily admitted without

denying all other causes. The materialistic interpretation of history has made a major contribution to an understanding of the tides and currents of human destiny, but like every other discovery it has overwrought its thesis and tends to dogmatize. Here is just where the value of Professor Loria's work is great in these times when so much is being written upon the diplomatic and other causes leading up to the war; it establishes the major and fundamental economic factors. But it is also where the dogma of "economic determinism" receives its just and logical criticism; it brings us to a fresh analysis of the causes of all war and establishes the fact that there are other, even though less powerful causes, and that there may be a complex of causes.

That economic exploitation was a primary, though not necessarily the total cause of such conflicts as the Boer War, the Mexican War of the Forties, the Italian war in Tripoli, the English "Opium War" in China, the Franco-German war of 1870, and of this war, may be admitted; that exploitative interests came near engulfing us in a war with Mexico in recent years is likewise true; that we fomented rebellion in Panama to forward our Panama Canal enterprise is admitted at least by many Americans and believed by all Columbians and by most of the rest of the world; and that property in slaves led up to the Civil War all will admit, though the fact that that war was caused by the idealistic demand that slavery should cease rather than by the encroachments of slavery strikes a body blow at any dogmatizing about economic determinatives. When Professor Loria carries his analysis to the extent of claiming that the "sole purpose of the Crusades was to increase the incomes of European feudal lords at the expense of the Syrian and oriental revenue," that the Spanish war was "merely the result of the decline in the profits of American sugar manufacturers"; that Holland's "struggle for independence against Spain was in reality simply a privateering war on the Spanish merchant marine," he certainly makes his thesis work overtime.

But that economic aspirations have been the major factor in most wars and the primary cause in many he would seem to have fairly established. In the days when war was the chief business of kings, when the landlords and bankers were their feudal lieutenants and the small tradesmen and tenants their helpless serfs or servants, they extended their "business" by what the old Greek called the "glorious pleasure" of war. Professor Loria points out that when great merchants and "big business" do join in the military business it is not to open markets, but to take away from others the markets already opened. This covers well the interests of the captains of industry and finance in Germany today, as it did also in 1870 when Bismarck rewarded them with the iron regions of Lorraine; it is the very *raison d'être* of Pan-Germanism today.

Our author shows well how protective tariffs build up enmities, fortify an exploitative nationalism, and obstruct the growth of that international trade which is one of the highways of permanent peace. He contends that, in the last analysis, war is caused by decreasing revenue, and substantiates his contention by many references; but one must, in the absence of demonstration, either accept his declaration without question or doubt that a mere "this therefore that" logic is sufficient. To say that American and Australian prohibition of Oriental immigration was caused by declining revenues just because there was a decline in revenues at that period does not prove so serious a contention.

\* \* \*

## Economic Fundamentals in the Making of Peace

Our author traces rapidly the rise of international law in the first part of his book. Trade and filchering and exploitation were closely allied. If the sea dog who preyed and bartered had one ship, he was a pirate; if he had two hundred, he was a king; privateering was an "honest" trade that made such



great admirals as Sir Francis Drake. Spain once went to war with England because of the latter's slave trade. Ways of peaceful bartering were found to be more profitable where power was fairly, evenly balanced and rules were adopted. From these rules of trade international law developed. Under the slave state races joined to support each other; under serfdom, with a thousand petty lords, the pope was the arbiter; when great nations grew they sought to make wars fewer through "balance of power" arrangements—a diplomatic war of wits and mutual nationalistic interests between great powers with small peoples as pawns. Yet in all cases strong nations have torn up treaties under the exigency of war and international law has no permanent authority. Might still makes right between nations and classes.

The only way out would seem to be some means of endowing international law with power to enforce its dictates. But no strong state will voluntarily put what it calls "vital" issues in the hands of other authority. There have been more than one hundred difficulties settled by arbitration in the past century, but this is only symptomatic of better things. Labor can submit differences of a justiciable kind to arbitration, but it cannot submit such fundamental contentions as revolve around questions of what is a just wage and shall workingmen have the right to unite, to a court of law until the human right involved in them is settled in law. So there are inevitable international questions that have found no solvent in the recognized law of nations, and men must have the right to fight for their rights against all tradition and custom and temporary policy or the advantage any one nation possesses at the time arbitration is adopted.

\* \* \*

#### Democracy, Industrial and Political, the Only Way Out

Democracy is the only way out, and it must be an industrial as well as a political democracy. The hope of the world, our author contends, is in the international proletariat, a world ruled by the small land-owner, the workingman and the small tradesman, with free-trade, and such actual government by the people in all lands as will insure no possibility of war without their consent. Kant's formula (this for our friends who have suddenly discovered that all German philosophy was autocratic) he believes to hold the hope of the world, viz., abolition of power to contract debts without public consent, the right to declare war in the hands of the people only, and the universal creation of democratic institutions.

At the present time the best an arbitrator can do is to make awards upon the basis of what might have been won by the stronger minus what it would have cost him to win, else both industrial classes and nations will refuse arbitration for war. Under an internationalizing of these interests which the common people will find to be universal between them, as the cost of war always falls upon the common man, he will refuse to pay the price. Meanwhile the very expensiveness and destructiveness of war is enforcing the lesson upon him; this war will convince the men who gave their brothers to fight it and taxed their future to pay for it and who bear its wounds in their own bodies, that war brings evil only; and they will learn to settle troubles between nations as they now settle them between themselves in the nation. The author points out the limitations of that labor crusade which seeks only larger wages for its particular organization or the labor of its own land and thinks it may be productive of war itself.

One may admit all the above, yet feel that Professor Loria dogmatizes when he says that "in every case the forces that dictate the conditions of peace are wholly economic in character." Is it necessary to contend there are no other forces just because the economic are so powerful? Is democracy wholly based upon economic causes? Is there no power in moral enthusiasm or religious idealism at all? Even economic determinists will work for small wages to contend for their theory and suffer martyrdom for their protest against tyranny. In this book Professor Loria rises to heights of idealism when he says "the real essence of the proletarian agitation . . .

does not concern itself at all with the prosaic and immediate aim of securing fat wages, but seeks to assure the laborer, even—if necessary—at the cost of suffering and privations, a more noble destiny."

ALVA W. TAYLOR.

## The Sunday School

### Obey God\*

MILLIONS of Americans are learning the lessons of obedience and discipline as never before; the net result of this will be vastly beneficial. In the camps we learn precise obedience. This influence will permeate all



Rev. John R. Ewers

places and classes. Jesus' command is that we follow him. We need to see a divine finger pointing at each one of us and saying, "This means you." Very helpful in this connection are Jesus' words to Peter, "What is that to thee? Follow thou me." It seemed to Peter that his lot was to be more sacrificial and more difficult than John's. It seemed to him that John had the most prominent place and the best of it every time. "And, Master, what of this man?" "What is that to thee? Follow thou me."

Here is a young man, home on a furlough. He walks up the main street of his town and he sees a lot of other young fellows running about with the girls, going to the movies, holding their fat positions in the offices and he says, "Why should I suffer all the denials and hardships incident to military life when these young fellows are having a soft time at home?" And then the answer comes as it did to Peter, "What is that to thee? follow thou me."

We are to measure life by the highest, not by the lowest standards. Here is a good housewife who has been baking honest war-bread. Her children have found fault with it and her husband has growled unduly over it. He has said that it seems to him that a man who works as hard as he does should not be fed on stuff like that. She goes over to borrow some baking powder of her neighbor and finds that unscrupulous woman baking with pure white wheat flour. She sees the fragrant brown loaves and remembers how her husband boasts of her cooking. She goes home in a rage. "Why should I save if other women do not observe the law," she says. The answer comes, "What is that to thee? follow thou Hoover."

Here is a man who has been denying himself clothes, meat, trips and practically everything and has been buying liberty bonds and thrift stamps and giving his money to the Red Cross and to the Y. M. C. A. and to all good purposes, not forgetting to keep up his missionary dues at the church. Some evening he goes out with a group of his old time friends and he finds to his utter dismay that not one of them has been making any sacrifice. He comes home all upset. Then the voice comes to him, "What is that to thee? follow thou me."

Thus are we often disillusioned. We find that other people are not giving to missions, to the church; are not toiling for the Sunday school as we are; and we are disposed to relax our efforts. Then the voice speaks to us as it did to Peter, "What is that to thee? follow thou me." It is a call to endure hardship. It is a call for magnificent independency.

\*This article is based on the International Uniform lesson for July 28, "Obeying God." Scripture, Matt. 4:18-22; John 14:22-24; Jas. 1:22-27.



I know of a case where a man possessed of a tremendous temperance conviction went into a convention and by his own sheer power swung that whole vast company of men over to his side, meeting every argument and sweeping aside all conservatives and conquering all vigorous opposition by the irresistible power of his own big idea. We cannot excuse ourselves because of the weaker brothers. Some one must be big and brave enough to lead the way. This is the big need of every Sunday school, of every church, of every city, of every nation.

Examine your soul and seek to ascertain if you are hiding behind a coward or behind some poor miserable man or woman who lacks the courage and nerve to live up to the rigid demands of this present time of testing. It takes courage to stick by the plain task now. It takes courage to hold up that class now. It takes conviction to hold the old church to definite service now. A minister just left my study. He has a great church. He said, "I am planning to stay right on the job and help to create morale for the war." I replied, "I have given up my vacation to do that very thing." We are at war. War means sacrifice. War means conviction. Have you got the stuff?

JOHN R. EWERS.

## The War

### A Weekly Analysis

**W**HILE the enemy still delays his drive in France, the allies have been improving their positions along the western front and in the Balkan theater.

The Franco-Italian drive in Albania has been the most interesting activity of the last week. It marks the first extensive movement in this long-dormant war zone that has taken place since the hard fighting that captured Monastir and the heights of the Cerna bend, in Serbia.

It is, in strategic effect, a turning movement against the Austro-Bulgarian front that stretched across Albania and Southern Serbia to the region of Lake Doiran on the Bulgar-Greek frontier.

The Italians have driven north along the Adriatic coast a distance of nearly twenty-five miles; on their right the French have advanced with equal success. Barat and Fieri have been occupied, and the retreating Austrians have been compelled to defend themselves along the line of the Skumbi river, where they cover the important town of Elbassan, and the road to the seaport of Durazzo.

They are also guarding a pass through the mountains that leads from Albania into Serbia around the north end of Lake Ochrida.

It is not possible to say whether this movement will lead to any vigorous offensive along the Macedonian front, north of Saloniki; but the Bulgars display anxiety in their bombardment of the allied line, and if the Franco-Italian forces can uncover the mountain pass the whole Austro-Bulgar front may be seriously affected.

Any success on the part of the allies in this region is important just now because of the effect it may have on the disaffected troops of Austria and the subject peoples of the dual monarchy. If a drive could be made through Serbia to the Danube it would be an immense help in embarrassing the Hapsburg empire, and inciting to revolt the Czecho-Slovak and Jugo-Slav peoples.

The Czecho-Slovaks, by virtue of what they have done to redeem Siberia from bolshevik misrule, and because of the brave part they are taking in the fighting on the Italian front, are winning for themselves and their just cause a measure of world attention that ought to have been given them long ago. We have lost great advantage to the cause of democracy as a whole by the halting, half-hearted manner in which we have

# The United Church Is Coming!

Anyone who reads the signs of the times carefully is aware of the fact that church union is coming very rapidly. The progress toward unity has been accentuated by the world war. In this new age soon to be there must be a broad, nonsectarian, highly social hymnody.

## HYMNS OF THE UNITED CHURCH

Is just the hymnal for this new and glorious age.

Read the following extract from the preface to the book:

"Next to the delight of soul found in working over and over these rich materials of poetry and harmony, the editors regard as of greatest significance their discovery through these hymns of a spiritually united Church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a United Church existing underneath the denominational order, a Church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship."

*Send for a returnable copy of the hymnal; examine it and see whether the book itself does not live up to the spirit of these introductory words.*

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responded to the pleas and encouraged the aspirations of these people of Bohemia and Moravia.

General Foch has been winning tactical victories on the west front, designed to strengthen his line, harass the enemy and capture prisoners from whom information may be obtained of the enemy plans.

The delay in the expected renewal of the German offensive must not be considered due to weakness, altho due in large part to the need for reorganization and recruitment following the heavy losses experienced in the last two big efforts. But the enemy has the strength for a mighty smash, and we must assume that his preparations are being made with the greatest possible care.

In the meantime the allies and the United States are considering what shall be done to help Russia. The problem presents many perplexing angles. It seems obvious, however, that Germany must not be permitted to absorb Russia, and to establish herself as master of its rich territory and its millions of people.

The Czecho-Slovaks in Siberia offer a nucleus for re-enforced effort. Propaganda and economic assistance, it is agreed, ought to be sent; difference of opinion exists as to whether military intervention should be attempted, and to what extent. The disposition in Washington seems to be against military intervention, but I am not sure that Washington is allowing us to learn all that is thought and planned. It is certainly the part of wisdom to keep from the enemy as long as possible the details of any program that may be decided upon.

S. J. DUNCAN-CLARK.

## CORRESPONDENCE

### Is Church in Danger of Being Displaced?

Editor THE CHRISTIAN CENTURY:

I appreciate very much your position, and I assure you that the "Century" has my sympathy in its stand for progress. We are going through a great period in the history of the world and it looks very much as if the church would not be able to measure up to this period of history. It has already stepped aside and permitted the Red Cross, Y. M. C. A. and Knights of Columbus to take up a great work, and I have no doubt some are now wondering just what the place of the church is in this great hour. It looks to me as if the church is losing a great opportunity.

The nations of the world are making progress rapidly. There will undoubtedly be a league of nations for the purpose of keeping the peace of the world at the conclusion of this war. In other words, we are going to have a union of nations and it appears that this will come in advance of any union of churches. It looks very much as if institutional organizations which *serve* will outrank the church. This should not be. The church should always have a call for the soul of man, but men today are looking far beyond the little bickerings and differences between denominations and churches. If the church of the future thinks that it can maintain itself on its denominational policies and its little isms, it, in my opinion, will have a great awakening.

It is, therefore, a pleasure for me to receive weekly a paper standing for progress as does THE CHRISTIAN CENTURY, and I wish that its influence might be multiplied a thousand fold.

Keokuk, Iowa.

J. O. BOYD.

### Practical Steps Toward Union

Editor THE CHRISTIAN CENTURY:

In your valuable paper you are having much to say concerning Christian union—urging it in your forceful way or

citing some statement by another on the subject, or giving some example of the practice of Christian union.

As to the practice of union, or an approach to it I wonder if you would be interested in the progress being made in this little wayside town. We have two Protestant churches, Methodist and Christian, of about equal strength, and a strong Catholic church. The two Protestant churches have been co-operating along usual lines for a number of years, though they never held a union revival. In addition to union services on Memorial Sunday and at Thanksgiving, some years ago they added union Sunday evening services, during July and August, to be held in the little park, when the weather was favorable. Five years ago another step was taken when the two Protestant ministers agreed, and secured the consent of their congregations to the same: That in case either minister should be called out of town or for any reason was unable to fill his pulpit on Sunday, the other minister should take his congregation to the church of the unoccupied pulpit and there hold a union service. This action caused a great deal of comment, and nearly all favorable, for who dare speak against it? The Christians in both churches were warming up, and outsiders were wondering.

Three years ago the Sunday evening union services for the summer began the middle of June and continued to the middle of September, thus lasting three months instead of two.

These services were not discontinued last fall, as the custom had been for several years. But when the weather became too cool to hold outdoor services they went to the churches, but still as union Sunday evening services. So they continued all winter long, one evening at the Methodist church, the Christian minister preaching, next Sunday evening at the Christian church, the Methodist minister preaching, and I have not heard a single word of adverse criticism. In addition to being the Christian thing to do, it also proved to be a valuable conservation measure before the long hard winter was over, and this we think Christian too, but it was the desire for union and not conservation that prompted the union services of last winter.

For more than a year we have been holding union Sunday evening services with increasing attendance and interest. They have been held in the park this year since the 1st of June. And to these large outdoor audiences we are urging every possible angle of Christian union. Here is our latest argument: If we can surrender our own liberties, likes and dislikes, abstain from meat and flour and eat corn bread, in order to win this war, which is only one of the great campaigns in civilization's progress, what should we be willing to surrender theologically for the Christ's sake? The former is no doubt necessary in order to win this war for Democracy, but union of all Christians is absolutely essential if the world is to become Christian.

In this move we are being ably supported by local progressive business men, some of whom have spoken to these Sunday evening audiences, and others will follow. In fact, I discovered long ago that a great and growing host of laymen are far in advance of a goodly portion of the ministry on this all important subject.

B. H. SEALOCK.

Illioopolis, Ill.

### Disciples Chaplain Needed at Harvard

Editor THE CHRISTIAN CENTURY:

A matter of vital importance to Disciples of Christ has come to light in connection with the establishment in Cambridge of the Harvard Radio School. For nearly a year there have been in attendance 5,000 young men. Several of the halls and dormitories of the University have been fitted up for their accommodation. It is expected that by next September fully 10,000 will be receiving instruction in this branch of war service. To provide for this large increase in the Radio School several buildings are being rapidly erected on the



historic Cambridge Common, made memorable by the stirring scenes enacted there during the Revolutionary War.

In going through the files to get the names of the married men in the Radio School, whose wives were to be visited, Mrs. Manifold, as Secretary of the Harvard Dames Society, came across at least one hundred names of those who were registered as members of Disciples churches in other states. If the same proportion is maintained there should be fully two hundred of "our boys" attending the Radio School in the fall. But the painful fact confronting us is that we have no church in Cambridge, and distance and other causes prevents our small churches in Roxbury and Everett from rendering the efficient ministry desired.

We need a chaplain in Cambridge who could render social and spiritual service on behalf of the boys. I believe that if proper representation was made to the Harvard authorities we could secure the necessary rooms in the Phillips Brooks House, which is already being used as a social center and hostess house for the radio boys. Will not one of our missionary organizations take this up, or some brother or church make it possible for them to do so? Here is a great and effectual door opened unto us. Are we ready to avail ourselves of it? Now is the time.

Cambridge, Mass.

GEORGE MANIFOLD.

## Evidently Doesn't Like the "Century"

Editor THE CHRISTIAN CENTURY:

I want you to take my name off your mailing list for The Christian Century. I received the paper under a special offer, but I do not want it in my home any longer. I had heard so much about the paper that I took advantage of the offer to see if the things said about it were true. I find that they are and far worse than I thought they were. It is unfit to come into the home of anyone who believes in the dear old Bible. You and your contributors are trying to tear the book to pieces and leave us nothing to believe. I gather from your paper that there is hardly any part of the Bible that is true.

Herbert Willett thinks he knows all about Daniel and Revelation, but he has missed it all the way through. He may be smart enough to teach in the Divinity House, but he isn't smart enough to interpret these books. Why, he doesn't know his a, b c's about the Bible. Our illiterate mountain preachers here in Kentucky could teach him a whole lot, and show him where the Bible is true from cover to cover. We believe it from beginning to end, from the story of Creation to the swallowing of Jonah by the whale and down through all its pages. God says that his word is true and so we don't doubt one thing in the Bible. It has stood the test of time, the assaults of critics, the bitter attacks by such papers as The Christian Century, the teachings of such men as are in the College of the Bible at Lexington. It will stand till the day of judgment and its words will condemn you and all such as contribute to its pages. You are adding to and taking away from its precious truths. Millions have died with triumphant faith in all its teachings. They were men and women of God and mighty men and women they were.

Oh, it is no wonder that the faith of Christian people is being shattered and churches are dying by the hundreds because you have left them nothing to stand on or believe. You have taken away their God and their Christ. But thank God, there are some of us left who still believe in God as taught in the Bible and believe that Christ was divine and the Son of God. We believe that the writers of this dear old book were inspired men of God, and they wrote what God told them to write. And, thank God, because the Bible is true it can stand all the assaults of its enemies. It could never have stood these more than 1,900 years and have become the greatest book in the world and have transformed the world through its teachings had it been so full of false statements and false meanings.

Germany has lost her soul because she attacked the

truths in the Bible and as a result she has no religion. You are following in the footsteps of Germany, and because there are men and women who will believe your false teachings our country will soon have no soul.

Oh, I can see the drifting of the people. Only a remnant left who hold to the faith of our forefathers. Colleges, preachers, teachers, church papers have criticised the Bible till vast numbers are believing them. No wonder the church is losing its power and grip upon the people.

Oh, I know you think we are old fogies for believing the story of creation, the story of Jonah and the whale, etc.; but, thank God, my faith has never been shattered by the teachings of these institutions and men.

So please take my name off. I have children in my home, and I wouldn't for anything on earth have them read such stuff as I have read in THE CHRISTIAN CENTURY these past few weeks. The good old "Christian Standard" suits me good enough and furnishes me with wholesome reading.

Stanton, Ky.

PAUL DERTHICK.

## Some Postscripts

Editor THE CHRISTIAN CENTURY:

You are making a paper of great value to our brotherhood and to the Christian world. Prof. Willett is giving a clear, scholarly discussion greatly needed these days. It should be widely read and studied. The confusion in the popular mind is not so surprising as the amount of blind "earning" on the subject.

The only "criticism" to be made on the CENTURY is that it requires more time than some papers do. There is little or nothing to be skipped.

F. W. COLLINS.

Boyero, Colo.

Editor THE CHRISTIAN CENTURY:

The paper gets better. It is one of the most stimulating that comes to my desk. You are talking sensibly about matters that pertain to the time that now is. Dr. Willett's articles are especially good.

WALTER SCOTT COOK.

Pittsburgh, Pa.

## A NEW FOSDICK BOOK The Meaning of Faith

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Author of "The Meaning of Prayer," "The Manhood of the Master," etc.

This is the book that Professor Fosdick has been working on for years, and turned aside long enough to write "The Challenge of the Present Crisis."

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## **Finds Churches Favor a League of Nations**

Secretary Henry A. Atkinson, of the National Committee on the Churches and the Moral Aims of the War, expresses the opinion that the churches of this country favor the formation of a League of Nations for the Prevention of War. Dr. Atkinson has sent a letter to this effect to the Archbishop of Canterbury in which he tells of a poll of sentiment taken. Over four hundred ministers of all denominations were consulted and only six replied adversely. Four were opposed to the agitation of the matter during the period of the war, while two were Quakers and were opposed to any plan that proposed to use force in the preservation of peace. Dr. Atkinson declares in his letter: "There is no doubt that on this fundamental question of both war and peace the churches of America and Great Britain are in close accord."

## **Dr. Charles S. Macfarland Received With Honor in Paris**

Dr. Charles S. Macfarland has received a royal welcome in Paris as the secretary of the Federal Council of the Churches of Christ in America. He has been given the honorary degree of doctor of divinity from the Divinity School of Paris, which marks a break with the traditions of the school. He has been given an audience by President Poincare and Premier Clemenceau. His messages to the French people have been printed in *Echo de Paris*, and Maurice Barres of the French Academy has declared, "France has never in the course of the centuries received more beautiful messages than these." Dr. Macfarland was greeted by the Premier as "the first of the second million men."

## **Lutherans Making Rapid Progress in Union**

There is much good news among Lutherans of growing union sentiment. The four hundredth anniversary of the Lutheran Reformation led to much talk of uniting the various branches of Lutheranism in this country. The chief difficulty in the way of union was the foreign allegiance of the different bodies, but the war has served to bring these together. Already the Lutheran General Council, the General Synod and the United Synod of the South have voted to unite. Of the forty-four synods interested in the union, only one has voted adversely, the Swedish Augustana Synod, which cares for former members of the state church of Sweden. The Missouri Synod, representing a kind of Lutheran high-churchism, has not considered union as it has no relationships with other Lutheran bodies. Its constituency is German.

## **Y. M. C. A. and Y. W. C. A. Join Forces for Drive**

The next big Association drive will be for a combined fund to be used by the Y. M. C. A. and the Y. W. C. A. for war work. The amount to be asked for will be \$112,000,000. Dr. John R. Mott, president of the Y. M. C. A., has just issued a statement concerning the matter and intimates that the campaign will be put on just after the Liberty Loan campaign in the fall.

## **Conference on Rural Work**

The Methodists of the middle west will hold a conference on rural work at Garrett Biblical Institute, Evanston, July 22-26. A strong group of speakers has been provided, not all of them Methodists. Bishop Nicholson, who presides over the Chicago area, will be present and speak on the rural problem. R. E. Hieronymus, of the University of Illinois, will speak on the relationship of the educational program to the rural church.

## **Head of Bible Society Resigns**

After serving the American Bible Society for nearly twenty years as president, Rev. John Fox, D.D., LL.D., has resigned. The reason given for his resignation was the state of his health. Dr. Fox was pastor of the Second Presbyterian church of Brooklyn at the time when he was called to the presidency of the Bible Society.

## **Want More Y. M. C. A. Secretaries**

The Y. M. C. A. is having more trouble finding the men to carry on its work beyond the seas than in raising the money. The quota of preachers for the service is better provided for than that of laymen. On July 7 a drive was started in New York City to secure four thousand new recruits. Speakers for the association appeared in the city pulpits and presented the call to Christian service through association work.

## **Noon-Day Prayers for Victory and Peace**

The people of Washington, D. C., observe noon of each day as a time of united prayer for victory and peace. A committee formed of people without regard to religious affiliation has promoted this project. The street cars stop at the noon hour for a moment and posters with the motto, "Give a moment to God," hang in the lobbies of the hotels.

## **School for Army Chaplains A New War Feature**

In the rush of preparation for the great war, the United States has found time to establish a school for army chaplains. The first school was held at Fort Monroe, Virginia, but the work is now done at Camp Taylor, near Louisville, Ky. As all applicants for the position of chaplain are passed upon by their ceremonial authorities it is assumed that they have the necessary religious training. In the camp their training is in emergency attendance on the wounded, censorship of the mail, statistical reports on sickness and casualties and in addition to these forms of service the men must be prepared to attend men sentenced to death by court martial. The school hears each man preach once to be sure he has the gift for army preaching and the candidates for the office of chaplain who do not measure up to the standard are advised to resign. There are at the present time openings for four hundred men and there are three thousand applications on hand. It is said that most of the applications are from men not prepared to do the work and the Secretary of the Committee on Army and Navy Chaplains, Rev. Clyde F. Armitage, is meeting personally men who aspire to this office. He was to be in Chicago on June 22.

## **Methodists Establish Orphanages in War-Ridden Countries**

The women of the Methodist Episcopal church are establishing orphanages in France and Italy this year for the care of children made orphans by the war. Fifty children will be cared for in each institution during the first year and the work will then be enlarged as there is opportunity.

## **Northfield Conference**

Northfield Conference, founded by Dwight L. Moody, was held again this year in spite of the war, though with somewhat depleted attendance. About 150 Chinese, Japanese and Latin-American delegates were present. Patriotic as well as evangelistic addresses were given.

ORVIS F. JORDAN.



# News of the Churches

## Late War Recruits From Disciple Pulpits

Among the latest recruits to Y. M. C. A. and chaplaincy service are the following: Charles Darsie, of Belmar church, Pittsburgh, who has been given leave of absence by his congregation to spend a year in France under Y auspices; he will leave July 30 for training in New York City; his family will live in Hiram, O., where his daughter will graduate next June. J. F. Bickel, of Taylorville, Ill., who has applied for work under the Y. M. C. A., and will probably be across the sea this year. Craig W. Schwartz, of Lindenwald church, Hamilton, O., who has received instructions from Washington to report at Camp Taylor, Ky., for instruction for service as chaplain; Mr. Schwartz has already spent six months at Camp Sherman, Ohio. E. C. Boynton, of Plainview, Tex., church, who is now in Y training at San Antonio, Tex., and will soon go overseas.

## Drake Doing Nobly in the War for Democracy

Drake University is doing her part in furnishing religious leadership for the war camps. The following young men are just a few of Drake's men in service; these are either qualifying for work as chaplain or are already in the field: W. E. Robb, with the "Rainbow Division," chaplain of the 168th regiment, made up mostly of Iowa men in active service in France; W. B. Zimmerman, chaplain of the 82d Field Artillery, Camp Logan, Houston, Tex.; LeRoy Munyon, now in active chaplaincy service in Texas; Lloyd Ellis, chaplain at Fort Dodge, in Iowa; Charles D. Priest, now in a training school for chaplains; Harold G. Barr, this year a graduate from Drake, and who has now entered the training school, and Perry G. Schuler, who is at Fort Worden, Wash., acting as chaplain. The University officials have names of about 500 men who have been students at Drake who are now in the army.

## Minneapolis Convention Held Last Week at Mound

Peter Ainslie, of Baltimore, Md., was the chief lecturer at the recent Minnesota convention held at Minneapolis, the second week of July. Several of the national secretaries were present and spoke. The opening session was a patriotic service devoted to the unfurling and dedication of the state service flag of the Minnesota Churches of Christ. The flag represents 308 who have gone into war service. Six preachers are in service, four in Army Y. M. C. A., one as chaplain, and one as an engineer. Portland Avenue church, Minneapolis, has contributed the largest number of men, 27.

## O. F. Jordan Completes Eleven Years' Service at Evanston, Ill.

O. F. Jordan preached his eleventh anniversary sermon at Evanston, Ill., on June 30th. His term of service in Evanston is exceeded by that of only two other Protestant ministers. Since coming to Evanston, his church has acquired a church home and the membership has more than doubled. The subject of the sermon preached by Mr. Jordan in the morning was, "My Funda-

mental Religious Convictions." Through the years Mr. Jordan has come to have a wider parish of activity in the community and he serves this year upon the public library board and often addresses gatherings outside his own church. In the evening the church held a patriotic service. New stars were put upon the service flag, which increased the number to twenty. The parents of the boys who have gone away were guests of honor.

## Foreign Society Leaders in War Service

Among the contributions of the Foreign Society to the war for world democracy should be mentioned especially the loan of the following workers: Dr. Kline, of Vigan, P. I., is now in the medical corps at Camp Dodge. Dr. Boutwell, who was to have sailed for China last September, is now in the United States Army. Rodney L. McQuary, assistant secretary of the Society, is a chaplain in the army, with the rank of first lieutenant. R. A. Doan, laymen's secretary, is serving as general secretary of the Y. M. C. A. at Ft. Thomas, Ky. One of the sons of M. B. Madden, of Japan, is now "somewhere in France." Donald Drummond, son of Dr. C. C. Drummond, of India, is with the United States Army "somewhere in France." Dan Hagin, son of F. E. Hagin, has the

distinction of being the tallest man in the United States Navy—six feet, seven and a half inches. Dr. Williams, who was under appointment to go to the foreign field in September, 1919, has enlisted in the medical corps of the army. Justin N. Green, pastor of the church at Evanston, Cincinnati, Ohio, and for many years recording secretary of the Society, has resigned and is acting as religious work director of the Army Y. M. C. A. at Ft. Thomas, Ky. David Teachout, a young business man of Cleveland, but a member of the executive committee of the Foreign Society, is general secretary of the Army Y. M. C. A. at Camp Sherman, Chillicothe, Ohio. J. B. Earnest, assistant secretary of the Society, has made application for chaplaincy in the army. A. E. Cory, secretary of the Society and of the Men and Millions Movement, will spend three months under the auspices of the Y. M. C. A. in France and Italy.

## Twenty-One Disciples at Lake Geneva Student Conference This Year

The records of the Student Conference at Lake Geneva show that there were twenty-one Disciples in attendance this year. The largest representation was from the Methodists, who had sixty-seven present. The Presbyterians came second with thirty-two. Illinois had 117 delegates at the conference, Iowa 32, Wisconsin 30. The total attendance this year was 415.

## The Service Flag at the Illinois Convention

Secretary H. H. Peters writes that an attractive feature of the Illinois State Convention this year, to be held at Eureka September 2-5, will be the unfurling of a service flag for the boys from the homes of Disciples of the state. Every church in the state is requested to send the number of young men from the congregation in the service of Uncle Sam to the office of the Illinois Christian Missionary Society, Bloomington, Ill. The total number will be announced at the state convention and the service flag will be unfurled. Judge Charles J. Scofield of Carthage, famous as a preacher and lawyer, will deliver the address. Frank McDonald of Arthur will sing "My Own United States" at this service. This session will be held Thursday immediately after noon, and will be followed by a patriotic address by someone who will speak in behalf of the Council of National Defense.

## Fine Record of W. B. Clemmer at Central, Rockford, Ill.

As was stated in a recent issue of THE CHRISTIAN CENTURY, William B. Clemmer has closed his work at Central church, Rockford, Ill. For eight years Mr. Clemmer has served in this field as pastor. When he came to Rockford, he found a congregation in a confused state of mind as to its future; the services were being held in a two-story frame residence flat. As he leaves, the church has a fine new building, with an audience room of 700 and with a capacity for a Sunday school of 1,000. About \$40,000 has been raised by the congregation during Mr. Clemmer's period of service. There have been added to the congregation 513 persons; the present resident membership is 347. Mr. Clemmer has conducted 146 funerals and has performed 202 wedding ceremonies. During the last year he has had oversight also of the Freeport church, thirty miles away, and the last act of his public service was to open for worship a chapel for

## INTERNATIONAL CONVENTION CHURCHES OF CHRIST

St. Louis, October 9-13, 1918

### The Local Committee

W. Palmer Clarkson, chairman, 2 Windermere place.

Geo. A. Campbell, vice-chairman, pastor Union Avenue church.

L. W. McCreary, secretary, pastor Hamilton Avenue church.

S. H. Thomson, treasurer, 5305 Delmar.

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Building, W. F. Englehart, Central National Bank building.

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Reception, B. H. Linville, pastor Compton Heights church, 3009 Allen avenue.

Registration, W. S. Campbell, Merchants Laclede building.

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Usher, Geo. L. Williams, 4 Windermere place.

Communion, Ben S. Couch, 3659 Botanical avenue.

Restaurant, A. C. Smither, pastor First church, 5017 Washington avenue.

Hospital, J. H. Mohorter, National Benevolent Association.

Publicity, W. C. Johnston, pastor Hammett Place church.

Information, C. Hy Brown, 4141 McPherson avenue.

C. W. B. M., Mrs. Frank L. Scott, 5398 Berlin avenue.

Clubs, Oreon E. Scott, 800 Chestnut street.



the Second church (colored) in Rockford, which work he has fostered and made possible. Mr. Clemmer has been active in all city and county welfare work, especially in matters religious. He has been accepted as a leader in Sunday school work and in evangelistic meetings and in publicity campaigns, serving as president of the Rockford pastor's association, and as chairman of various religious campaigns. He also led in the organization and propagation of the old First District building syndicate by which four churches were aided in erecting buildings. He has been at work in Camp Grant since June 1, as religious secretary to the colored troops, an emergency having arisen which he was asked to fill. His army Y. M. C. A. work will be indefinite, lasting at least until fall at Camp Grant, beyond which time he has no definite plans. The Rockford church is being served for July and August by M. L. Pontius of Jacksonville, Ill., who is Camp Grant pastor at this time. The Rockford church will not seek another leader until autumn.

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—O. C. Bolman, evangelist of the west central district of Illinois, writes that "as the men enlist, the number of vacant pulpits increase. Churches are finding it difficult to find men with the qualifications desired so that many pulpits are vacant for months before the right man is found." Mr. Bolman reports that a very high per cent of the churches of his district have been reached through the Men and Millions drive. County organization is now being stressed by the west central district. Three new counties are just forming their organizations.

—Joseph L. Garvin, religious work director under the Y. M. C. A. at Camp Sherman in Ohio, writes that an unusual patriotic rally was held at the camp on the Fourth under "Y" auspices. David W. Teachout, of Cleveland, who is Camp General Secretary of the Y. M. C. A., presided. The general theme of the program was "The Message of the Liberty Bell," and four talks were given by a Roman Catholic priest, a Jewish rabbi, a Captain of Infantry and by Mr. Garvin. The latter spoke on the Liberty Bell's "Ring Heard Round the World." In the evening was given a minstrel show by men of the infantry.

**MEMORIAL CHURCH OF CHRIST**  
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—Miss Fred Fillmore will conduct the music and sing in the meeting at Flat Rock, Ky., church, which begins August 11. Clyde Darsie, of Mt. Sterling, will preach. This will be the third consecutive meeting in which this church has employed Miss Fillmore as soloist, which fact speaks loud as to her ability.

—State Secretary H. H. Peters, of Illinois, assisted at the installation service of the new pastor at Mason City, Ill., William J. Evans. He has been with this church six months and has already done some excellent work. The other Protestant churches of the town united in the recent service, the pastors speaking words of greeting. Mr. Evans came to his new field from Neoga, Ill.

—R. H. Robertson, Illinois evangelist, reports the close of a meeting at Hurst,

Ill., with 127 accessions. The leaders were Evangelists Sidwell and Seniff. The congregation has called Mr. Sidwell to its permanent pastorate.

—Fourth church, St. Louis, has lost its minister, Mr. Baker, to "Y" war service.

—Walter Scott Cook reports that there have been about fifty accessions to the membership at Wilkinsburg, Pa., church to date this year. The church is represented by forty-three men in war service. A recent increase of the Wilkinsburg pastor's salary makes it easier for Mr. Cook to look the high cost of living in the face.

—A patriotic day is being planned by Central church, Youngstown, O., for the last Sunday in July, when the service flag, with more than a hundred stars, will be unveiled and the honor men eulogized. W. D. Ryan leads at Central.

—E. F. Daugherty, the new leader at First church, Los Angeles, was recently banqueted by a large number of members of his congregation in honor of his forty-fourth birthday. Among those giving toasts to the honored minister were S. M. Cooper and F. M. Rogers.

—Interest is reported to be increasing in the proposed Bible chair for Texas Christian University, at Fort Worth. From all indications, the necessary \$30,000 endowment will be easily raised. At last report forty-two schools of the state had pledged toward the new enterprise. These pledges range from \$30 to \$750, the latter figure being the pledge of Beaumont First church.

—R. A. Highsmith has resigned from the work at Mineral Wells, Tex.

—A. N. Glover, of Van Alstyne, Tex., church, will hold his own meeting this summer.

—W. P. Jennings, pastor of University church, Fort Worth, Tex., has been touring certain sections of the state in the university car, making appeals for more thorough education and securing students for Texas Christian University. From the viewpoint of THE CHRISTIAN CENTURY office, Texas appears to be in a very unusual educational awakening, especially in Disciple circles.

—A vacation Bible school is being conducted at Monroe Street church, Chicago, from 1:30 to 3:30 in the afternoons. Among the features of the school are singing, stories, picnics, toy-making,

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clay modeling, hammock-making, cooking, sewing and basketry.

—H. P. Shaw has just been elected treasurer of the Men and Millions Movement. He has been a most efficient campaign secretary of the Movement for the past three years. It will be remembered that Mr. Shaw was at one time a missionary under the Foreign Society at Shanghai, China.

—Last fall sixty-four students enrolled in the class for Missions and Immigration in the Eugene Bible University, Eugene, Ore. Ten of this number dropped out to enter war service.

—Prof. Sherman Kirk, of Drake University, is supplying the pulpit at Keota, Ia., for F. M. Warren, who is in chautauqua work for two months.

—Albia, Ia., church recently celebrated home-coming week of former pastors of the church. Among those present was J. H. Ragan, who ministered at Albia thirty years ago.

—Paul B. Rains, northwest Sunday school secretary, was married in June. Mrs. Rains will be associated with her husband in his work in the northwest.

—Miss Grace Phillips, who received her M. A. degree from the University of Chicago this year, is assisting in the pastoral work at Monroe Street church, Chicago. Perry J. Rice, executive secretary of the Disciple churches of Chicago,

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is preaching at Monroe street. Miss Phillips came to Chicago from Kansas City, Mo., where she was a member of Dr. Jenkins' church at Linwood Boulevard.

—The Hyde Park, Chicago, Disciples church will unite with the Hyde Park Baptist church in its morning services during the month of August and Edward S. Ames, pastor of the Disciples church, will be the preacher.

—Charles A. Pearce, for six years pastor at Marion, O., has accepted a call to the work at Tiffin, O.

—David N. Wetzel, of Second church, Bloomington, Ill., recently occupied the congregational pulpit at Pittsfield, Ill. This was the first service held since the Disciple and Congregational churches of Pittsfield formed a federation; the new organization will be known as the Federated church, and will soon employ a new leader. Mr. Wetzel formerly served the Pittsfield Disciples church as pastor.

—M. L. Pontius, the new Camp Grant pastor at Rockford, Ill., came to his new field from Jacksonville, Ill., by motor, accompanied by his family.

—Alva W. Taylor, who is down at Camp Taylor, Louisville, Ky., writes: "Three addresses billed for today to ordered meeting of over 4,000 men. Takes all you've got!"

—First church, Norfolk, Va., ministered to by Charles M. Watson, held a patriotic celebration on the evening of July 3. A pageant entitled "The Church and the Nation's Need" was the chief part of the program. This included, among other features, a "Greeting of America to the allied nations"; the singing of the national airs of the allied nations; a hymn before action; the taking of the oath of citizenship, in charge of the pastor; many choruses by sixty singers, and musical numbers by a band.

—Alden L. Hill, the new leader at Highland Park church, Los Angeles, Cal., was installed on the evening of June 26. Among those participating in the service were W. F. Richardson, F. M. Rogers and S. M. Bernard.

—Robert F. Whiston, the evangelist, has cancelled all his engagements, and is now in Y. M. C. A. service across the water.

—The new building of the Independence, Mo., church, will be constructed so as to meet three chief needs: that of worship, with a large well planned auditorium; thorough instruction in religious education, with a thoroughly modern and ample Sunday school departmental equipment; community service, with arrangements to seat 1,200 people for mass meetings, a banquet hall and a large entertainment hall.

—First church, Mexico, Mo., Henry Pearce Atkins, minister, closed its fiscal year with an active roll of 749 and an

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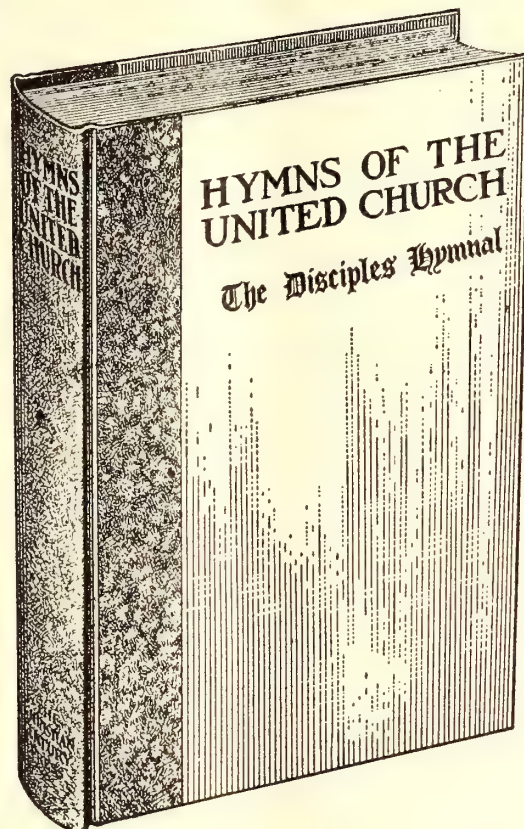
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"inactive roll" of 258. Offerings for missions and benevolences amounted to \$2,665.19; pledges to the emergency drive, \$5,600.

—A union arrangement for the summer has been made by Monroe Street Disciples church and the California Avenue Congregational church of Chicago. On last Sunday the services were held at the latter church and Perry J. Rice occupied the pulpit.

—On last Friday C. C. Morrison gave an address on "What the War Is Doing to Missions" before the northwestern branch of the Methodist Women's Missionary Society at Wesley Methodist church. This branch includes all of Chicago and vicinity.

—The fine new building at Flint, Mich., will be dedicated this month. J. O. Crawford, the pastor, will be assisted by George W. Snively. "The greatest victory ever won in Michigan" is predicted by State Secretary Green.

—T. S. Cleaver, of Hiram, takes up the work as pastor at Battle Creek, Mich., this month. Mr. Cleaver was born in England and came to the States seven years ago. Two years ago he was married to Miss Celia M. Tannar, daughter of C. J. Tannar, for many years pastor at Detroit, Mich., Central. She had been instructor in the piano department at Hiram for five years.

—The National Benevolent Association recently received a check for \$1,000 provided in the will of the late Thomas P. McDaniel, of Liberty, O. The bequest was for the especial benefit of the Christian Orphans Home at St. Louis.

—Commenting on the first year's work of Arthur Stout, who came to the church at Nevada, Mo. a year ago, one of the leaders there states that Mr. Stout has more friends in the city than almost any man, regardless of his "length of stay." The congregation there has recently shown its appreciation of its leader by increasing his salary \$200.

—W. D. Van Voorhis, now leading at Findlay, O., writes that the church there enters the living link column in the Foreign Society this year. Recently Mr. Van Voorhis and his family motored to Parkersburg, W. Va., for a visit with their former field of work. H. E. Stafford is reported beginning a promising ministry at Parkersburg.

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# THE CHRISTIAN CENTURY

Vol. XXXV

July 25, 1918

Number 28

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By Charles S. Medbury

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## The Spirit of the Training Camps

By Alva W. Taylor

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Optimism About Religion

THE pessimistic note about religion has been sounded by both preachers and literary critics of the preachers in recent years. The minister finds this note useful in the work of exhorting, and the literary man finds that his wares are more saleable when he "muck-rakes" something. The facts seem rather on the other side, however. According to the very best figures obtainable, it would seem that the membership in the religious organizations of America has increased by over ten million in the past ten years, with only 15,000 increase in worshipping congregations, which indicates that stronger churches are being formed. In the same period there was a gain of five million in the Sunday Schools, which was proportionately even a better gain.

In the matter of the circulation of the Bible, it is well known that the presses are not able to produce copies of the Holy Scriptures fast enough to meet the present demand. Since the war broke out, the plates from which Bibles are printed have been on the presses night and day.

In quick response to the needs of the hour since war was declared, the church has shown itself a virile and mobile institution. The government has never made such use of worshipping groups as now. The memory of this efficient and loyal service will not quickly pass away after the war.

The soldiers who are recruited from the young manhood of the nation are often asked to enroll their religious preferences. The number declaring for atheism and agnosticism is negligible. At Camp Doniphan, Oklahoma, of the 3,527 men in the 137th Infantry, all but 96 expressed a religious preference, though not all of these were members of churches.

The world is undergoing a fresh examination of the

big values, and the judgment with regard to religion is not adverse. There are many pressing problems, such as the unification of the church, the preaching of a more rational theology, the quickening of the social conscience, but there is no reason to despair of the essential soundness of the church of Christ.

### The Negro Exodus

NUMERICALLY the exodus of the negroes from the southland during the past year or so is a bigger fact than the exodus of the Hebrews out of Egypt ever was. At least 750,000—perhaps a full million—of negroes have left their old homes and their old masters in the sunny south. They have forsaken the cotton fields and the open skies for the tenement houses in northern cities and the industrial operations of the big factories.

While the economic factor has had something to do with the exodus, it is not the only factor. The sense of racial injustice has also been a marked influence. The negro has been taxed, but in many southern states has had no vote. His taxes have helped support high schools for white children, with none for the blacks. Libraries have been founded in which no negro might enter, but which negroes helped to pay for.

But in the north an economic exploitation is more than overbalancing the negro's gaining of civil rights. In Detroit fifteen thousand negroes are living in a section which was once regarded as overcrowded with a population of three thousand. The rent is five dollars a room per week and rents continue to rise at a fabulous rate, so the increase of wages paid by the factories is being absorbed by the real estate owners.

Meanwhile the social and religious perils to the negro



from such living are apparent. He has not yet acquired a high standard of monogamy after the degradation of slavery days. Tenement living will not improve him. In the south he lived in prohibition states. In the northern cities he finds the lowest saloons the only places where he may have a welcome. We may expect from the negro exodus a harvest of drunkenness, illegitimacy, tuberculosis, venereal diseases and other evils unless the church and other social forces meet this new challenge.

The need of the hour is to establish a basis of working cooperation between white and negro churches. Negro leaders, in their new-found liberty, resent patronage. We cannot meet the need by establishing missions. There must be a cordial cooperation with the religious work the negro has built up himself.

## Baptist Attitude to the Church Press

**B**APTIST missionary authorities hold the church press of their denomination in grateful respect. At the May gathering of the Northern Baptist Convention in Atlantic City the report presented by the Foreign Mission Society contained this acknowledgment:

The importance of the denominational press in missionary publicity was never more clearly demonstrated than during the past fiscal year. In view of the large number of appeals for war relief and other agencies, which have been presented to our constituency, the missionary publicity furnished by the denominational papers has been most essential for the promotion of a continued interest and beneficence in the work of the Society. The Board takes this occasion to record its grateful appreciation of the generous amount of space which has been devoted by the editors of our papers to the cause of missions. . . . In connection with the campaign conducted by the laymen of the denomination, the publicity given the campaign by the editors of our papers has been especially notable. In view of the service rendered by these papers during the past year, it can easily be estimated how much more valuable such publicity would be in the future if some special campaign could be conducted toward substantially increasing their circulation.

During the past year more display advertising was done by the various missionary societies in the Baptist weekly papers than ever before. Indeed it appears to be a rapidly growing policy in both the Baptist and Presbyterian denominations to promote their missionary and educational enterprises through display advertising in their independent press. The great educational numbers of the various journals, carrying pages upon pages of college advertising, testify to a kind of cooperation that is highly significant of the good judgment of the educational institutions. The pitiable drib of college advertising in Disciples journals and the sporadic and scant patronage given them by the missionary societies is both unjust to the church press and an evidence of short-sightedness on the part of the missionary agencies.

One of the Baptist papers, in commenting on the resolution quoted above, says that the next thing for the Convention to do is "to treat the denominational press somewhat as it treats the other enterprises in which the denomination is engaged." The editor goes on to suggest that certain days, or months, be designated by the Convention in which special and concerted effort shall be made by

pastors and laymen for the obtaining of new subscribers to the church paper.

Certainly the day of neglect and irresponsibility toward the church press should by this time have reached its end.

## Minister, Criticize Your Work

**A** MINISTER can keep other people from criticizing him all the time only by doing the job himself, thoroughly and adequately. There is no time like the summer vacation for taking a backward look over the whole year and trying to find the weak spot in the program. The minister on his vacation will not want to fish all the time. Let him make up a list of the activities of all departments of his work for twelve months and study it.

What will be the first thing he will discover? There will be the evident lack of anything like a logical program for his work. His preaching last year was all broken up by special days. There were the missionary days and the holidays and the patriotic calls so that the Protestant church year looks like a hodge podge. The Catholic church year may lack in modernity, but it does at least have consistency and symmetry.

Gradually the minister must work out a schedule which will provide for the preaching of the great vital interests of religion in the course of the year. It would be logical, for instance, to use November as the social service month, for in that month comes election day, Thanksgiving and the World's Temperance Sunday. The month is already pretty well pre-empted with social interests. Some ministers have had a prison Sunday in the month as well. Each month of the year should be unified as far as possible around some big interest of our religious life, so that the regular church-goer may be kept in touch with a complete interpretation of modern religion.

Just as the minister criticizes his sermon, so should he criticize the activities of the church. The social activities usually minister to part of the parish, while others are quite untouched by these. The Sunday School draws some kinds of children but not others.

Especially should the minister ask what is deficient in the spirit of the church. The morale of the Christian organization can only be maintained in fraternity, in loyalty to Jesus Christ and in devotion to the ideals of his kingdom. A church without religion is as bad as a school without knowledge.

## The War and the Red Cross

**A** MERICAN life in the ante-bellum days had grown shockingly selfish, as we now apprehend. For the price of a few days of the war expenditure we might have blotted tuberculosis from the face of the earth, but we did not give. Ten days war expenses would have carried the gospel to every section of the globe, but we closed our hearts against the appeals.

Even religion had come to sound the selfish note. Sects flourished on the selfish appeal of material healing without any program for the help of others. Many people



were bent upon a salvation which was as individualistic as that of Pilgrim in Bunyan's masterpiece. They, like him, were willing to leave their friends and neighbors behind for damnation.

Sherwood Eddy tells of the American soldier who threw his bomb, but making a failure of his throw, dropped on the bomb and took the full force of it in his body. He died a martyr to save his company. In a second or two he settled the questions of life or death. The army had taught him the lesson of unselfishness. He died for others.

In civil life there is the same growth of the spirit of the cross. Women of money and education from families of the nobility are at the front washing dishes for lack of skill to do other work. They refuse to be idle when the world needs them.

This spirit in the nation must be recognized, and its kinship to the spirit of Calvary shown. It is only the Christian spirit that truly arms a nation for defense. The unselfish giving of one's self and one's possessions comes from a spirit which has solved some of the deeper problems of life and which draws strength from Him who gave his life a ransom for many.

## Growing at the Top

**A** NEW strategy has come into mission work on the foreign field. In China in recent years the gospel has been carried to the literati with most wonderful results. The missionaries have learned that the easier road to the days of a Christian China is by this process rather than by attempting to reach the coolie first.

Many of our American denominations are beginning to see that something of this strategy must be applied to the home field. A church that reaches only one section of the population, passing by the educated and the well-to-do, is not a democratic church but a class organization that stands in the road of the democratization of the family of God.

Particularly have the Disciples been mistaken in their method of realizing democracy. A suspicion of education has been fostered until the educated man actually operates with a handicap in some of our congregations. We have often failed to understand the psychology, the tastes and habits, of successful business people and social leaders in other communities. To glory that not many rich and not many wise after this world have been called is to repeat a text with a quite different spirit than Paul once uttered it, for he spoke sadly out of his disappointment.

The aesthetics of worship must be cultivated in any communion that ministers to cultured people. That may mean an elaborate ritual, as with Episcopalians, or no ritual at all, as with Unitarians; but there can be no crudities. The hymns must have dignity and the leader of public worship must have a plan.

To minister to educated people one must talk their language. Without pedantry but with perfect awareness, the gospel must be preached without any entanglements with obscurantism.

To despise the natural leadership of the community

is to show a social ignorance that spells defeat and a limited vision that does not honor the gospel. A blacksmith may be as good as a factory owner, but he is not better.

## Mr. Hughes on the Zone Postal Law

**I**F any reader of THE CHRISTIAN CENTURY is still hesitating to act on the oft-repeated call to send a protest to his congressmen and senators against the undemocratic "zone" system of second-class postage, he should be fully persuaded by the strong and enlightening words of Mr. Charles E. Hughes, recently the Republican party's candidate for the Presidency. Mr. Hughes condemns absolutely the iniquitous, reactionary and destructive zone feature of the new law that went into effect July 1. He says:

I have no hesitation in saying that I regard the zone system of postal rates for newspapers and periodicals, coming under the definition of second-class mail matter, as ill advised. The Commission on Second-Class Mail Matter (appointed in 1911), of which I was a member, considered this question and reported unanimously against the zone system. We said in that report:

"The policy of zone rates was pursued in the earlier history of our post office and has been given up in favor of a uniform rate in view of the larger interest of the Nation as a whole. It would seem to the Commission to be entirely impracticable to attempt to establish a system of zone rates for second-class matter. \* \* \*

"Progress in the post office, with respect both to economy in administration and to public convenience, leads away from a variety of differential charges to uniform rates and broad classifications."

In my judgment the zone system for second-class mail matter is unjust to the publisher and unjust to the public. It not only imposes upon the publisher the additional rates upon a sectional basis, but it makes necessary the added expense for the necessary zone classifications at a time when every economy in production and distribution is most important. It introduces a complicated postal system to the inconvenience of the publisher and public when there should be a constant effort towards greater simplicity. There is no more reason for a zone system of rates for newspapers and magazines than for letters.

Newspapers and magazines are admitted to the second-class postal rates on the well established policy of encouraging the dissemination of intelligence, but a zone system is a barrier to this dissemination. If it is important that newspapers and magazines should be circulated, it is equally important that there should not be sectional divisions to impede their general circulation through the entire country.

We are proud at this moment of our united purpose, but if we are to continue as a people to cherish united purposes and to maintain our essential unity as a nation, we must foster the influences that promote unity. The greatest of these influences, perhaps, is the spread of intelligence diffused by newspapers and periodical literature. Abuses in connection with second-class mail matter will not be cured by a zone system of rates. That will hurt the good no less than the bad, and perhaps some of the best sort of periodical literature will be hit the hardest.

We do not wish to promote sectionalism, and "one country" means that in our correspondence and in the diffusion of necessary intelligence we should have a uniform postal rate for the entire country. The widest and freest interchange is the soundest public policy.

I hope that Congress will repeal the provision for the zone system which is decidedly a looking-backward and walking-backward measure.

There is no good argument that can be made against Mr. Hughes' position. If we are to be "one country" it



must be made as easy for opinion and intelligence to circulate to the extremities of the nation as in the immediate vicinity of its publication. The present campaign for the repeal of the discriminatory legislation now going into effect is not merely in the interest of the publishers, but in the interest of the nation and of every man and woman in it.

## Acquaintance Among the Denominations

NOT the least of the services rendered by the Federal Council of Churches is the publication of a year-book in which is given the statistics of the various religious denominations of America, together with many interesting facts about their organization.

There are denominations that few of us ever heard of. Such interesting organizations as the Bullockite Baptists suggest aggressiveness, while the Duck River Baptists are another variety. Both of these should have the attention of B. L. T. in the "Chicago Tribune." If the list is humorous, it is also an occasion for sorrow, for it is evident that schism, which was once regarded as a great sin in the church, is no longer so regarded. The smaller the sect the more pretentious are its claims likely to be.

While the little denominations are so numerous, it becomes evident on a study of the statistics that the great body of religious Americans belong to less than a dozen religious organizations. These organizations are capable of being united into three or four without much difficulty. Catholics and Jews are likely to remain as they are for some time, but among the evangelicals a combination might be made which would reduce the number of organizations.

The list of denominations may be classified with reference to the vital need of the worshippers. The faith cure sects are one group. The millennial interest has provided another group. The dervish type of religion has given us a number of small sects. Mystical religion has but a small representation, and the religion of service has not yet created a separate organization, for those of this

spirit seek rather union than division. If a scientific method for the study of religion once became familiar to the rank and file it would end most of the little sects.

## The Different Kinds of Seed

### A Parable of Safed the Sage

WE made a Garden, I and Keturah, for so have our forefathers done, even from the First of them, who was Fired from his Job. And we made a place for Flowers, and a Place for Vegetables. And wherever there was Room, there did I plant an Hollyhock.

And we made a Bed, with Straight Rows across it, three hand-breadths apart, which is two parts of a Cubit. And in the Rows I planted Seed which I had bought from the Vendor. And when the Envelope wherein the seed came was Empty, then did I drive a Stake at the end of the Row, and thereon I Stuck the Envelope.

And Keturah asked me, saying, Canst thou not remember that there be Three Rows of Radishes, and Two of Lettuce, and one of Onions, and the Rest?

And I said, The Seeds are many, and they are very Small. We must expect not Too Much of them. How can each Seed know what it is to be? But now shall it know. For if it cannot Read English, then may it look on the Envelope, and say, Behold I am to be like unto that Picture, and my name is Turnip.

And Keturah said, It is for thyself thou doest place the Envelope so, that thou mayest know the plants from the Label and conceal thine own Ignorance.

And I said, O Keturah, what is all the wisdom in the world save this, that by some tag or label placed here and there at the end of the Row, they that are wise conceal their Ignorance? For that Ignorance is very Vast, and it Shutteth Down about us on every side. There be men who know more about Seed than I do, so that they can tell a Radish Seed from a Lettuce Seed before they plant it. But who of them knoweth on the Law of Chances, that what seed Produced Radish last year shall not of the same kind of Seed produce this year Pumpkin Vines, each bearing in every Blossom a Pumpkin Pie?

So I entered into mine House, and I sat me down, for I was weary, and I meditated much that God needeth not the Labels to remind Him what each Seed shall produce. And I marveled at the Miracle of Life, that every seed doth bring forth after its kind, so that even the Grain of Mustard Seed hath in it a Great Tree, and every package of Seed doth contain the Memory of God, yea, and every tiniest seed the Veracity of God.

Now this human life is an Envelope, containing the Seed of a Nature which though it be mine own I understand but little. And I dimly Comprehend the Implications of Mine Own Soul when it seeketh to rise a little space above the Ground, and put forth Blossoms and Fruit. But I have felt within me Strong Impulses which Lift me Upward, and fashion my Better Hopes in ways Higher than mine own understanding. And it doth not yet appear what I shall be, but some things I know.

## Three Steps

By Katharine Lee Bates

*THREE steps there are our human life must climb.  
The first is Force.  
The savage struggled to it from the slime  
And still it is our last, ashamed recourse.*

*Above that jagged stretch of red-veined stone  
Is marble Law,  
Carven with long endeavor, monotone  
Of patient hammers, not yet free from flaw.*

*Three steps there are our human life must climb.  
The last is Love,  
Wrought from such starry element sublime  
As touches the White Rose and Mystic Dove.*

*Poor world, that stumbles up with many a trip,  
A child that clings  
To the Great Hand, whose lifting guardianship  
Quickens in wayward feet the dream of wings.*

—From The Congregationalist.



# The Extra-Biblical Apocalypses

## A Study of the Most Important Jewish and Christian Writings of an Apocalyptic Order Outside of the Canon

*Sixteenth Article in the Series on the Second Coming of Christ*

THE books that constitute our Bible are by no means the only works that took form at the hands of Jewish and Christian teachers in the ages nearest the dawn of Christianity. Most readers of the Scriptures are aware that there is a collection of books known as the Apocrypha, related in some manner to the Bible, but excluded from the selected list which makes up the Old and New Testaments. The Apocrypha of the Old Testament, which often in older copies of the Bible found a place in smaller type, between the two Testaments, includes the two Books of Esdras, Tobit, Judith, fragments of the Greek edition of Esther, the Wisdom of Solomon, Ecclesiasticus, or the Wisdom of Jesus ben Sirach, the Book of Baruch, with the Epistle of Jeremiah; fragments of the Greek Book of Daniel, including the Song of the Three Holy Children, the History of Susanna, and Bel and the Dragon; a fragment called the Prayer of Manasses, supposed to belong to the Second Book of Chronicles, and finally the two Books of Maccabees. The apocryphal books belonging to the New Testament group are less easily named, because they shade off into the total body of early Christian literature. The most familiar of them are the extra-canonical Gospels, the Pastor of Hermas, the Epistle of Barnabas, the Acts of Paul, the Apocalypse of Peter, the Epistles of Clement, etc.

But there was also a collection of Jewish and Christian writings of the period covering the three centuries from 200 B. C. which partake so fully of the spirit of Daniel and the Revelation that they are generally grouped together and are known as the extra-canonical Apocalypses. They consist of the Book of Enoch, the Apocalypse of Baruch, the Fourth Book of Esdras, the Ascension of Isaiah, the Assumption of Moses, the Book of Jubilees, the Testaments of the Twelve Patriarchs, the Psalms of Solomon, and the Sibylline Oracles. Most of these works circulated in Greek, although some of them appear to go back to Hebrew originals. For the most part they are known to us only in later translations, like the Ethiopic, Syriac, Slavonic, Latin, etc. For the better understanding of the influence of these books upon the New Testament, and particularly the Jewish beliefs regarding the Messiah, and the Christian views concerning the coming of the Lord, a brief description of each of them is offered. It must be understood, however, that this comment is only of the most summary nature. The books themselves, which are now easily accessible in the editions of Charles and others, should be read by those who wish to have an intelligent conception of the most outstanding features of the Jewish thought in the days of Jesus. For no books outside of the Old Testament were read with such interest as these, and even the Old Testament itself was studied to a marked degree in the light of the impressions gained from the apocalyptic works.

The most extensive of these writings goes by the name of the Book of Enoch. It is less a single volume than a body of literature which gathered about the name of the ancient patriarch. The statement in Genesis (5:24) that "Enoch walked with God, and he was not, for God took him," although it implied merely that he was a pious man and passed to God at death, became the basis for very elaborate Jewish theories as to the supernatural intimacy enjoyed by him, and the disclosures made to him regarding the nature and destiny of man and the universe. Some of these even went so far as to assert that he was permitted to escape the human experience of death, and was translated immediately to heaven. This current view is expressed by the author of Hebrews (11:5). Under the shelter of a name so venerable it was natural that writings of the apocalyptic order should gather.

### THE BOOK OF ENOCH

The Book of Enoch, preserved to us in an Ethiopic version, runs to 108 chapters, and falls into at least five divisions of strikingly different character and origin, beside numerous interpolations from an otherwise lost Apocalypse of Noah. The first section, Chaps. 1-36, appears to have taken form prior to the persecutions under Antiochus Epiphanes. It is therefore older than the Book of Daniel, and may be dated about 170 B. C. It deals elaborately with the tradition of the angel marriages (cf. Gen. 6:1,2) and their unhappy consequences. It is this material which forms the basis for the references in Jude (5, 14, 15) and 2 Peter (2:4). The second section, Chaps. 37-70, dates from 166-161 B. C. and has for its background the situation presented in Daniel, save that it features the Maccabean movement. In two visions the history of the world until the final judgment is given. In this connection the Messiah is announced, whose kingdom on earth lasts forever. This is the first appearance of the personal Messianic hope in extra-biblical literature. The third section, Chaps. 71-104, omits the Messianic features, and places the ground of hope in immortality in heaven. In this section *sheol* has for the first time the retributive character of hell.

Section 4 is the Similitudes, Chaps. 37-70. It is much later than the other portions of the book, dating from the earlier half of the first pre-Christian century. Here the problem of evil is to be solved by the appearance of the Son of Man, the eternal Messiah, who will judge all beings and will dwell with the righteous in Paradise, Section 5, Chaps. 72-78, 82, 79, is the Book of Celestial Physics, an effort to vindicate a Hebrew calendar as contrasted with the heathen calendars in use. The remaining portions of the book are fragmentary. The influence of Enoch upon the New Testament is very obvious. It is directly quoted, as though it were Scripture, in Jude, as noted above, and its



influence can be directly traced in Matthew, Luke, John, Acts, Romans, Ephesians, Hebrews, 2 Peter and Revelation, in which last work there are no less than seven allusions to it. Furthermore, several of the titles employed in the New Testament as designations of the Messiah are used for the first time with that meaning in Enoch. They are such as Christ, the Righteous One, the Elect One, and the Son of Man.

The Book of the Secrets of Enoch, usually known as Slavonic Enoch, from the fact that it has been preserved only in a version of that language, is another fragment of the voluminous Enoch literature. It contains 66 chapters, and appears to have been the work of a Hellenistic Jew, living in Egypt shortly after the beginning of the Christian era. The book, although apparently written in Greek, goes back to Hebrew presuppositions, and perhaps has in part a Hebrew origin. It deals with the story of Enoch in the free manner of apocalyptic. He is taken by celestial guides up through the successive heavens to the seventh, taking note of their various phenomena and inhabitants, and passing through significant personal experiences. To him is also made known by God in detail the order of creation through its seven days. At the divine direction he writes 366 books, and returns to earth to instruct his sons and the remainder of mankind. In this work there are many resemblances to New Testament ideas and expressions. The most striking of these is the mention of the thousand years in chapters 32:2-33:2. That this passage is the foundation of the conception of a millennium as found in Revelation (20:2-7) is unmistakable.

#### BARUCH AND FOURTH ESDRAS

The Apocalypse of Baruch, like several other works of value in their bearing on biblical studies, was unknown until recent times. In 1866 Ceriani published a Latin version of the work, which was derived from a Syriac manuscript of the 6th century. This was later published by the same scholar. This text seems to be based upon a Greek version, and experts believe that this in turn goes back to a Hebrew original. It contains 77 chapters, divided into seven sections, which differ sufficiently in tone to make it probable that they represent various authors. Its date lies in the period from 50 to 100 A. D. Some portions are clearly written before the fall of Jerusalem in the Roman war, and others as evidently after that event. Its spirit is intensely Jewish, representing the Pharisaic confidence in the future of the nation, and its supremacy in the world, in spite of present misfortunes.

The Baruch, who is made the central figure in the book, was the friend and assistant of Jeremiah. The approaching investment of Jerusalem by the Chaldeans and its subsequent capture are the background of the various communications made to the seer concerning the future of the holy people. The vividness of the Messianic hope, the lengthened survey of the world's history, from creation to the end, divided into twelve ages, six of which are to be evil and six good, the glorification of the law, the intense nationalism of the work, and the emphasis upon the doctrine of the resurrection, are outstanding features of this apocalypse. Its influence upon the thought of the time and upon the writers of the New Testament can hardly be

doubted by those who are interested to compare the strikingly similar passages.

Fourth Esdras, which corresponds to Chaps. 3-14 of the Greek 2 Esdras found in the apocrypha, is a Jewish-Christian work of the last decade of the first century A. D. It has striking resemblances to the Apocalypse of Baruch. Like that work, it chooses a venerable figure of the past as its hero and speaker. Each laments the present unhappy estate into which Israel has fallen, and forecasts a time of glory to come. The historical scheme is in the usual apocalyptic manner, with pictorial outlines of the ages, and symbolic representation of Rome. The Messianic figure is clear, the names Jesus and Christ or Messiah being applied, and the period of his earthly reign being fixed at 400 years. The speculative and theological features of the work lead directly into the domain of Jewish and Christian doctrine, particularly on such themes as divine providence, free will, the origin of sin in the transgression of Adam, the resurrection and the judgment. At the end of the document Esdras, the Ezra of the Old Testament, is reported to have written ninety-four books at the divine dictation, thus reproducing the lost volumes of the Scriptures. Of these he was permitted to publish twenty-four, thus accounting for the canonical writings. The remaining seventy, however, he was bidden to keep concealed, that the wise of the future age alone might have access to them.

#### ASCENSION OF ISAIAH AND JUBILEES

The Ascension of Isaiah is both Jewish and Christian, a work of the first century A. D., its Christian elements taking form later than the Jewish. Its basis is the story of the prophet and his supposed martyrdom at the hands of Manasseh, to which it is believed the writer of the Epistle to the Hebrews alludes (Heb. 11:37f). The vision which follows includes the prophet's journey through the seven heavens, whose wonders he describes. He is permitted to behold the entire sweep of human history, particularly the holy men who have lived since the time of Adam, including the Messiah and the story of the church during the period from its founding until the persecution under Nero. The conditions of life in the early church are presented by an eye-witness, even to the controversies regarding the second coming of Christ. The writer was confident that the end was near.

The Book of Jubilees is a work of Palestinian Judaism dating from the period between the Book of Enoch and the fall of Jerusalem (60 B. C.-70 A. D.). It presents in the most urgent manner the legalistic side of Phariseism, and therefore forms a valuable commentary on an important phase of Judaism in the early Christian period. It was written in Hebrew, and has been preserved in Ethiopic and Latin versions, both of which seem to have been derived from a Greek translation. Its name is taken from the author's chronological system, which dates all events in terms of the jubilee periods that are assumed to have begun with creation, and fifty of which covered the time down to the entrance of Israel into Canaan. The work is in the form of a revelation made to Moses at Mt. Sinai, and in it sanction is sought for the Jewish cultus by affirming its divine origin in Adamic or even pre-Adamic days, the rigorous obligations of the Levitical laws, the



righteousness of the patriarchs, and the supremacy of Israel.

#### ASSUMPTION OF MOSES AND THE TESTAMENTS

The Assumption of Moses, a work long supposed to be lost, has been recovered, in part, in a Latin version made from a Greek rendering of a Semitic, perhaps an Aramaic, but more probably a Hebrew, original. The date appears to be the first third of the first Christian century. The author was a Pharisee who wished to safeguard his friends against the popular movements toward political action in the attainment of national hopes. The Messianic kingdom is to be established by God himself, and the archangel Michael is to be his instrument in this achievement. The form of that portion of the work which we have is a disclosure made by Moses to Joshua regarding his approaching death, the commission to him of certain books of prophecy for safekeeping, and the outlining of the history of Israel down to the death of Herod the Great. The passage in Jude 9 in which Michael is represented as contending with the devil regarding the body of Moses is said by Origen to have been taken from a work bearing a name which apparently identifies it with this apocalypse. It is probable that the lost portion of the book dealt with other revelations of Moses, and closed with an account of his death.

The Testaments of the Twelve Patriarchs purports to be the dying counsels of Jacob to his twelve sons. In each case some outline of the life of the particular patriarch is given, and each is made the representative of some virtue or vice which receives comment and admonition. These items are followed by predictions of the future, either of the individual son or of the nation. The predictions appear to be largely Jewish or Christian interpolations. The book, thus shown to be composite in character, was written in Hebrew or Greek, and represents a considerable period of growth. It has much in common with the Book of Jubilees, and doubtless comes from the same period.

#### PSALMS OF SOLOMON AND THE SIBYLLINES

The Psalms of Solomon are eighteen in number, and are accompanied by five Odes, probably the survivors of a much larger collection. They deal with the conquest of Jerusalem by Pompey (63 B. C.), and the weakness of the later Asmonean kings. Their hope is in the establishment in God's own time of a Jewish dynasty, which shall realize the Messianic dreams. The writers are of the Pharisaic group, but the thought of the psalms is by no means homogeneous. The date appears to have been 70-40 B. C. The Messiah, who is thought of merely as a human king, is called the Son of David and the Anointed One.

The Sibylline Oracles derived their vogue from the tradition that in the earliest period of Roman history one of the sacred sibyls or inspired prophetesses wrote out the entire story of Rome to the remotest future. They were said to have been purchased by King Tarquin, and treasured as among the most precious of state possessions. Inasmuch as there was no authoritative text of these revered books, it was easy to fabricate copies, imitating in general the Homeric hexameter verse. Some of these copies contained abundant references to Jewish and even Christian

narratives. In the widespread Jewish propaganda among the people of the Empire in the first pre-Christian and the first Christian centuries much use was made of this method and of books bearing this name. Precise dates and authorships are, of course, impossible of determination. But to be able to quote a heathen prophetess as having anticipated events of Jewish and Christian history was a form of apologetic not to be neglected by the ignorant or the insensitive. Among other things the Nero myth gained wide currency from its incorporation in these oracles.

It will thus be seen that the body of literature briefly outlined in this study lent itself admirably to the propagation of ideas regarded as important, either by Jewish or Christian teachers. While these documents possess no such convincing character or moral urgency as the canonical books, yet they were not marked off by any fixed lines of approval or disapproval, and circulated freely in the closing days of the Jewish state, and the early years of the church. They throw great light upon the inner life of Judaism in these decades, and account in no small degree for currents of thought discerned in the Christian communities of the period. To fail to take note of this material in the study of New Testament problems, and particularly in the case of so important a theme as the second coming of Christ is to ignore a very useful and essential source of information. Indeed it is within bounds to affirm with emphasis that the literature of the New Testament is not to be understood without some competent knowledge of current Jewish thought as disclosed in these extra-canonical apocalypses.

The next study will be devoted to some of the more striking utterances of these non-biblical works that appear to have impressed themselves upon the minds of the writers of the New Testament, particularly as relating to apocalyptic hopes and the Second Coming of Christ.

HERBERT L. WILLETT.

## The Message of the Church

By Charles Stelzle

THERE are still large numbers of people in the church who believe that it is their chief business to save their own souls and to convict other men of sin. There is just a grain of truth in this conception but it is a mighty narrow, stingy outline of Christianity. It is true that a man must become the possessor of that which he offers to another. As a matter of fact, according to the teachings of Jesus, when a man seeks to save the lives of others, by that same act he is saving his own. Indeed, it is only as he saves other men that he, himself, will be saved.

Some excellent people are saying that the message of Christianity is to the individual. True enough, but here's the message: "You are not strictly an individual, any more than the hand is an individual. You do not live for yourself. If you try to save your life, you will lose it. If you are willing to forget your individuality, you will be saved." It is not the chief business of the individual to save his own life.

As to the matter of the Church convicting men of



sin, this is also quite in harmony with the teachings of Jesus. But it does not refer merely to sin in the abstract. It means that the Church must convict men of sin in concrete cases: the sin of child labor; the sin of the sweating system; the sin of under-pay and over-

work; the sin of insufficient protection from fire in a shirtwaist factory; the sin of killing little children with a tenement house as well as with an axe; the sin of an economic system which deprives men of their natural rights. This is the business of the church.

# Mobilizing the Mind of America

By Charles S. Medbury

NO one has yet sounded, as it should be sounded, the clear note of distinction between a fighting man and a man fighting. They represent two worlds. The one, a machine creation, fights because told to do so and trained to kill. He struggles to whip a foe; if he wins, he exults, grossly. If he loses, he dies miserably, cursing his fate. The other, a man fighting, is driven by a passion of devotion to the cause. He fights because his foe blocks the pathway of light and life. If he wins, he thanks God; if he loses, he still wins, having made his contribution, and is content. The one, in victory, is to be feared; in defeat, he is embittered. The other, in victory, is humble as a child; in defeat, he counts every wound an honor and glories in his sufferings. To have my boy a mere fighting man would be to me a daily grief. To have him as a man fighting, in this great day, is the joy and pride of every instant, the inspiration of every task.

## DESTROYERS AND UPBUILDERS

And as the boys, so the homes from which they go. There are two levels of thought. On the one hand is bitter passion, on the other constructive purpose. The one thinks of destroying a foe, the other of upbuilding humanity. The one yields its child because it must, the other rejoices that it may. The one counts the cost, the other the privilege of the world's most taxing and yet most promising day. The one wishes, still, that we might have avoided war. The other, rejoicing that earnest protest was made against settlements of civilization's problems by the carnage of battle fields, yet welcomes with thanksgiving the thought of the President that a day has dawned in which America can prove to the world that she was born to serve mankind.

The problem of the mobilization of the mind of America is the problem of bringing both our boys with the colors and the vast body of our civilian citizenship to these exalted standards of thinking. And it need hardly be said that a nation so united in the passion of a holy purpose would prove—will prove—invincible. He only will doubt who thinks the night greater than the day, wrong stronger than right, who holds that God is dead.

## DREAMS AND VISIONS FOUND PRACTICAL

And that it is as possible to mobilize the mind of the nation as its physical forces of men and treasure has become to us a demonstration. The building of great cantonments in a day, and the successful housing

of vast numbers of soldiers in them, is not so wonderful as the growth of sentiment supporting the unprecedented expense involved and gladly enduring the utmost of personal sacrifice. The mechanical operation of the selective draft was as nothing compared to the leap of sentiment to support it when once the need for it and its essential democracy were discerned. In fact, there is no marvel of the past year's history that is so great as the complete mastery of widely divergent views about the war and our part in it by the legitimately stressed ideals of a humanity service.

Never again can so-called "practical men" make light of "dreams and visions" in the public life.

It is now as clear as the light to the thoughtful of earth that nothing is so entirely practical as a great ideal. It moves men when all else fails. Money will be poured out like water, services will be rendered until men drop in their tracks and life itself will be counted precious only because it may be given, when a nation sees, as ours has seen, that an ideal of worth is in peril. Thank God for a President raised up for our day, who has discerned in himself, and in us, a nation's soul and dared to declare it in papers of state. None remain to make light of phrases when those phrases are found to be the living slogans of a mighty people's aspirations.

## AMERICA'S COSMOPOLITAN CITIZENSHIP

And yet equal gratitude be voiced for other outstanding servants of the republic who have welcomed the leadership of ideals in a day of world agony and instead of seeking personal or partisan advantage or revealing a partisan spirit have proved themselves, first and last, only Americans. Surely the increasing honor of the nation they love will be the increasing reward of such citizens.

For three months and more I have mingled with the boys in the camps. I have seen them in their trying first days and I have seen them in their strong farewells. I have seen them in the West and South and East—Regulars, the Guard, the National Army—Infantry, Artillery, Aviation, Navy and all related branches of the service. I have seen men of all colors, races and tongues represented in our cosmopolitan citizenship. One night I spoke where they told me that within the limits of what would be a city block, there were representatives of twenty-eight nationalities. To see what I have seen is to see democracy a live, breathing thing and to hear its heart beat. The peoples



of the world, even our allies, even we ourselves have hardly understood before.

Democracy has been more or less a theory, but now it has become incarnate and in the resistless power of this divine method of teaching walks the troubled highways of the world in khaki or sails the seas in blue. Never in all history has there been such folly as autocracy's challenge of such a force. Doomed already by its inherent wrong the mad call to arms will only bring more quickly the freedom of the world.

"WHAT ARE WE FIGHTING FOR?"

But these boys, thrown together as they have been and thus adjusting themselves marvelously to the democratic standards of army comradeship, need to be given views of the war that will be their support when first enthusiasms are challenged by the pitiful tragedies of coming days. It is our shame to let one boy suffer or die without the knowledge of what pain and death are purchasing. And they are eager to hear and tremendously steadied by hearing. They tell over and over again of the help that it is to them to have the meaning of it all explained. Not one boy with his life in the balance should be left to ask, as many have asked, "What are we fighting for?"

Would it be wrong or in any way unwise to demand for their own and the country's sake the attendance of all non-commissioned officers and men in the ranks upon schools of citizenship in which would be revealed clearly our national spirit and our national objectives? I have been told repeatedly by officers that such work helps discipline in the camps. Of course it does. The most irksome drudgery is welcomed by the boys who see far beyond it to amazing ends in view. And that such work will uphold at the front, giving to our armies an enduring morale, and that it will sustain in the hours of wounding or dying, no one will deny who understands the play of human minds and the buoyancy that is born of a passionate vision.

#### THE MESSAGE OF AMERICA TO THE WORLD

But what of the message? Your hearts cherish it this hour. It is the appeal of a nation dedicated to the liberties of men to declare itself anew. It is a protest against the invasion not of Belgium only but of all human rights. It is a cry against the devastation not alone of the fields of beautiful France but of the sanctities of womanhood and the helplessness of childhood. It is a throwing of all that is in us against the hateful philosophy of life that deifies might, crushes right to the earth, blights utterly the hopes of the masses of men and exalts a merciless and blasphemous autocracy.

And it is a reminder that America fights not for land or for money or political power, but only that in all the earth every man may have a full man's right to life, liberty and the pursuit of happiness. It is a declaration that through the unfolding providences of these dark days every nation of earth is to receive a new birth of freedom and that government of and for and by the people is to be no longer a boast distinctively our own but it is to be rather the glory of life from the

rising to the setting of the sun. It is a message picturing the coming new day when the world made safe for democracy by the winning of this war and the stripping from militarism of its boast and power, shall be kept safe by nations in league for the common good, and this, not as a matter of benevolent sentiment but as the only way of preserving the life of the world and as the only adequate compensation for present sacrifice.

#### SPIRITUAL VALUES MUST BE STRESSED

War's defeat is a supreme issue of this victorious war and the thought of friendly international relations maintaining permanent peace is no mere dream, or idly cherished Utopia. The "impossibility" we ask for the nations is only the "impossibility" already attained for men of these nations in the unity of America. If democracy can bind into the splendid fellowship of a common citizenship the individuals of all the lands of earth, the democratic ideal for which the allied governments stand can preserve the world's peace and foster the world's growth when the units are nations rather than men.

But to attain such ends, moral and spiritual values must be stressed to the limit, for without the maintenance of these all our victories will be in vain. We dare not forget in this land, which, after all, is Christian at heart, that, though we have blundered pitifully in the way, the motives that have gripped us are divine motives and our present ideals of human good are not our own but His who planned blessings for "all the families of the earth." Back of all democracy is the manger-cradle. Greater than any other slogan ever voiced for the good of man is the Master's commission in behalf of "every creature." Any league of nations, or any other plan to bind together the now distracted world that counts out God will be but the voice of human vanity. To the truth of this statement let the unimpeachable testimony of the world's present sorrow bear witness.

#### THE WHY OF THE WAR

The whole plea must be for the winning of the war at whatever cost of years or treasure of life to the end that the sum total of human interest may be advanced, war be beaten out of the world's life and a new civilization established in harmony with the pattern shown us in the mount. He who dares not stand for such a day, either in his lack of vision or in his moral cowardice, mocks the blood that is being shed on the fields of Europe for the redemption of the world.

There is no withstanding such an appeal. And as America accepts with joy the comradeship of allies in war, it only needs to have its imagination kindled by the possibilities of allied-life in days of peace to be athrill with the message that is ours to bear—the message of a league of nations for the common good, a handclasp of free peoples in behalf of every man that breathes. And so to have in mind the mighty ends to be attained will fire men for such deeds of generosity and heroism, in both civilian and military life, as will



be the inspiration of all coming time. It will take the sting from death itself and make of those who mourn, a nation's chief upholders.

#### WE ASK NOTHING FOR OURSELVES

America has done much, but it must do infinitely more, and it will never do its all unless its patriotic impulses, its culture and its conscience are alike mastered by the passion of an outstanding moral objective. And in the thought that the peace and enlightenment and progress of all humankind depends upon our victory in arms this objective is supplied—an objective sufficient to make our armies resistless and to bring our civilian life to altars of sacrifice in a way never known in human history. To these ends this day summons us.

That we ask for nothing for ourselves must impress mankind, that our passion is alone for human good is complete vindication. We do not boast, but bow low in deep humility in the presence of the sacrifices of others. But out from a year in which we have at least bared our heart to the task and the peril we come today and stand by our first altar of freedom. And here we declare again that all we have and are is in the balance to give to all men what our fathers asked for us. We believe the priceless gift of liberty to be the rightful heritage of every soul bearing the image and likeness of God and by the revered altar of our sacred past we pledge anew and in an even larger sense, life, liberty and sacred honor to the all-embracing cause of the freedom of mankind. And to this dedication we call the mind of all America.

## America Militant

Three Poems by Thomas Curtis Clark

### Drum Beats

**W**HAT MEAN these hurrying feet?  
 What means this militant drum?  
 Along the sun-lit street  
 Ten thousand patriots come,  
 It means that death is near  
 For monarchy on earth;  
 It means the end of fear;  
 It means a new world's birth.  
 The age of kings is past,  
 The age of man has come;  
 Tyranny cannot last—  
 Hark to the patriot drum!  
 No more can God endure  
 The pride of kings and lords:  
 His wrath is stern and sure —  
 More sure than a million swords.  
 The truth cannot be stayed;  
 The right must rule o'er all;  
 The false must low be laid;  
 The pomp of power must fall.  
 What means that patriot cry?  
 What means that militant drum?  
 That the end of kings is nigh,  
 That the People's Day has come.

### The Challenge

**Y**OU have wasted our cities with fire,  
 You have blackened our treasured art,  
 You have blasted our shrines in your ire,  
 You have broken the whole world's heart:  
 But your purpose will fail;  
 The right will prevail;  
 Though widely your flag be unfurled:

You can shatter the work of our hands, Wilhelm,  
 But you can't kill the soul of the world.

You have slaughtered our patriot sons,  
 You have ravished our womanhood,  
 You have strangled our babes, and your guns  
 Have every appeal withstood:  
 But your purpose will fail;  
 The right will prevail;  
 Your banners of death shall be furled:  
 You can slaughter our patriot sons, Wilhelm,  
 But you can't kill the soul of the world.

### "America Goes Forth to Slay"\*

**"A**MERICA goes forth to slay"—  
 The giant Greed, the harlot Pride;  
 The Will that dares to override  
 The peopled earth with fire and sword,  
 That there may be one mighty lord!

"America goes forth to slay"—  
 The foes that lurk within herself:  
 The love of gold, the lust for pelf,  
 The self-content that could ignore  
 The slaughter on the Belgian shore!

*America goes forth to bleed—*  
 That Love may be earth's final creed,  
 That Mercy may in every land  
 Subdue the brutal Iron Hand.  
 America goes forth to *die*  
 For Faith, for Love, for Liberty!

\*A current criticism.



# Ministering to the Sick Poor of China

By W. E. Macklin

IN turning over my work to the Union Medical School and meditating on my labors for over twenty-five years, the thing that gives me the most satisfaction is the work I have done among the very poor. I might take considerable pride in having treated the rich and great, from viceroys and leading generals down, also the richest business men. One general used to give me a regular subscription, but on my refusing to go to a feast with singing girls, he quit giving his monthly contribution. I have another "large business man" friend who has given land and buildings, but in his company there is a frequent suggestion of the world, the flesh and the devil, as in invitations to doubtful places of amusement.

The simple children of nature are a thing of beauty and a joy forever. They are so simple, childlike and bland. They are poor, dirty, sick and miserable, but are largely diamonds in the rough. Some say that they are poor because they are lazy, but I find that they are poor because they have been robbed of an opportunity to make a living. Nearly all of them will work hard if they get a chance, and get a slave's reward—enough to eat.

## A GRADUALLY GROWING WORK

Over twenty-five years ago I took in my first poor man before I had a hospital, and gradually increased the number in the hospital till I had a regular list of fifty or sixty, and in one or two years over one hundred. They come with all kinds of troubles—malaria of a malignant type, dysentery, cholera, typhoid, typhus, tetanus, leprosy, fractures, ulcers, et cetera. They are taken into the hospital, fed, bedded, clothed, treated. Many seemingly hopeless recover. On recovery, the problem is not ended. They are too weak to do a day's work, and if turned adrift, they would sink into pauperism and degradation, "and the last estate of that man would be worse than the first."

For a great many years I have had an excellent plan. I have a truck and flower garden, and when a man can crawl out into the garden he goes and picks weeds—unless he work, neither shall he eat! Contrary to the general opinion, he usually works willingly. After weeding for a while, he advances to hoeing and mulching. Later he gains the strength to dig and carry. Now he is ready to go out and get a job. I secure work for very many of them. Others find work for themselves. After Nanking was captured by the revolutionists, all my workers enlisted in the army. I had hard work to run my garden till a new lot advanced to take their places as fully recovered.

One day I was out in the warden, when a spruce, well-dressed military man came in and was talking to my head gardener's wife and daughter. I thought the thing looked rather incongruous, to say the least, and called the gardener and asked who the gallant swash-

buckler was. "Don't you know," he said, "that is one of our former workers." He had come to express his gratitude.

## GOOD RESULTS OF HOSPITAL SERVICE

I find that most of them are very grateful. We raise mostly garden stuff for foreigners. They get all they want and send contributions for the poor workers. The head gardener is my own employe and his salary is paid out of my own pocket. This year we raised nearly one thousand quarts of strawberries, besides all kinds of vegetables. There is no better form of sanitarium than this. I myself was threatened with nervous breakdown, two years ago, but my garden work and a lessening of head and nerve strain have built me up, so I still keep a-going.

This kind of sanitarium for my convalescents is the most effective thing and the only thing that I could work, as it is cheap. How could we give these cases baths, fomentations, hot and cold treatments, electricity, massage, et cetera? My observation is that most sanitarium cases are fussed with too much and not allowed to forget their sicknesses; that is, not allowed to feel that their suffering is in their minds as much at least as in their bodies. Then the sight of healthy nature—flowers, trees—and the fresh air and sunlight is better than any artificial expedients to bring one back to health. In this sanitarium one forgets to be sick, but in other kinds his rubbings, baths, etc., are a constant reminder of the lack of health; and again, they are too costly except for the very few.

How about the finances of this work among the poor? The Chinese have paid the bill. I find that rich patients will give to this charity when they will give to nothing else. It always appeals to the rich man, who has sympathy for his robbed brother. I have had a present of twenty mu (five acres) of land for my hospital, and four Chinese buildings, also two modern contagious hospitals as a result of this class of work.

## NATURAL LIVING AND GOOD HEALTH

The only effective method of helping the poor is to put them in charge of the Heavenly Father. The Heavenly Father cares for His children by giving them a full and free environment. He gives them the sunlight, dews, and rain. He also gives the land. He gives the means to be independent and free. Each man should be able to sit "under his own vine and fig tree," or as the Chinese classics say, "To dig a well and drink the water, plant a field and eat the crop, unconsciously (i.e. as children) following the law of God." If the Kingdom of God and His justice could be established there would be no poverty. We would have as free an environment as wild birds and flowers.

Some will say that there are floods and drouths that cause famines. Let us consider the floods of the



Hwai river, which supplies most of the poor for Nanking and Chinkiang. The Red Cross engineer, Mr. Jamieson, has shown that it is purely an engineering proposition. I am sure also that it is not a charity matter. It is very valuable land if not flooded, and if sure of protection from flood will increase tenfold in value. The improvement in value should pay for the cost of the dikes and drainage canals.

Floods are not the most important thing keeping the people from making a living out of the land that God has given (read Nehemiah, chapter 5). The great cause of poverty is the monopoly of land so that the people cannot get it to use. This is rendered very easy, as there is no tax on idle land but only on the industrious who till their land. Much land is thus held out of use as successfully as if it were covered with water. We talk a great deal about flooded land keeping the people from getting food. We should talk more about landlords keeping the people from getting at the Heavenly Father's storehouse and getting a living.

#### HOW TO GET RID OF POVERTY

God's hills in China are largely bare of trees, and thus the gifts of the Father are slighted. The Chinese population could be fed on the hills alone, and then they would not look to foreign countries for lumber and timber. The mines of China are untouched and

of enormous value. Properly leased, in time the royalties would bring in perhaps \$2,000,000,000, enough to run the expenses of the whole country. The people cannot eat coal and iron, but they can exchange these for food stuffs. Poverty is not necessary in an enlightened age, and with a scientific political economy, charity would become very rare. These continual appeals for funds for famine relief should soon become a thing of the past.

But—we must take care of the wrecks due to our false systems. The diseases we are called on to care for are largely due to poverty. Typhus and relapsing fever, cholera, and such pestilences are due to the famine and poverty. Let us get after the cause, and these awful diseases will be a thing of the past. In a scientific age there is no need of typhoid, tuberculosis, and such vile diseases.

To sum up, the first thing of importance is to get the people on God's earth. To do this it is only necessary, first, to levy such a high tax on all idle land that the owners will either use or give it up to those who will make the proper use of it; second, drain flooded land at the expense of the owners; third, forest the hills; fourth, open up mines by leasing them; fifth, open up waste land; sixth, care for the wreckage of our present evil system in hospitals.

Nanking, China.

## Colleges "Carrying On"

By B. Warren Brown

Survey Secretary Council of Church Boards of Education

THERE has been no little anxiety among the friends of our colleges in view of the well-known strain of the past year on higher education. Students were hurrying off to the war; many members of the faculties were enlisting under the Red Triangle; great campaigns for Liberty Loans, the Red Cross, and the Y. M. C. A. were sweeping the country month after month, and apparently draining the sources from which colleges had formerly drawn their support. A move was on foot to tax heavily even the bequests to educational foundations. Meanwhile, costs were rising and incomes falling. And the climax of it all was the complete abandon with which colleges threw themselves into the spirit of the war, regardless of their own selfish interests. The questions have been forced upon us again and again, "Will the colleges pull through?" "How long can they stand the pressure of the war—one year, two years?" "When will the country awake to the permanent needs of its schools?"

From reports which have just come in, I am able to say that the colleges have won through the first year of the war in a truly remarkable way. They have economized here and gained new support there; increased charges at one point, and raised new revenue at another until the records for the year show hardly a deficit in excess of ordinary times. There was a loss of about \$2,000,-

000 in tuition in the entire country, and according to the figures submitted by more than one hundred institutions an increase of \$2,000,000 in the cost of supplies. These losses have been met by the most rigid economy in college administration. The economies listed by forty institutions alone netted a saving of \$180,000. In many cases even the time-honored college catalogue has been dropped as an unnecessary expense.

In order further to meet the financial pressure, one out of every three colleges has increased tuition charges by an average of 20 per cent. This policy seems eminently reasonable, as parents have never paid more than about one-third of the cost of educating their children in college. It has been necessary, also, to increase the charge for board and room in fully half the institutions which provide these accommodations.

But the mainstay of the college has been its group of loyal friends and alumni who have rallied around it with firm determination to carry it past the crisis. As a result the deficits of over one hundred institutions are not in excess of \$250,000 for the year, and much of this has already been made up.

Certainly now is no time to stop. The coming year will doubtless be harder than the past, and every friend of Christian education must do double duty in this time



of need. However, there are three things written into the record of the past year which enable us as friends of the College to hold our heads a little higher and to press forward with greater confidence and energy.

First. The country has come to realize that it can do no better than to utilize to the full the educational agencies already at hand, and it is taking steps to do this right now.

Second: The colleges have given unstintingly of their best in man power, research, enthusiasm, and spiritual interpretation of the war, to an extent which no one thought possible. They will therefore deserve of the future the best that the country can give, and the outlook for education after the war was never so bright.

Third: By demonstrating a capacity to live within their income, to manage wisely the funds entrusted to them, securing a maximum of output on a minimum expenditure, colleges have commended themselves to the confidence of sound business men, and the Church may invest its funds with the assurance that its trust will not be misplaced.

## President Wilson on the Bible

THERE are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there is no source from which we can derive it, and so I would suggest, in these troubled days, that we be inspired with the feeling that the Providence of God is the foundation of affairs, and that only those can guide, and only those can follow, who take this Providence of God from the sources where it is authentically interpreted.

I beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to Bible study the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before; and after having now above fourteen years tried this way, I can most fully, in the fear of God, commend it. A soul that has been refreshed and made happy early in the morning meets the service, the trials, and the temptations of the day with a power how different from that of one that has had no spiritual preparation.

The Bible has stood at the back of Progress. For this is a book which reveals men unto themselves, not as creatures in bondage, not as men under human authority, not as those bidden to take counsel and command of any human source. It reveals every man to himself as a distinct moral agent responsible not to men, not even to those men whom he has put over him in authority, but responsible to his Lord and Maker. Whenever a man sees this vision he stands up a free man; whatever may be the government under which he lives, he sees beyond the circumstances of his own life.

# Master the War this Summer!

DON'T fritter away your time this summer. Use your holidays to master the war situation. Go deep into it—deeper than the merely descriptive books take you. Go to the roots and the background of the war. Get into touch with the master minds guiding the thought progress of the world—especially in religion. Rauschenbusch, Fosdick, Dewey and such men are pointing the way in this field. Then you should by all means restudy European history in the light of the war. Hazen's "Europe Since 1815" was written since the war began. It is a brilliant and masterful work (\$3.75 plus 10c to 18c postage). Seymour's "Diplomatic Background of the War" is a calm, scholarly revelation of Germany's machinations for the past generation (\$2.00 plus 8c to 14c postage). Along with such books as these, take Edgar De Witt Jones' "Fairhope"—ideal summer reading; and his "The Tender Pilgrims." Also Willett's "Our Bible"—filled with the very information you want.

You are in a hurry and perhaps can't spare the cash for the books now. Send us on a post card the list of books you wish and you may have thirty or sixty days to pay for them. **Make the summer count!**

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# The Spirit of the Training Camp

THE writer has been spending some time at one of the army training camps in some special work for the Y. M. C. A. It has been one of the most interesting and illuminating experiences of a lifetime. Such an experience is unequaled as a means of social study and it is a schooling that furnishes the emotion of patriotism with working ideas in terms of its cost, its workmanship and its driving force. Here the "million men who spring to arms over night" are turned into a mighty fighting machine by a process that is to Fourth of July oratory as the enginery of a great ship is to the horn that signals out its warnings. We believe in talk—it is the very school-master of a democracy—but we would that all talkers had to prove their vocation and test and try and verify their message in some such drill ground of actual activity. What a change there would be in preaching, lecturing, the addressing of juries and editorial writing. So much of our culture is grown in the hot-house and forcing ground of institutional education and then transferred to pulpit, sanctum and bar without being hardened and tested in the soil and climate of actual average experience that it tends to make a caste apart instead of a practical working leadership for the average of men.

But talk goes in the camp. The lads there are just our lads from home and no mysterious transformation has turned them into soldiers that are *sui generis*—they have the same ears and minds and hearts as before plus the hardening given by the rather highly specialized life of the drill ground and thought of war. The same type of message that interested young men at home will interest them in the camp. Of course, we do not talk to many of them in our churches and the man with the conventional pulpit message will not talk to many of them in the camp. We have special meetings for women, children and adults in the church, but not many for the young man, and as a result we do not have many young men in the average church. The Y. M. C. A. is reaching them by the thousands—yes, by the millions—in the camps. Its Bible studies reach them by scores and hundreds in the barracks and the religious addresses get audiences as large as those of Douglas Fairbanks in the movies, once the preacher has established the fact that he can talk the soldiers' language.

\* \* \*

## No Rhetorical Acrobatics Needed to Hold the Men

Our experience was a varied one. Our mission was to speak on "The Moral Aims of the War." The little daughter of the household doubted if Daddy could "hold 'em" after several years with students. But the commandant had ordered them to turn out in companies and battalions and to listen like soldiers at attention, so we had a chance to write home that it was no trouble to hold them. One day, after an address to the poor victims in the "contact ward," as the special detention quarantine barrack is called, we remarked to one of the "Y" men on their eagerness and willingness to listen and to sing indefinitely; he replied with an engaging frankness:

"Yes, poor fellows, they are glad to get anything to relieve the monotony."

But chivalrously as the boys sat at attention and gave it to full measure when ordered out, the thrilling platform experiences are in the big "Y" auditoriums at night after the dust and grime is washed off and "mess" and an hour of jollying one another has turned them out in crowds for recreation. The speaker needs no rhetorical acrobatics or cheap melodramatics, and he can get along without a post-graduate course in the funny page of the Ladies Home Journal and Life. He cannot put over his old sermons or college hall lectures nor exploit any doctrinaire notions and, above all, he must "cut" the average doctrinal discourse, whether sermonic or political, as he would a stale vermiform appendix. He can be as serious as a battle field if only he is as up-to-date and alive with things of worth to the moment, and he must be as virile though he need not be as vociferous, and he can tell stories if they are not emblamed and do really illustrate—otherwise the vaudeville, where they do it artistically, is preferred. They like you coatless if it is hot and they want you to come to the point with a snap like orders on the drill ground. Gather seven hundred like young men in your home town and all this will hold for your address the same as in the army camp. Your pay is big; it comes in hearty applause and a rousing cheer at the close, and, if you struck them just right, with a standing "tiger."

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### Some Interesting Experiences At the Negro "Y"

To none of these dynamic audiences did we talk with more pleasure than to the big crowd that gathers nightly at the negro "Y." First they sang, and such singing we heard no place else; the Battle Hymn of the Republic is a favorite here and they sing it like they will later fight for its sentiments. It ought to be the marching hymn for the nation in a time like this, for no other so expresses the religious fervor of this crusade for democracy. Through the twenty minutes of talk that burned up an hour's energy they stayed to a man, though the meeting was in the big out-of-doors; they listened, said the business-like "Y" man, just as if they knew what it was about; and then we stayed for their fun, a series of friendly bouts with the gloves. It would have been a queer mixture to the conventionalist—singing of sentimental, war and religious hymns with equal fervor, listening to a religio-patriotic address as if it were a camp meeting sermon, then the fun of the boxing bout, the same crowd for this pot-pourri program all the way through, like enthusiasm, kindred emotions and a long list of names for the "war roll" in the midst of it all.

It is not so different in the white soldiers' "Y" meetings, either; the main difference is one of type, the white lad being a little more sophisticated and restrained, but the mixture is the same, as one evening's experience will illustrate. Here the boxing came first, together with some good wrestling—both excellent exercises in training for bryonet and hand to hand fighting and thus much cultivated in the "Y's"; then came a sing in which popular war songs blended over into some good old religious hymns, followed by the address which was received with hearty cheers and followed by a "tiger," and the evening's program concluded with a popular film the movements in which were interspersed by calls and ejaculations from the drill ground parlance that kept the audience chuckling; e. g., when the lovers flew into each other's arms some one would shout, "As you were"; after a clasp another would cry, "Take intervals," etc.

\* \* \*

### Both Seriousness and Good Cheer in Camp.

There is much seriousness in the camp, but it is relieved by cheer and hearty good spirits. A more gentlemanly crowd one does not meet whether at mess, in barracks, at play or in the near-by city. There is no drinking or carousing and none of the "rough-house" that we have read as always having characterized the old-time camp. We say "gentlemanly" advisedly. The only blur in the term is one that vanishes after a few days in the camp; the blur is because one is not accustomed to hearing so much use of "cuss words," but he soon adjusts ears and accommodates thought to it even if he does not condone or apologize for it; he meditates that these boys are going out to risk life and limb for a holy cause, and that life is rather tense in the prospect, that their whole social life here is abnormal and that men usually become profane when segregated to themselves, and also that "cussin'" is an army tradition.

When your humble scribe asked a lieutenant at mess

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what he thought of the conscientious objector, or C. O. as he is dubbed ("combustible" the boys call them), he replied "blank the blankety blank blanks," then apologetically, "I am ashamed to talk that way before a man like yourself"—but we replied: "Fire away if it's in you; we are no different from other men;" and he answered "Well, I know, but self-respect ought to make a man give some regard to the ideals of another man, but when I think of those blankety, blank blanks—well, I will say no more." This led to a question about the swearing habit in the army and this four-square, up-standing young fellow said he did not swear before joining the army, that he had led a church choir, etc., but that a year of army life had led to his easy adoption of the universal habit—"degenerated" he said he had, "into it." We defended the manhood of a man who was willing to give his life for his country and he then explained that he "really" did not think the boys intended sacreligiousness at all, that they usually used the terms applicable to the place to which they intended sending the Kaiser and that they meant about the same as their mothers did when they said "heavens!" and "good Lord!" as an ejaculation. Of course the fellow who was profane before is more profane in the camp, but the lad who was not should doubtless be excused on the basis offered by our friend the Lieutenant.

\* \* \*

#### A Clean Army in Clean Quarters

When Charles S. Macfarland, of the Federal Council of Churches, told General Pershing that he would say to the folks back home that the American army was clean and sound, the General asked him to add that it was going to remain so too. And it is clean; the barracks are so clean that flies die of starvation on the camp ground; the reservation grounds are kept scrupulously clean and germs simply cannot germinate; the boys are severely guarded from drink and vice, so severely that it costs the guard house to risk a drink. Armies usually degenerate in morals but if this one does it will be because it is humanly impossible to prevent degeneration when men are compelled to live so largely apart from normal society.

This letter is long enough. Next week we will tell something of how Uncle Sam cares for and trains the lads. It will be a study in the efficiency of democracy that is heartening to the writer at least. Then following will be some comments upon religious work in the camps.

ALVA W. TAYLOR.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death. —C. F. Dole.

The grand essentials of happiness are, something to do, something to love, and something to hope for.—Thomas Chalmers.

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## How German Baptists Stand on the War

Some weeks ago the Baptists of the British Isles prepared a careful statement of their war attitude for the Baptists of Germany, using Swedish Baptists as intermediaries. A reply has been received signed by four of the most representative of the German Baptists in which is contained this highly significant statement: "In principle, we keep politics and religion apart. We do not consider it our duty, as a Church, to be occupied with political affairs." English Baptists were disappointed in not finding in the reply any indication that German Baptists felt their nation had committed any wrongs and regards this significant of an acquiescence on the part of the civil population in the plans of Germany's military masters.

## The Idea of Noon Prayer Spreading

Washington, D. C., is already observing a moment at the noon hour for prayer and it is now proposed that this practice should be made nation-wide. Owing to a reference in the resolution to a Catholic practice called Angelus, "The Christian Science Monitor" is opposing the resolution. The following is the text of the resolution passed in the Senate: "Joint resolution (S. J. Res. 164) requesting the President to commend by proclamation to the people of the United States observance of the practice of prayer at noon each day for victory in the war. Whereas, What is called the Angelus, the practice of prayer for one minute at noon each day for the success of our country in the existing war, is being observed in the District of Columbia and some other parts of the United States; and Whereas, It is the desire of some good citizens that it be observed generally throughout the country to the end of the war; and Whereas, The sentiment is in accord with the traditional spirit and sentiment of this country and recognizes the overruling power of the Almighty; therefore, be it here Resolved: That the President is requested to commend by proclamation to the people of the United States observance in their homes and elsewhere, until the end of the war, of the practice of prayer to God for at least one minute at noon each day for victory for our cause in the existing war."

## Congregationalist and Unitarian Congregations Unite

The High Street Congregational church of Lowell, Mass., and the First Unitarian Society of that city have adopted articles of agreement by which the two congregations will be federated and henceforth have joint worship. The name of the new congregation will be "All Souls' Church, Congregational-Unitarian." The union grew out of the joint worship of last winter during the fuel shortage.

## Missionaries Hold Meeting

The missionaries home on furlough have had a custom of holding a national meeting once a year at Clifton Springs, New York, but this year the meeting was held at New Rochelle, New York. There were seventy-two missionaries present at the gathering which was held June 12-16.

## Methodists Hold Meeting to Plan Extensive War Work

The Methodists of America are the first denomination to hold a national meeting to plan for denominational work during the war. The meeting was held in Philadelphia, July 2. At this meeting it was reported that Bishop Anderson was now traveling in Europe looking for locations for orphanages to care for the war orphans. The plea of Bishop John L. Nuelsen, now in Switzerland, for funds to buy books for war prisoners in Switzerland was immediately granted. Bishop McDowell reported that it was his task to recruit twenty-five chaplains a month and men who have never applied for these positions will be drafted

for the service by the bishop if they consent. Among the interesting plans of the conference was a system of providing Methodist preachers with war sermon material through a publicity bureau paralleling that maintained in Washington for the Four Minute Men.

## Canon Gore Will Visit America

Canon Gore is a well known scholar of the English Church. He will visit America during the coming autumn, sent to this country by his government to take part in the Moral Aims Campaign. This will be a continuation of the work of Sir George Adam Smith, who expects to return to Aberdeen in time for the opening of the university session.

## Secretary Charles S. Macfarland Visits General Pershing

Secretary Charles S. Macfarland of the Federal Council of Churches is in France now and recently visited General Pershing with a message from the American churches and from the Boy Scouts' organization. Secretary Macfarland has cabled back as follows: "I had an interview and delivered both American messages to General Pershing. He said he was very deeply touched by the message from the churches. It was a wonderful source of strength to him and to the army to have the thought, the sympathy and the prayers of the churches at home. He asks the churches to send their very best ministers as chaplains, as they are very important influences toward the highest efficiency of the army. The men need them for all kinds of help. They sustain the men especially at the critical times, when they need help the most. He thanks the churches for the men they have sent and for the sense of their moral support. I told him the message of the Federal Council expressed the moral and religious feeling of our people and that his own spirit and attitude are of great constant influence in deepening the loyalty of the churches to the nation and to the army, and that he has the most thorough and loyal confidence of the Christian people of America."

## Student Conference at Lake Geneva

One of the great events each summer at Lake Geneva, Wis., is the student conference held by the Y. M. C. A. in which vocational matters are discussed and men are recruited for the mission field and the ministry. This year the conference was held June 14-23 and there were 264 American students present, 83 foreign delegates and 68 leaders and visitors. A well-balanced program included Bishop McDowell, who never appeared in finer form or preached with more power, Charles W. Gilkey, Harry F. Ward, J. Campbell White, J. Lovell Murray, Ozora S. Davis, E. W. Peck, Fred B. Smith and a unique character called familiarly "Dad" Elliott, who is known to all Y. M. C. A. men and who gave great leadership to the conference. The Methodists had the largest delegation, while the Congregationalists, Presbyterians and Disciples had delegations almost equal in size.

## Missionary Declares India Not Ready for Home Rule

The situation in India is of much importance in war times and the letters of the missionaries are being read with great care for the news they contain. P. M. Buck, a Methodist missionary in Roorkee, writes: "Agitation for home rule is confined to the higher classes of India, but far greater numbers just now seem to be representing it as a sectional movement that would leave the great masses unrepresented. It is clear that India is not ready for self-government, as class is against class. Mohammedans distrust the Hindus, Hindus cannot tolerate the Mohammedans, while the mass of the people are indifferent."

ORVIS F. JORDAN.



# The Sunday School

## Growth

I HAD time the other day to take a slow walk—one of these aimless strolls which give one opportunity to meditate. I was impressed by the advancing season. Speeding along in my car I had not noticed that July was here and that the foliage was as dense as though carved out of green marble and that the rank grasses were developing seed. The war gardens were knee-high and the season was full of promise. Growth was going on. This set up a train of thought about growing in grace and knowledge of truth and I wondered whether I had developed any graciousness of manner and any depth of real sympathy since I entered the ministry some nineteen years ago and whether I had dug very deeply into truth. I read from Watkinson, that English preacher who never uses an illustration



Rev. John R. Ewers

that anyone else has used, this story. He says that in the Kew gardens in England, the King's garden, a perfect paradise, every plant and flower from the cedar of Lebanon to the Alpine moss, from the flower in the crannied wall to the orchids of the tropics, grows. It is most beautiful and complete. But the ordinary Christian is content with one virtue. That is true. I know men who say, for instance, "I am honest," "I mind my own business," "I pay my grocery bills," "I am true to my own wife," "I attend church regularly," "I buy Liberty Bonds." They glory in one or at most two virtues. They seem to cultivate the graces just as the average person cultivates flowers. Here is a rose-bush, there a few stately hollyhocks, there a few scattering geraniums—a few homely, common, everyday flowers—very good, but nothing to boast of—nothing to gloat over—nothing to swell up about. Nearly every one possesses the common virtues mentioned above. Why not some gardens for the king? Why not some characters where the whole set of virtues are developed? What paradise! With diligence, faith, boldness, knowledge, self-control, endurance, godliness, brotherly-kindness and love, cultivated. A King's garden! With earnestness, love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance cultivated. What paradise!

I read another good story: The Comtesse de Castiglione was a famous French beauty. When she was at her best (and who so bold as to mention the year?) she had her portrait painted by Paul Baudry. She set up this portrait on the walls of her chateau. Growing older, and in her selfishness growing uglier, she came daily to contrast her fading reality with the glorious picture of her prime. It maddened her and one day, in a fit of uncontrollable rage, she tore the picture to shreds and threw it out of her window. This is another of Watkinson's wonderful illustrations. A friend of mine heard him say that lacking eloquence, presence and sensationalism, he determined to make his place in the world as a thinker. The proud place he now holds shows the value of his judgment. There will always be so few thinkers that he who thinks will find himself high and prominent among the favored few at the top. Well, Watkinson says that many Christians grow older like the Comtesse. They grow colder, sourer, narrower, more selfish. The former beauties fade. The joys of earlier life pass away. As I come to think of it I know men and women of this type. Gone are the warm enthusiasms, now there is only the cynical chill. Gone are all of the fervent convictions, now there is only flabby tolerance. Gone all of the sweet devotion, now only the empty formalities. Gone are all of the heroisms, now only the cringing cowardices. Gone all the starry hopefulness, now only the icy despair. Gone also

the pure love, now only the envies, the jealousies and the hates. It is hell to grow old crabby.

We grow as long as we learn and put into practice those things which we learn. If you cannot learn, you are already old, though only twenty-five. If you will not express what you know you are already feeble though barely out of your teens. Grow in grace and in the knowledge of the truth.

JOHN R. EWERS.

# The War

## A Weekly Analysis

IT IS difficult to write with restraint concerning the events of the last few days—events that are only developing their full possibilities as the writing is done, and that hold the promise of great achievements for the armies of the allies.

Nor is it worth while attempting a detailed description of the new battle front, since it is changing every hour, and, by the time this appears in print, will bear no resemblance to its present configuration.

But there are certain things that are now sufficiently clear and determined to bear comment.

It is, first of all, obvious that for the enemy this battle is likely to prove decisive—that is to say, it is likely to settle conclusively what our faith accepts as fact, the impossibility of a German victory by military decision on the west front.

To demonstrate that beyond chance of further reasonable dispute is worth the effort, even if nothing more be demonstrated. But it is only one-half the task that has to be done. It is now our business to prove that an allied victory can be won by military decision. This demonstration will take more time and greater effort.

Whether the enemy intended his new drive—now ending so disastrously—to be his decisive effort we do not know. The probability is that he has begun each new drive with the hope that it would develop a situation from which victory could be extracted. But this we do know, that the allied counter attack has destroyed whatever purpose this drive had, and has, probably, destroyed the possibility of ever again making a big scale assault upon the allied lines with any chance of success.

The enemy has been compelled to employ reserves in the attempt to save his Marne wedge. These reserves were designed for later use in driving home the victory on the Marne front, or for launching a new drive on the British front.

There are several interesting things to note concerning the Foch counter attack.

In the first place, it may be said without vainglory that America made it possible. It was not until Foch knew that he had an ample and increasing force behind him that he felt secure in risking a smashing blow against the enemy. Foch is a master of attack. He dislikes the defensive. It was sore trial to him to have to await the hour when he could hit back, and meantime let the enemy gain miles of ground. But Foch is first of all a great soldier, and he knows the danger of moving prematurely. One of his maxims is, "He who tries to defend everything saves nothing." On that maxim he operated, defending only the security of the line and the integrity of his reserve army as the two vital factors in ultimate success.

In the second place, we have an admirable illustration of the tremendous value of the flank attack. We know now why Foch fought so hard to hold the enemy between Montdidier and Noyon—he was saving the Aisne-Marne flank on the west of the enemy's wedge for his coming counter. It was fear of this counter that led the enemy to try the elimination of the allied salient between the Somme and the Marne. He failed, and having failed he made the mistake of trusting to the weakness of the allies, or to his own strength, and so starting his new drive in spite of the continued menace on his flank. He had warning in the tactical battles fought by General Foch along the Soissons-Thierry front, but he ignored the warning.

In the third place we have seen the successful use of the

\*This article is based on the International Uniform lesson for August 4, "Growing Stronger." Scripture, Luke 2:42-52; 2 Pet. 1:5-8.



method employed first by the British at Cambrai—the attack by tanks without artillery preparation. Thus the surprise element was effectively introduced. Of the results the reader now knows more than can be said at this hour. In achieving them our own boys have played a glorious part.

S. J. DUNCAN-CLARK.

## Books

**DEDUCTIONS FROM THE WORLD WAR.** By Lt. Gen. Baron von Freytag-Loringhoven. The writer of this remarkably frank and interesting book is the deputy chief of the German imperial staff, a very distinguished authority on the technology of war, and one of the most trusted of the Kaiser's officers. He discusses the progress of the conflict up to a few months ago in a spirit surprisingly calm, and with none of the usual Teutonic bias and bitterness. He points out the strength and the weakness of the different combatants, as he sees them, and comments with enthusiasm on the progress which military science has made during the past three years. To this man war is the really serious business of states. He is a true disciple of Frederick the Great. Indeed for him the three greatest men in all history are Frederick, Napoleon and Moltke. He has no doubt as to the outcome of the present war. But even if he thought there was the remotest chance for Germany to lose, the war would still be an interesting step in the development of a more effective strategy for the next war, which he foresees at no great distance. Putnam, \$1.25)

**S. O. S. STAND TO!** By Sergt. Reginald Grant. It is not too much to say that this is one of the best of the war books dealing with the actual experiences of the front lines. Of a certain sort of books, that tell the story of the horrors and the pathos of war, we have had enough. That is a side of the great conflict which must be kept in mind. But it is not the great side, and if over-emphasized it is not even true. Here in his book one finds enough of the grime, the terror and the heart-break of things at the front. But there is something else and something better. For three years this young Canadian was in command of a small battery, whose men were more than once wiped completely out. Yet he seemed to bear a charmed life. But what was of more significance, he never failed to understand something of the big meaning of things. For a vivid, thrilling, yet restrained narrative of actual fighting, we commend this book. (Appleton, \$1.50)

**LONG HEADS AND ROUND HEADS.** By Dr. W. S. Sadler. The author of this work, who is a successful physician of this city, has read with profit Madison Grant's "The Passing of the Great Race," and has undertaken to interpret its leading ideas in a series of addresses now put into this volume. The effort is made to explain the present world conflict in terms of the break-down of German character as the result of the mastering of the Nordic and Mediterranean stock, the long-headed race, which has produced in Germany as elsewhere the scholars and artists, by the Alpine, round-headed, brutal type, represented by Hindenburg and his sort. In a series of quotations from Thayer and Archer he illustrates the ruthless, arrogant tendency of modern Germanism, which he thinks due to qualities found in the blood. Whether this is not too easy a solution of a much more complex problem the reader must decide for himself. The book is valuable among other things as a collection of quotable materials in connection with the discussion of the war. (McClurg, \$1.)

**THE SANDMAN: HIS INDIAN STORIES.** By W. S. Phillips (El Comanche). Here are gathered together a wealth of "real Indian stories" for children and young people. The author lived for many years among the Indians, and knows their hearts. Most of the tales—which are for the most part stories of animals—are of the Sioux and Blackfeet tribes. (Page, Boston. \$1.50.)

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*Professor in Yale University*

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# News of the Churches

## Altoona, Iowa, Pastor Will Prepare For Missionary Service in Paraguay

Harry P. Leach has resigned as pastor at Altoona, Iowa, with a view to entering the College of Missions, Indianapolis, next September. He will close his work September 1. Mr. and Mrs. Leach are looking to Paraguay as their field and they hope to be among the first of the Disciples to enter that republic. Both are graduates of Drake in recent years and post-graduate students in the University of Chicago, Mr. Leach receiving a master's degree in 1917. He leaves Altoona after being with the church one year and receiving 25 persons into the membership.

## War Emergency at the Illinois State Convention

One of the most timely features of the Illinois convention to be held at Eureka, September 2-5, will be the report of Ward E. Hall, evangelist of the Northwestern district, on the special work at the Great Lakes Naval Training Station at Waukegan. About five months ago, upon the urgent appeal of the church at Waukegan, seconded by the Chicago Christian Missionary Society, the Illinois State Society released Mr. Hall from his work that he might enter upon special service at the Naval Training Station, Waukegan. At that time W. C. MacDougall was pastor of First church. Mr. Hall began his task with enthusiasm and has met with unusual success among the Jackies. When Mr. MacDougall closed his work June 1 Mr. Hall was called to supply. He started a campaign to raise funds to beautify the building. The money has all been raised and on Sunday, July 14, a rededication service was held. Seth W. Slaughter has been called to the pastorate of the church and will begin his work August 1. Next year the American Christian Missionary Society and the Illinois Society will join in the support of the pastor and the special work at the Training Station.

## Disciples at Summer Sessions of University of Chicago

Herbert M. Garn of Culver-Stockton College is spending the summer in residence at the University of Chicago, continuing work for the doctorate. Henry B. Robinson of the same college is spending a short time in Chicago, whither he came with his daughter, who is taking work at the University. Dean Norton of Drake is spending a part of his summer working in the libraries of the University. Among other men here for the summer are Tyler Warren and W. H. Trainum.

## P. J. Rice Has Interesting Experience at Camp Logan

Perry J. Rice, Executive Secretary of the Chicago Missionary Society, writes interestingly of a visit recently made by him to Camp Logan, about ten or twelve miles north of the Great Lakes camp. Here is his story: "Upon my arrival I was met by the secretary of the 'Y.' He told me of a young man who wanted to be baptized. The young man was sent for and after a few minutes' conversation he made the confession. After the service in the hut we went to the lake about 9:30 o'clock and in the light of the moon, with a small company of his comrades present, I baptized him in the waters of Lake Michigan. It was an impressive service and what made it the more impressive is the fact that the young man who was baptized was

led to make his decision for Christ by the Y. M. C. A. Secretary, who is himself a Baptist. He was further instructed and encouraged by the civilian chaplain at that camp who is a High Church Episcopalian and who helped to arrange for the baptismal service and participated in it. The young man was baptized by a minister of the Disciple church, of which fellowship his mother is a member, and in which church he will take membership, arrangements being made to ask the clerk of the church of which his mother is a member to place his name on the records."

## Death of Well-Known Chicago Disciple

Mrs. Harriet L. Clarke, wife of Samuel J. Clarke, and a leader for many years in Disciple activities in Chicago and Cook county, died on July 20 at her home in this city. Mrs. Clarke was seventy-one years of age. She was born at Thorntown, Ind., and lived in Chicago thirty years. She was past president of the Cook County Woman's Christian Temperance Union and was a state officer at the time of her death. Mr. and Mrs. Clarke celebrated their golden wedding January 1, 1917. She is survived by her husband, two daughters and a son. Mr. and Mrs. Clarke have been very active workers in Jackson Boule-

vard church, Chicago, for many years, and Mrs. Clarke's presence and inspiration will be greatly missed there, as also in other circles in which she ministered. The funeral service was conducted last Monday by her pastor, Austin Hunter.

\* \* \*

—Dr. Edgar DeWitt Jones, pastor at Bloomington, Ill., and president of the Disciples General Convention, suffered the loss by death of his beautiful daughter, Mary Eunice, last week. The little girl had been ill for several months. The entire church and community mourned with Dr. and Mrs. Jones in their sorrow. The funeral service was held on last Sunday afternoon, conducted by Charles Clayton Morrison, editor of The Christian Century, and assisted by W. D. Deweese, David N. Wetzel and Fred E. Hagin, local Bloomington ministers.

—Geo. W. Maxwell of Fairfax, Mo., is the only Disciples minister in Atchison county, Mo., where there are six good congregations. He preaches half-time for the churches at Craig and Fairfax, also twice a month for the church at Corning. During the month of May he delivered twenty-six sermons and addresses; during June twenty-four. On July 4 he gave a patriotic address at Corning and is fully as busy during July as he was during May and June. During his ministry of eighteen months at Fairfax, forty-three persons have been added to the congregation and \$8,500 worth of improvements and repairs

## Four Months in Chicago

The writer came to Chicago to assume the position of Executive Secretary of the Chicago Christian Missionary Society March 1 and has therefore been on the field a little more than four months. He was cordially received and found plenty of work awaiting him. There were reported at that time twenty-three churches in Cook county, but one of these, known as the West End church, has ceased to meet, and several others were finding it difficult to continue. Six of them were without pastors and numbers of others were depending upon pastors who could only give a part of their time to the church. Ten or a dozen of the churches may be said to be well organized, self supporting, and aggressive, though several of these are inadequately housed.

The Chicago Christian Missionary Society is an organization with a history. While it has not always been the aggressive force that its friends have desired, it has numerous achievements to its credit, and there is a general conviction that it is now making a new beginning, with promise of larger usefulness than it has ever enjoyed.

Shortly after the arrival of the Executive Secretary, headquarters were opened in the Association Building, and the place fitted up to serve as an office for the Secretary, and a place of meeting for the Disciples of the city and for those who may be visiting in the city. It has proved its usefulness and promises to be a factor of real importance in the work before us.

Since coming to the city the Secretary, with a committee of which Austin Hunter of the Jackson Boulevard church is the chairman, has had charge of raising Chicago's apportionment of the Men and Millions Emergency Fund and in this service and in other services he has come in direct personal relation with twelve of the churches and into more or less definite

relation with all the others. All but two of the churches have been supplied with regular ministers, the work at the Great Lakes Naval Training Station has been assisted, and in various ways the whole situation has been improved. The budget of expenses for the current year has been fully underwritten; a majority of the churches, and individuals from practically all of the churches, having taken part in it.

At its last regular meeting the Executive Council of the society approved the appointment of a Commission of Fifteen to make a survey of the work of the Disciples in Chicago and Cook county, and upon the basis of their findings, to make recommendations regarding future work. It is hoped that the survey will result in further unifying the churches in support of a program in which all may unite. The Commission is at work and expects to be able to make its report by the time of the annual meeting of the society in October.

On June 20th a dinner was given in the City Club in honor of S. Guy Inman. One hundred and thirty-four persons were present, and the affair was in every way enjoyable and profitable. Mrs. S. J. Russell, President of the City C. W. B. M. Union, presided in a graceful manner; the invocation was pronounced by C. G. Kindred of the Englewood church; Mr. E. M. Bowman, recently of Chicago, now of New York, made a brief address, and Mr. Inman was introduced by the writer who, while residing in El Paso, Texas, had had intimate knowledge of his work in Mexico. Mr. Inman's address was characteristically optimistic and informing.

There are many features connected with the work in this great city at the center of the continent and contiguous to the great body of the Disciples of Christ which should enlist a wide circle of active helpers.

PERRY J. RICE.



ve been put upon the church property. This has all been paid for except \$500, which is covered with more than \$2,000 in good personal pledges. All missionary portionments have been met, besides a substantial cash offering to the Men and Millions movement.

**CAMP FUNSTON**  
**CHRISTIAN CHURCH**  
 Manhattan, Kansas  
**O. C. MOOMAW, Minister**  
 Write us about your son.

—Illinois State Convention at Eureka, September 2-5. Write H. H. Peters, Bloomington, Ill., for information.

—Herbert L. Willett, Jr., is with the Edpath Lecture bureau for a few weeks, meeting engagements in Illinois and Kentucky. His principal subjects are "Turkey War-time," "Subject Peoples of the Turkish Empire," and "In and Out of Turkey." In the last of these Mr. Willett tells of his personal experiences traveling the land of the Sultan.

—Not that it is especially important, but in the interest of facts, it is desired at this department correct its recent statement that a record attendance was made at the DuQuoin, Ill., Bible school. On a recent Sunday, a record figure of 222 being reported by the pastor there at that high day. A. K. Adcock writes at on September 6, 1914, while he was minister at DuQuoin, there was an attendance of 1,077. Meanwhile, the battle on the west front goes on!

**NEW YORK**  
**CENTRAL CHURCH**  
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**Finis S. Idleman, Minister**

—Sunday, July 14, was observed by the Batavia, Ill., church as Octogenarian Sunday in honor of four members who are over eighty years of age. The three men of this group attend services regularly. Each of the honored members received a bouquet of roses with the compliments of the congregation. W. E. Gordon, minister Batavia, reports this interesting occasion.

—The Chicago Christian Missionary Society, under the leadership of Perry J. Rice, is sending three or four men every week to the near-by camps to speak in the Y huts.

**MEMORIAL CHURCH OF CHRIST**  
 (Disciples and Baptists)  
 Oakwood Blvd. West of Cottage Grove  
**Herbert L. Willett, Minister**

—R. V. Callaway, the new leader at Sterling, Ill., reports that the church there recently paid \$1,400 on its building debt, reducing the obligation on the fine building here to \$4,400. Mr. Callaway is one of the Four Minute Men of Sterling.

—The convention of Michigan Disciples will be held the third week of the jubilee year of the state missionary society. The meetings will be held at Crystal Beach,

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 "On the Mississippi"

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- 6.—Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., \$60. Furnished room for men (Ewing Hall), \$40 for session; for women (Lyons Hall), \$60. Reservation fee of \$2 should be sent at once.
- 7.—Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

Former students are sending their sons and daughters to us.  
 Write for catalogues and attractive booklets.

Lexington, Ky.

R. H. CROSSFIELD, President

near Frankfort, July 28-August 4. The National society has been given 160 acres bordering on Crystal Lake and will develop it into a national outing grounds for the Disciples of Christ.

—J. E. Foster is the new pastor at Kankakee, Ill.

—First church building, Waukegan, Ill., has been undergoing extensive repairs and remodeling. A rededication service was held on July 14, in which W. C. McDougall, former pastor, and Ward E. Hall, acting pastor, participated.

—A. R. Liverett reports thirty accessions to the membership at Central church, Walla Walla, Wash., since his coming to that pastorate in March. Offerings of \$100 and \$132 respectively are reported for Easter and Children's Day. Apportioned but \$2,500 by the Emergency Drive leaders, the church went over with \$4,200. Mr. Liverett has been called upon to preach the baccalaureate sermon at Spokane University, address the Nezperce, Idaho, convention and the Inland Empire convention. Mr. Liverett is delighted with the west and its people.

**ST. LOUIS**  
**UNION AVENUE**  
**CHRISTIAN CHURCH**  
 Union and Von Versen Aves.  
**George A. Campbell, Minister**

—A number of resignations of Disciples ministers are reported: C. H. DeVoe, at Oskaloosa, Iowa; J. A. Agnew, Mt. Carmel, Ill.; L. M. Koser, Stuart Street Springfield, Ill., and H. W. Talley, Maysville, Mo., are among the number.

—Frederick A. Mayhall, Disciple leader and attorney of St. Louis, recently gave an address before a union meeting of the churches at Sedalia, Mo. In the morning he preached at First Christian church.

—First church, Davenport, Iowa, will soon have a new building.

—A complete set of chimes has been installed in the tower of First Church, Springfield, Ill., as a memorial to the late Clarkson W. Freeman from his wife. A twilight service was held on last Sunday evening at which the chimes were tested.

—O. F. Jordan, of Evanston, Ill., church, gave the principal address at a special community service held under the auspices of the Evanston War Council in honor of the French on their national holiday, July 14.

—The C. W. B. M. and the Foreign Society are planning to send two single

women, Miss Musgrave and Miss Smith, to Congo, Central Africa, in the autumn. Because of the submarine activities, the sailing will probably be via South America and Cape Town, South Africa. Other missionaries to sail about the same time are: Mr. and Mrs. B. E. Watson, for Japan; Miss Nine DuPee and Miss Elizabeth Dieter, for China, as nurses; Mr. and Mrs. Fay Livengood, for India, and Dr. and Mrs. Herbert Swanson, for the Philippines. All of these missionaries are to fill emergencies and vacancies. The Foreign Society is anxious to find a matron or superintendent for the hospital in Manila, to have charge of the native nurses and also general direction of the hospital.

—The faculty of the College of the Bible Lexington, Ky., has not been able to supply all the calls that have been made for ministerial students to serve as rural ministers in Central Kentucky. While the attendance in the college has been large this year, the above fact will no doubt have a tendency greatly to increase the number of matriculates next autumn. A number of young ministers of the Disciples of Christ, who are at present attending large union theological seminaries, have already made reservations for next year, it is reported.

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"Christianizing the Social Order," etc.

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# THE CHRISTIAN CENTURY

Vol. XXXV

August 1, 1918

Number 29

## The Minister for To-morrow

By Herbert H. Fletcher

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Dr. Rauschenbusch on the War

CHICAGO



# FIRST WORDS

*Concerning the New*

## 20th Century Quarterly

**From Rev. Peter Ainslie, Baltimore, Md.**

The 20th Century Quarterly is a charming little publication; so brief and yet so inclusive, so attractive mechanically that it must take place among the very first and best of Sunday school quarterlies.

**From Rev. L. J. Marshall, Kansas City, Mo.**

The 20th Century Quarterly, in conception and contents, size and shape, arrangement and application, selection and suggestion, is the best I have ever seen. I felicitate you on your accomplishment.

**From Rev. Henry W. Hunter, Des Moines, Iowa**

I am delighted with the new Quarterly. It is what I have been looking forward to for some time. I am glad you have conceived the ideal in fact. Men's classes ought to welcome it with open arms. It is a big advance in Sunday school literature.

**From Rev. Gerald Culberson, Bedford, Ind.**

The 20th Century Quarterly is what the name implies—the meaty manual for the adult student in the Sunday school of today.

**From Rev. W. H. Hampton, Dallas City, Ill.**

The Quarterly is an original and scholarly work. It is thoroughly evangelical in its interpretation of the "Word." It has a direct, vigorous style, fresh and practical helpfulness. It is an important contribution to the church school literature. It is the most helpful of all "helps" I have ever seen for advanced classes.

**From Rev. Ben H. Smith, Ft. Riley, Kan.**

I value the Quarterly so highly that I want the back numbers. John R. Ewers' talks on the lessons are "great"; the book ought to be in every home, just because of these helpful pages of counsel and inspiration. The work of the other men is just as good. (Note: Several leaders have written in for "back numbers," not realizing that this is the first issue. This fact we consider the best kind of commendation.)

**From W. H. Hoover, North Canton, O.**

The new publication fills a long-felt want

and need. It will be of inestimable value to every conscientious teacher and leader, whether learned or unlearned.

**Rev. Wilford H. McLain, Niles, O., Formerly Ohio State Bible School Superintendent**

The 20th Century Quarterly presents facts in such manner as to move the user to proper action. It should prove a winner in men's classes. Attractive in appearance, convenient in arrangement, prepared by men who are achieving vital results, and based upon a 20th century conception of the Bible, it is rightly named the "20th Century Quarterly."

**Rev. Allen T. Shaw, Pekin, Ill.**

This quarterly effectively meets the needs of young people's Bible classes. It conserves time and energy by eliminating duplication, presenting the practical lessons in a way that spells "punch" and "pep." The fine art of adapting ancient truths to modern conditions is strikingly illustrated in the Quarterly.

**Rev. James E. Davis, Kansas City, Mo.**

The 20th Century Quarterly is in my judgment the best quarterly for adults published today. The four men who have produced it have done our brotherhood yeoman service.

**Rev. Madison A. Hart, Columbia, Mo.**

I am greatly pleased with the 20th Century Quarterly. In mechanical make-up it is very attractive; in exposition of the subject, it is suggestive, illuminating and vital.

**Rev. F. M. Cummings, Kensington, O.**

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**Rev. Austin Hunter, Chicago**

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# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Passing of a Prophet

IN the death of Professor Walter Rauschenbusch the American church loses the leadership of its premier prophet of social religion. The author of "Christianity and the Social Crisis" and "A Theology for the Social Gospel" had this preëminent distinction, that he kept the quality and substance of evangelical faith while enlarging that faith to include the newly discovered forces of the social order.

With Dr. Rauschenbusch the evangelical faith was not mere harmless tradition which for diplomatic reasons the social interpreter would do well to keep on sympathetic terms with. There are many such social leaders among us who feel that way about the church and its conventional gospel. But with Dr. Rauschenbusch the evangelical faith was the vital substance of all his thinking. His criticism of the church was that it did not take its own convictions seriously enough and apply them to the whole of life.

And he applied them to the whole of life—the individual side as well as the social side of life—in such a way as to make the social gospel really feel religious. In his latest book, "A Theology for the Social Gospel", Dr. Rauschenbusch makes the social gospel seem as warmly and evangelically religious as is the gospel for the salvation of our personal souls. He shows us how sin is embodied in our community life in the same sense that it is embodied in the individual soul. Communities and states are to be saved by the same laws of spiritual life which Christianity has historically applied to the salvation of persons.

To preacher and laymen alike, Dr. Rauschenbusch has been an inspiration ever since his first book appeared

in the thrilling peace days when Roosevelt was President and Ray Stannard Baker and Lincoln Steffens were writing on social reform. Now that he has gone there will be an augmentation of his influence among church and social leaders. His place in the constructive thought life of the church of his generation is large and secure.

### Setting Forth the Ideals of the Disciples

UNLESS in God's providence we are altogether a mistake, our Disciple fellowship of more than a million souls is in the world for a purpose. We sprang into being to meet a need. We have prospered through fulfilling in some measure our destiny. Our continued life is to be purchased by service. We may now sound forth most of the historic testimonies of our people and have sympathetic hearing in any community.

Just now the preachers in the Y. M. C. A. tabernacles are preaching nothing so much as the primary importance of Jesus in the Christian system. He is being exalted over creeds and systems, and as the men respond in loving obedience to the calls of the gospel it is evident that this is one of the great testimonies for our time. The Christo-centric theology was one of our enthusiasms throughout the past century. The larger Christian world has helped us to see the full implication of this doctrine.

The Disciples have also had an enthusiasm for the preaching of Christian unity. This is no longer a peculiar testimony of any people. At this hour it might seem that the Presbyterians by their recent challenge at Columbus had taken the most advanced ground of any of our Protestant bodies. The apologists for the old denominational order are lonely souls these days. The world is ready to hear our testimony. The other day a Jewish



chaplain had a cross pinned on his collar and a Christian Science chaplain was vaccinated. The narrow prejudices of the times of our blindness are passing away.

Meanwhile, there should come into our preaching the Catholic sympathy which is connoted by these two great messages. There is no place for a system of theology of some other age. There is no place for carping criticisms upon our religious neighbors. We cannot bind ourselves hand and foot with any legalistic interpretations of the plan of salvation. We must preach the gospel without mingling in it a denominational interest.

With the revival of a thoroughly catholic type of preaching, we might be useful more in proportion to the strength we have in the world. Our numbers and power are a trust from God to get our task accomplished.

## Our Boy Across the Sea

**I**N the First Baptist church of Evanston, Ill., is a Sunday school class room which was once the habitat of a class of nineteen young men. They are now all across the water. The old class pictures of hikes and camping parties are there. This room is a holy place for the people of that church, for it is associated these days with the finest sentiments and feelings.

Not every church is able to visualize in such a striking way the thing that has happened to its young men. They have slipped away from us one by one and we hardly realized that so many were gone as the service flag shows. The other day at the Sunday school picnic we noticed we had no baseball game except a game of "tow old cat" played by the younger boys. The fellows that enlivened the picnics of the past are dodging cannon balls now instead of playing baseball.

Once in a while one of them writes a timid letter back to his pastor, and makes apologies for bothering a busy man! If that pastor is half a man, he sits right down and tells the young fellow far away all about the church folks and the old home church and puts in a bit of cheer and a bit of earnest counsel. The pastor who would neglect such a letter is a formalist who has never felt the human obligations of his great calling.

The boy away in the camp or in the battle line in France where such great events are taking place has but little need of material things. The American army is the best fed and best clothed in the history of the world. What the boy needs is friendship and cheer and spiritual uplift. His job is one that is often repugnant to him. He has to run a cold bayonet into the body of a human being, lest bayonets be forever the order of our world. He is not

afraid, but a timid boy who once refused to kill a chicken for his mother does not quite like his job.

So the letters must be kept going by the whole church. There must be no "ifs" about victory nor any about his coming back. The letter must breathe the wonderful spirit of patriotism that has swept across our land. It must set forth our faith that God is still with his people.

## The Vacation Books

**T**HE minister's wife and his best friends will war him about carrying off with him on his vacation a lot of books. Some men will be tempted to spend their time on professional reading and the vacation will thus be defeated. Others will try to live without books and find their souls very hungry before a week has passed. Since rest is change, the best of vacation reading will be something different than the professional grist.

Why should the minister not use the vacation time for getting acquainted with some of the great nations of Europe which we now understand too little? Russia is peculiarly challenging for it seems now that the partition of Russia is a greater threat to the peace of Europe than was the spoliation of Belgium. The novelists of Russia such as Tolstoi, Turgeniev, Dostoievsky, and others have written books among the most interesting of the past century. These are now accessible in cheap translations. The dramatists of Russia have spoken, too. The statesmen of Russia, such as Miliukov have given us their vivid descriptions of the Russian life.

With the present invasion of Siberia by Japan, it is clear that the Oriental empire is to have a hand in determining some of our occidental questions. Most of the literature about Japan has been the missionary literature written for a special purpose. There is another literature which will reveal the significance of Japan and China and the whole oriental question. The Japanese stories furnish relaxation for the lighter moods.

The historic isolation of America has made us the most provincial of the great nations. We have not fully embarked our craft upon the sea of international politics. It is a time when we need fresh knowledge about our world and leaders of public thought must be educators of the people.

Is there not a religious significance to all this? We seek the coming of the kingdom of God and the brotherhood of man. The new world situation is now full of blood and struggle, but the end of it may be a new realization of our duty to the whole human race.

## What Do We Expect From Our Schools

**C**OLLEGE advertising appearing in the journals again reminds us that the opening of a new year is near at hand. Though the advertising is more modest than formerly and some of the schools have not even printed a catalogue, nevertheless, there has been more energy than formerly expended on the task of securing students for these schools.

A long time ago Protagoras announced to Socrates that he had found a teacher. When Socrates asked him

## Revelation

All the beauty of the sky and the earth is like the smile of God, and a smile shows us the disposition of the person just as certainly as any words he can use. One cannot sit down in the midst of this loveliness without being conscious that it is a Divine Presence that makes it lovely.

HENRY WARE, JR.



what he expected this teacher to do to his soul, the young man was greatly embarrassed. He only knew that it was the fashion for well-to-do boys in Athens to hire a sophist. What effect this would have on their spiritual development was not clearly recognized by the people who kept the trade of sophist alive.

The same anxious questioning about education is going on in our own day. H. G. Wells has a serial going in the *New Republic* in which the whole burden of the investigation of schools is to show that the pedagogues have no clear idea of the real end of education. Each group is preparing pupils to be received by a higher group according to a traditional curriculum. Will this curriculum make the students more loyal to the nation? Will it provide other great loyalties? The teachers are very unsatisfying in their answers.

As we study and criticize education, we realize that the old notion that it was carried on to furnish a certain "broad-mindedness" is not an adequate ideal. A professor has been called "a person of a contrary opinion" and by the same mark a university man has often been thought of as an individualist whose opinion bordered on eccentricity.

Education should make men and women more useful

## In a Starving World

By Calvin Dill Wilson

**M**Y PLENTY shames me when I think this bread,  
This meat, of which I have too much, would be  
As manna sent from God to famished ones  
Across the sea—pale woman, fainting child,  
Old man, or soldier maimed for our own sakes.

Here, take the half and more, and daily take,  
And lade it on the giant ships, with share  
From myriad tables in our land, and send  
And send and send, past cursed foes that lurk  
Beneath the waves, through tempest, fog and ice,  
To them who cry for crumbs as Dives moaned  
For drops in hell to cool his parching tongue.

Here, take! 'Tis consecrate, as is the Bread  
And Wine of Holy Sacrament! 'Tis God's  
Not mine! His dying children lack and call.  
Let me not eat in peace till this is done.  
Let me not sit me down about my board  
But specters come and stare at me, and ghosts  
Stand by my side, and cries of children smite  
My ears and ring through all my brain and soul—  
Until I set apart this holy thing,  
Due portion of my fullness in this time.

There is, by God's most wondrous chemistry,  
Enough upon the planet in this hour  
To keep the lives that are against the day  
When earth will fructify and bear again.  
Thou hast within thy walls, at thy command,  
More than thy needs. Bring forth—divide—  
Disgorge—

And then, with better heart and appetite,  
Partake, in joy, thy meat. But not before!  
While Hunger mourns and thou repliest not,  
Let food be tasteless on thy lips, and gall  
And wormwood to thy sated, selfish tongue.

—*New York Times.*

members of society. This is to be interpreted not only from the standpoint of industry, but from that of the cultural life as well. The war has shown us our need of carefully trained experts. The schools must give us these experts and coupled with their specialty must be the ability to connect this helpfully with the whole world of human effort. Let traditions in education pass and let us have men trained for a world that now exists.

## The Ice That Melted

A Parable of Sated the Sage

**N**OW it came to pass in the Summer that I visited in a Town wherein I had a friend who was a Lawyer; and he had an Office that fronted on the Court House Square. And the weather was so hot the Sidewalks Sizzled; and his office was Not Very Cool. And he bought a Water Cooler, and paid for the same Six Dollars. And he ordered the Ice-man to leave every morning Twenty-five Pounds of Ice on the Sidewalk that ran hard by his office. And he put the Ice in the Water Cooler, and he poured Water thereon, and he Drank, and he whistled a tune, the name whereof was, Never Mind the Weather. And he thrust his head out of the Window and he called to his friends in the Court House, even to the Sheriff and the Surveyor and the Recorder, and he said, Come across; the Drinks are on me! And they came across and drank of his Ice Water, which was better than some of them sometimes drank.

Now, the Iceman came early in the morning, and the Lawyer came late. And the sun beat down on the Sidewalk Something Fierce. And it beat upon his Ice, and it Melted. And after the second or the third morning the lump of Ice was very small, and the Wet Spot about it was exceeding large.

And it came to pass that I visited him on the first day of October, when the quarterly bills for Ice came round; and the Iceman had charged him for Twenty-five Pounds of Ice every day from the first day of July till the thirtieth day of September, and the Price of Ice was High. And he was of a sad countenance; for about Twenty Pounds of that Twenty-five had melted on the Sidewalk.

And he rang up the Iceman and complained. And he said, Behold, Thou gavest me Short Weight.

And the Iceman answered and said, Go thou to grass! If thou tarriest in thy bed in the morning and letteth the ice melt on thy front walk, We should worry. Get thou busy and send in the Cash, for we can use it in our business.

And he knew that the Iceman was right.

And he sent in the money, and he was sad.

And I said to myself, The man who letteth the years go by in hope of joys to come, and who getteth not busy and useth the joys that God sendeth to him with the dawn of every day, and who cometh to his latter years with little to comfort him and with many regrets, he is like unto the man who riseth late in summer, and in the autumn must pay for a Wet Spot on the Sidewalk.



# Apocalyptic Backgrounds

## A Study of Significant Phrases and Ideas Found in Extra-Biblical Writings

*Seventeenth Article in the Series on the Second Coming of Christ*

**I**N those striking works known as the apocalypses found among the Jewish writings of the last pre-Christian centuries and the opening decades of Christianity there are found many expressions which throw light upon the current ideas of the days in which Jesus was teaching and his first interpreters were extending the message of the gospel. To the study of the most outstanding of those books the previous article was devoted. In the present chapter a few of the most important utterances of this non-canonical literature are presented in order that the reader may appreciate the familiar sound of these expressions in the ears of Jewish Christians as a result of their acquaintance with the works in which they were first set down. It is not too much to assert that almost every term and every conception found in the New Testament in connection with the subject of the Second Coming of Jesus was to be found in these popular works, and received its first valuation as the result of that previous employment.

As has been noted in earlier studies, it was a fixed belief of the Jewish people, from whose ranks the entire body of the first disciples of Jesus was recruited, that the long range of time was divided into two eons or ages, the one then present and the one to be expected soon. These were called respectively the Present Age and the Age to Come. They had technical names in the popular vocabulary. In the Parable of the Tares Jesus refers to the "consummation of the age," often translated, and not improperly, the "end of the world," for the language meant the same to those who used it (Matt. 13:39). The time of the change from one age to the other would be the close of all present affairs, and the inauguration of a new order. To this Jesus refers as "the regeneration" (Matt. 19:28). Scores of passages with the same import, though sometimes expressing it in variant manner, are to be found in the New Testament. With that time of transformation the judgment was naturally associated. The apocalyptic writers had made this a familiar idea. Baruch voices this thought (70:2): "Behold the days come, and it shall be when the time of the age has ripened, and the harvest of its evil and good deeds has come, that the Mighty One will bring upon the earth and its inhabitants and upon its rulers perturbation of spirit and stupor of heart." In the same book (32:6) there is reference to the time "when the Mighty One will renew his creation." The writer of 4 Esdras says, "until the times come in which Thou shalt renew the creation" (7:75). In Jubilees (1:29) occurs the language, "the day of the creation, when the heavens and the earth shall be renewed."

In the eschatological discourse recorded in Matthew 24, questions concerning the coming of the Master and the end of the age were answered in phrases which

show close relationship with the apocalypses, where one finds such expressions as these: "The holy Great One will come forth from his dwelling" (En. 1:3); "My second coming" (Sec. of En. 32:1); "The day of the consummation, the great judgment in which the age shall be consummated" (En. 16:1); "The consummation of the times" (Test. Reub. 6:8); "The end of the ages" (Test. Levi 10:2); "The time of consummation" (Test. Zeb. 9:9); "The consummation of the age" (Test. Benj. 11:3); "The consummation of the end of the days" (Assumpt. Mos. 1:18); "The consummation of those who have been righteous" (Bar. 21:8); "The great aeon" (Sec. En. 65:8); "This age—the age to come" (Sec. En. 8:1).

### THE JUDGMENT SCENE

The judgment is given its most vivid description in Matt. 25:31ff. With that and other classic references to the same theme one may well compare 4 Esdras 7:33, 37, 38, where the writer says, "The Most High shall be revealed upon the throne of judgment; and then shall the Most High say to the nations that have been raised, Look now and consider Whom ye have denied, Whom ye have not served, Whose commandments ye have despised. Look now before you: here delight and refreshment, there fire and torments." In Baruch 72:2 are found these words: "After the signs have come, of which thou hast been told before, when the nations become turbulent, and the time of my Messiah is come, he shall both summon all the nations, and some of them he shall spare and some of them he shall slay." And in Enoch 62:1-5 there is a passage possessing so many resemblances to our Lord's description of the judgment that one can hardly doubt that he was familiar with it.

It was a common article of belief that preceding the final days of the present age there would come a time of trouble, portents, violence, tragedies and strife. Particularly is this impressed by the writers of Daniel and Revelation. Not different is the thought of the extra-canonical apocalypses. In speaking of the "day of tribulation," Enoch (1:1-7) says, "All shall be smitten with fear, and the watchers shall quake and great fear and trembling shall seize them unto the ends of the earth. And the high mountains shall be shaken, and the high hills shall be made low, and shall melt like wax before the flame. And the earth shall be wholly rent asunder, and all that is upon the earth shall perish. And there shall be a judgment upon all men." In 91:5 he says, "I know that violence must increase on the earth." And in 100:12, "And in those days in one place the fathers together with the sons shall be smitten, and brothers one with another shall fall in death, till the streams flow with their blood. For a man shall



not withhold his hand from slaying his son and his son's son." Baruch 70:3, 6, writes, "They shall hate one another, and provoke one another to fight. . . . Then shall confusion fall upon all men, and some of them shall fall in battle, and some of them shall perish in anguish. And some of them shall be destroyed by their own." Similar are these sentences from other portions of these writings: "For no man of wealth, endowed with goods, will give any part to another, but miserable meanness shall be among all mortals, and faith they shall never keep at all (Sib. 3:41-43); "Iniquity shall be increased above that which thou thyself now seest or that which thou hast heard of long ago" (4 Esd. 5:2); "Behold the days come when the Most High is about to deliver them that are upon the earth. And there shall come astonishment of mind upon the dwellers on earth; and they shall plan to war one against another, city against city, place against place, people against people, and kingdom against kingdom" (4 Esd. 13:31).

#### TROUBLES OF THE LAST DAY

Columns could be filled with striking sayings of these books which remind one of the words of the New Testament, and show that the writers of the Christian Scriptures were familiar with this older literature. Witness the following: "For the barren shall above all rejoice, and those who have no sons shall be glad, and those who have sons shall have anguish" (Bar. 10:14. cf. Lu. 23:29); "And there shall come upon them a second tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be" (Assumpt. Mos. 8:1). This and similar words in Enoch 55:2 may be compared with Dan. 12:1 and Lu. 24:21. The Master spoke of the coming of false Messiahs and prophets who would show signs calculated to deceive the very elect (Lu. 5:24). With this compare the passage, "He (Beliar, the deceiver, who also plays his part in the Nero legend) shall perform many signs for men. Nay, he deceives mortals, and many shall he deceive, the faithful and elect, and the lawless, too" (Sib 3:65ff). The portents referred to in Matt. 24:29ff. and the parallel passages as accompaniments of the Second Advent have a vivid commentary in a long passage in 4 Esdras 5:1ff. Shorter but not less pregnant utterances are the following: "When in the world there shall appear quakings of places, tumults of peoples, schemings of nations, confusion of leaders, disquietude of princes, then shalt thou understand that it is of these things the Most High has spoken since the days that were aforetime from the beginning" (4 Esd. 9:3); "Darkling night shall fall at the middle hour of day; the stars and the moon's disc shall fall from heaven. And the earth, shaken by the upheaval of a mighty earthquake, shall cast down headlong many cities and works of men. Then there shall be all those evil works which men pray to be spared, wars, and murders, schisms and exiles" (Sib. 4:56f).

No single feature of the expected Parousia was more spectacular than that of the sounded trumpet at the moment of the great event. The trumpet was a

familiar instrument for the signals of battle ranks and sanctuary, as frequent references in the Old Testament show. But the sublime and unearthly voice of the trumpet that was to be expected at the summons of the last day was of a different sort. Perhaps it may have had its suggestion in the epiphany of Exodus 19:16. But the passage that seems to lie behind such references as 2 Cor. 15:52 can hardly be other than this: "And the trumpet shall sound aloud, at which all men, when they hear it, shall be struck with sudden fear" (4 Esd. 6:23).

#### PUNISHMENTS AND PLEASURES

The punishment of the wicked is alluded to in many passages of these writings. Many of them, like those in the teachings of Jesus, rest upon the familiar association of ideas between the destruction of evil and the burning of refuse in the Valley of the Sons of Hinnom, the Ge-ben-Hinnom, or Gehenna of the Gospels. Thus Enoch 27:2, "This accursed valley is for those who are accursed forever"; 90:26, 27, "And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep (apostates), and they were all judged and found guilty and cast into this fiery abyss, and they burned"; 10:6, "On the day of the great judgment he shall be cast into the fire"; 10:13, "the abyss of fire"; 98:3, "Their spirits shall be cast into the furnace of fire"; 100:9, "In blazing flames burning worse than fire shall ye burn"; Ps. Sol. 15:6, "The flame of fire and the wrath against the unrighteous shall not touch him".

The idea of feasting as one of the features of happiness in the Messianic kingdom is frequently met, reminding one of the language of the Gospels (cf. Matt. 8:11; 26:29; Lu. 14:15). In Enoch 62:14 are the words, "With that Son of Man they shall eat"; in 4 Esdras 9:19 there is reference to "a world made ready with both an unfailing table and an inexorable pasture". Notice may also be taken of the strange Jewish legend that the half-mythical monsters, Behemoth and Leviathan (cf. Job 40, 41) were created to furnish with their flesh a banquet for the saints in the paradise to come (4 Esd. 6:49-52; Bar. 29:4). Of less sensuous pleasures there is frequent mention. "Whoever of you spends gold or silver for his brother's sake he will receive ample treasure in the world to come" (Sec. En. 1:5. cf. Matt. 19:29, 30); "Those who inherit eternal life" (En. 40:9); "Just as there is no retardation of those that are first, so there is no hastening of those that are last" (4 Esd. 5:42); "This age the Most High has made for the many, but the age to come for few" (4 Esd. 8:1).

#### THE UNKNOWN DAY

Jesus told the disciples that the time of the great change was unknown to all but the Father. Similar is the teaching of the apocalyptists. The writer of the Secrets of Enoch makes the Eternal say: "For not to my angels have I told my secret" (24:3), and "Not even the angels see their number" (40:3). It has already been observed in these studies that the foundations for the millennarian idea of an age of definite extent



in which the saints were to share the glory of the Messiah are to be found not in the Old Testament but in the apocalyptic books. The passages which have already been cited are repeated here for purposes of greater completeness. The passage which gives four hundred years as the duration of the blessed age is 4 Esdras 7:28, "For my son Jesus shall be revealed with those that be with him, and shall rejoice them that remain four hundred years". The other passage, the one which furnishes the exact notation for the chiliastic or millennarian conception of a reign of happiness of a thousand years upon the earth, is found in the Secrets of Enoch (32:2-33:2). It is quite too long to quote, in spite of its importance as the point of departure for so popular a speculation. It shows clearly that the account of creation in Genesis 1 came in pre-Christian times to be regarded not only as a veritable history of primitive times, but as well an outline of future history. Accepting the purely poetic suggestion of Psalm 90:4 that a thousand years is as one day (cf. Jub. 4:30), the author conjectured that as the world was created in six days, it was to continue for six thousand years; and that as God rested on the seventh day, there was to be a further period of one thousand years of rest, the millennium.

#### MESSIANIC EXPECTATIONS

It hardly needs restatement that the Messianic idea pervades much of this literature. It appears in the most vivid and personal forms, though with a variety of meanings which make it difficult to present a consistent outline of the doctrine. In fact the various strata of the same work, as in the case of Enoch, differ wholly among themselves in the form of the great expectation which they disclose. At times the expected Vindicator is God himself. Again he is a wholly human hero. At other times he is a divine being, an angel-champion. Again he is a being of heavenly nature, the creation of God, and the agent of the divine purpose. And once again he is an eternal, pre-existent embodiment of celestial prerogatives. The references to the subject and the many titles employed outrun by far the limits of this study. Among them are the following: "The Christ", "The Anointed", "The Son of Man", "the Mighty One", "The Light of the Gentiles", "the Beloved" (used repeatedly as a particular title of the Messiah in the Ascension of Isaiah), "My Son the Messiah", "The Chosen" and "The Elect One of Righteousness and Faith".

It is impossible to suppose that even the most casual perusal of this rich collection of apocalyptic writing could leave any open-minded reader unconvinced in regard to the genetic relationship between the books here named and the teachings of our Lord. The parallels are too numerous and too striking to be considered mere coincidences. And when to those which bear upon the problems of eschatology one adds the equally voluminous and striking correspondences on other themes which have an outstanding place in the teachings of Jesus the result is beyond controversy. It may then be affirmed with confidence that nearly

all the ideas and expressions which found their way into the reported utterances of Jesus and the writers of the New Testament on the subject of the Second Coming were either derived from the Book of Daniel or from the extra-canonical apocalypses.

This literature had almost the sanctity of Holy Scripture to the Jews of the days of Jesus. To many of them it had more than biblical attraction. Most of the first Christians were Jews, and shared the common apocalyptic hopes of their people. Jesus is represented as having employed the language familiarized by this literature in the presentation of his claims and purposes. Did he do this because he was the child of his age and shared its apocalyptic expectations? Or did he perceive the unsubstantial nature of these catastrophic anticipations and yet find it worth while to employ the figures of speech and terms of description which they had coined, because they aided him in reaching the popular mind? Or, again, was the generation of his first interpreters, to whom we owe all that we possess of testimony regarding his person and teachings, so saturated with these ideas that without deliberate intention they wove them into the language of our Lord as they reported it? This problem has been considered already in these studies, in connection with the teachings of Jesus regarding his second coming. It is recalled here for fresh consideration in the light thrown upon it by the study of these extra-biblical documents.

There is perhaps no problem related to biblical study upon which more light may be thrown by the judicious employment of the most recent and competent literary helps. When these articles are arranged in more permanent form, as it is hoped it may be possible to do at no distant date, full bibliographical notes will be appended. In the meantime those who wish to pursue profitable studies in the apocalyptic literature may well avail themselves of such helps as Drummond, "The Jewish Messiah"; Shuerer, "The Jewish People in the Days of Jesus Christ"; Burkitt, "Jewish and Christian Apocalypses"; Prideaux, "The Second Coming of Christ", and the incomparable volumes of Charles on the various portions of the Apocalyptic Literature.

The next study in this series will deal with the influence of the expectation of the Second Coming of Christ upon the church through the centuries.

HERBERT L. WILLETT.

## Sympathy

By Thomas Curtis Clark

"THE load is heavy I must bear!"  
He groaned as, sad at heart,  
He walked his chosen selfish way,  
From other men apart.

"How light the burden that He gives!"  
She whispered as she trod  
The road of life in sympathy  
With other souls of God.



# The Minister in the World of To-morrow

By Herbert H. Fletcher\*

Associate Managing Editor of the "Boston Transcript"

WHAT is to be the demand upon the minister by the world of tomorrow which now is in the making? We seem to be going through an experience like that of a new creation and the throes and convulsions are cataclysmic. On all sides we hear talk to the effect that the old order is passing away. Statesmen and publicists say that the conditions of the past will never return, and some theologians and Bible students are predicting the beginning of a new age.

A widely known Boston physician, on returning from a Red Cross mission to Macedonia, told me that what had happened in Russia was to happen in every European country now governed by a king. This, he said, was the opinion of leading men in Europe. This prediction is disconcerting to all who have not a profound trust in the immanent working of divine power in the affairs of men, for the long period of semi or complete anarchy which seems bound to precede the working out of the new order in Russia staggers faith and chills courage. This doctor also said that in the opinion of the same leaders the United States would be the most conservative government on earth.

If any reliance whatever is to be placed upon these opinions it cannot be assumed that this Government will remain as conservative as it has been in the past. The great wave of democracy that is sweeping over the world cannot fail to beat with greatly modifying power upon the shores of the American state. We see even now some of its effects and we get premonitions of greater changes to come.

## FACING THE PROBLEM

The greatest danger which attends this floodtide of democracy is in the upsetting of the economic, moral, and religious standards of the masses of the people. We see this in Russia, where robbery and even murder are given a moral coloring. This danger is very threatening here because of the diverse character of our people and the wide-spread propaganda among them of isms of every nature.

When this war ends and the millions of soldiers that now are and are to be, return to peaceful pursuits with their new experiences and newly acquired ideas of religion, brotherhood, etc., the effect upon the future of society, church, and nation is to be very pronounced.

What the minister should do to meet the problems

\*Mr. Fletcher, who is widely known as "The Churchman Afraid" of the Saturday Evening Transcript of Boston, delivered this address before the union meeting of the Congregational, Baptist and Presbyterian ministers of Boston, and before the Unitarian Ministerial Association and the Methodist Preachers Meeting. Later it was delivered before the Boston University School of Theology.

of the new era is a matter of opinion, and I can only give my opinion. I wish to say at the outset that it is no hastily formed idea, but is the outgrowth of a life which has come in contact with human nature in many phases and has suffered its due share of grueling.

## MESSAGE MUST BE REAL

The first and most important thing which in my opinion the world of tomorrow will demand of the pulpit is that the occupant of the same shall have a *real* message that shall constitute the spirit of every sermon and his whole life. By a real message I mean a body of truth in which he so firmly believes and which so firmly possesses him that his soul is on fire to deliver the same and to endeavor to develop in others the faith which he has acquired and which has become the ruling passion of his life. This means that the pulpit must have a *faith*, a faith which admits of no quibble or question, a faith based upon spiritual experience, a faith which is an inspiration to the believer and which is bound to find utterance.

I can conceive of no abstract theory, doctrine, or creed which would inspire such a faith. No theory, doctrine, or creed would inspire such a faith in me. I waited, longed, and studied many weary years on these things. No satisfactory faith came to me from them. I believe that preachers who depend entirely upon theory, doctrine, or creed for such a faith will wait in vain, that their preaching will meet with only a modicum of success of any kind, and that what little success they do attain will be largely, if not altogether, mental and not spiritual; also that the world will flounder along for another two thousand years, quarreling and fighting, gaining a little here and slipping back as much there, so long as it has no anchor for its soul except that which is based upon theory, doctrine, or creed.

Human nature is the same the world over. It is now what it has been since the early days of the race. It will remain the same in all the coming years unless it comes in contact with some touchstone other than pure intellectualism. Napoleon said, "Prick a Cossack and you find a Tartar." The events of the last three years have shown that if you pricked many a so-called Christian you found a barbarian, that our civilization is only skin deep, that our Christianity is only a veneer, that while a few individuals have attained to some semblance of the reality of Christ-likeness, the faith with the multitude is merely a gloss, and it has never become a supreme motive in the diplomacy of so-called Christian nations. The grueling of these awful times is forcing its acknowledgement where otherwise it would not have been acknowledged. In confirmation of this, I ask if you can conceive of any nation's putting before the world four years ago, as an outline and policy of international living, any such altruistic scheme as that



recently unfolded by Premier Lloyd-George and President Wilson.

#### THREE YEARS MORE FRUITFUL THAN THREE CENTURIES

The three years just past have seen more accomplished to force upon the attention of the human race the message of the New Testament than all the preaching of pulpit and press of the previous three centuries, powerful and compelling as they have been.

What has done it? It has not been blood and iron. It has not been bayonet and cannon. It has not been outrage and slaughter. The natural progeny of such things is hatred and barbarism.

The mighty influence that is at work today, in camp and on battlefield, in the trench and on No Man's Land, over there and over the top, in hospital and in homes, and that is working such marvelous results in Christianizing individuals and nations, in spite of the contrary influence of the horrors of the times, is a personality, the leadership of a person, the spirit of an individual, the Holy Comforter of the ever-living God, promised as a continual worker and helper by the voice of the Master.

I express my profound conviction that the redemption of the world and the permanency of the church lie only in the following of a personal leader. Nothing but the vital touch and influence of a personality, and that the greatest personality this poor humanity was ever permitted to know, will prove a sufficient drawing power, a sufficient holding power to create that republic of God of which Mulford so learnedly wrote, that federation of the world of which Tennyson so beautifully sang.

And no preacher of the Gospel of this Personality can deliver the message, can touch the hearts of the people and move them to decision and action, unless and until, through a conscious experience with his living Lord, he has come into vital union with him, received a portion of the spirit which animates him, is consecrated to the cause of him, and through an intimate daily communion with him, so knows whereof he speaks, and is so constrained to tell what he knows, that to restrain that message or bottle up that voice would cause the very stones in the street to cry out in remonstrance.

#### FAILURE OF MERE INTELLECTUALISM

I would not make statements so transparently obvious but for the fact that so many evangelical pulpits today are so coldly intellectual. The failure of the intellectual appeal to transform lives, to create a virile righteous character, is so apparent that argument on that score is well-nigh vain. The half-hearted condition of the American people today, in spite of their advantages, their culture, their wealth, and their benevolence, in the face of the greatest opportunity in history and the most potent call of ages, is a living illustration of what I mean. I do not refer to the few great souls who from the beginning have seen the vision and opportunity, and with prophetic voice have endeavored to arouse a slumbering nation; nor to the many hundreds of thousands, only a modicum of the whole body of our people, who from the start have bared their bosoms to the great sacrifice. I refer to the easy-going masses.

If any of you could enter the washroom of some of our industrial establishments at the hour when mechanics are off duty, and could listen for one hour to the conversation, the debates that there take place, you would be astounded and dismayed at the illogical processes of the average intellect, at the immoral reasoning, the lack of economic sense, the marvelous asinities that there find expression. You would be surprised to know how many of our respectable-appearing working-men have become so topsy-turved in their moral and intellectual processes that they can heartily sympathize with the Bolsheviki view that the looting of great banks, the stealing of millions that do not belong to them, are highly moral acts. You would get your eyes opened to the fact that there is spreading over the world today a great wave of hysteria which is upsetting moral standards, and that our own beloved country is in danger from these heresies.

#### MOLLYCODDLES SURE TO FAIL

What the American people need, what they will continue to need, during this war and when the war is over, and what the whole world needs, is the voice of the prophets of the living God, who have received their message as it were in living, vital communion, behind the cloud, on Sinai; they need to be faced with the hammer stroke of "Thou shalt" and "Thou shalt not," by a voice as of one having authority, and to be rounded up in the face of great sins and sinful tendencies with the bold, face-to-face hold-up, "Thou art the man."

For such a message and such a mission no mollycoddles are wanted. No hair-splitting theology will be tolerated. No compromise with influential pewholders, no lowering of the bars to money bags, however threatening, should even be thought of. The times call for the preaching of the Word, as a positive faith, for reproof, for rebuke, for exhortation, since the times are here when they will not endure sound doctrine, but after their own lusts do they try to gather teachers having itching ears. Such teachers are in abundance everywhere, notably right here in Boston. I believe with Phillips Brooks that "there must be a man behind every sermon." I go one step further and affirm that behind that man must be the Spirit of the living Christ.

#### WORLD WANTS MINISTRY OF HOPE

The second important thing which I believe the pew has a right to expect of the minister is that he shall be a fountain of hope to his people. His capacity to be this will depend directly upon his possession of faith in a living, ever-present Lord. Hope springs from faith as water bubbles from a spring. If a man believes with all his heart in Jesus Christ, he will believe that Jesus Christ is willing and able to fulfil his promises to his followers and he will realize the glorious future that those promises forecast. But if a man doubts the reality or the claims of Jesus Christ, if he believes that Jesus Christ was merely a noble God-aspiring man, somewhat visionary as to his own standing and mission in creation, that man is like a balloon which has no foundation or anchor, but which floats aimlessly whithersoever the fickle winds may bear it.

The most pitiable creature in our social order, in my



opinion, is a minister of the Gospel of Jesus Christ in whose soul lurks some doubt of the validity of that Gospel. How can one who is uncertain of the here and the hereafter bear a message of hope to a sorrowing world? He cannot. He is out of place. He has missed his calling. Take away from me a faith in the genuineness of the claims of Jesus Christ as set down by St. John, and I see no stopping-place except in the doctrine of the survival of the fittest, the German gospel that might makes right, the creed of "Let him take who has the power and let him keep who can."

#### BROKEN HEARTS EVERYWHERE

After all, the one outstanding fact in connection with human life is the vast number of broken hearts on all sides. A fact of almost equal impressiveness is the way these broken hearts are ignored by almost everybody, even by those whose first duty ought to be to take cognizance of them and endeavor to furnish the solace and sympathy which they need and which is their right.

These people all have within them a holy of holies, to lift the veil of which would be sacrilege. But they long for comfort and the hope that is contained in the message of the Gospel. Although you cannot enter, it is no sacrilege to let them perceive that you know the holy of holies is there, that you understand, and that you have to bestow the only balm that can make tolerable for them this human life, a balm that can transform what seems to them a dreary waste into a victorious march, through vicarious sacrifice, to the gates of life eternal.

These people are but samples of the great masses of the unchurched. They are unchurched for a variety of reasons. But one potent reason is that your preaching does not help them solve their life problems.

"Christian Work" is not far wrong when it says that "about three-fourths of the preaching does not touch at all the life and circumstances of the average man." "The sermon," it says, "has no more relation to his interests than a lecture on botany has. His interests are generally threefold: (1) how to get a living (a theme which is worrying half our men so much that they have no interest left in anything else); (2) the family and its hard problems (and they are very hard); (3) how to have a good time and escape the humdrum and monotony of life, without violating his sense of morality (another hard thing for the average man to do, in spite of the opinions of our good church members to the contrary). Now preaching that will interest this man of the community—and he is the average unchurched man—has got to get right down to these realities, for they are the real things of his life."

#### WORLD OF TOMORROW WILL CALL FOR LOVE

Bound up so intimately with this Christian virtue of hope as to demand joint consideration is my third essential for the ministry of tomorrow, namely, love. This is the greatest virtue of them all, and is placed third in the list solely because it is conditioned upon those that have preceded it as a child is conditioned upon its parent. The world of tomorrow will demand love from the minister. There must be less austerity, less avoidance of the multitude, less choke-collar stiffness, less of the looking

for obeisance, and less difficulty of approach. To be a soul-winner or even a respect-winner the minister must be one with his kind; must empty himself of the faintest semblance of selfish desire for ease and worldly aggrandizement and become, in reality, a servant of the people as was his Lord before him and as is his Lord now. There is nothing human beings want so much as love and nothing wins them like love.

I am reminded of a native Japanese pastor, a convert from heathenism, who was asked how he managed to increase the membership of his church so rapidly. He gave several reasons but they did not satisfy his inquisitor. Finally he said, "I notice that all the people I really love join my church." "Love never faileth." Cardinal Mercier of Belgium is another example. With the courage of a lion and in the face of threatened martyrdom he denounces the cruelty of the Huns. With the tenderness of a mother he cares for and comforts his enslaved and suffering people.

The minister of tomorrow must go out after the people. He must first feel and then manifest a genuine love for the souls he would win.

A little poem by Thomas Curtis Clark, dedicated to Jane Addams, sums up this phase of the subject so well that I want to repeat it to you. It is called "The Cry of the World's Wretched Ones:"

The touch of human hands—  
That is the boon we ask;  
For groping, day by day,  
Along the stony way,  
We need the comrade heart  
That understands,  
And the warmth, the living warmth  
Of human hands.

The touch of human hands;  
Not vain, unthinking words,  
Nor that cold charity  
Which shuns our misery;  
We seek a loyal friend  
Who understands,  
And the warmth, the pulsing warmth  
Of human hands.

The touch of human hands—  
Such care as was in Him  
Who walked in Galilee  
Beside the silver sea;  
We need a patient guide  
Who understands,  
And the warmth, the loving warmth  
Of human hands.

In those three short stanzas you have expressed the great need and great longing of the masses of people. They want the *comrade heart* that *understands*, the *loyal friend* that *understands*, the *patient guide* that *understands*, and the *living, pulsing, loving warmth* of human hands.

#### MINISTER A FOUNTAIN OF JOY

Finally the minister must be a fountain of joy to his people. He must be joyful, radiate joy and preach joy. The world has a right to joy. The church in particular has a right to joy. The Master promised joy. It is comprehended in peace. "My peace I give unto you, not as the



world giveth give I unto you. Let not your hearts be troubled; neither let them be afraid." "Verily, verily, I say unto you, ye shall be sorrowful but your sorrow shall be turned into joy." "I will see you again and your heart shall rejoice and your joy no man taketh from you." "Ask and receive that your joy may be full."

To be sure, he predicted tribulation and sorrow, but did he not also say, "Rejoice and be exceedingly glad" when all men despise you and speak evil of you?

And how great is that joy he promises which no man can take from you! We take so much for granted in our humdrum lives that we miss much of the joy offered us even in human living. We do not think deeply enough on the nature of continuing life hereafter to apprehend the joy that is bound up in it. It is natural to love life and to enjoy it. The assurance that no matter what happens to the body we shall never cease to live should make for continual joy. That assurance is what has come to so many soldiers on the firing line and has called forth that spiritual exaltation of which we read so much. They have come to believe in the living Christ. He is with them, their sustainer, comforter, friend. Their personalities already are half freed from the body.

I find an epitome of the average experience of this

kind in a letter to a Protestant Episcopal clergyman from his soldier son. He writes: "Well, I may not come home. Those that take the sword must perish by the sword. I like to think now—am I justified?—that we are modern crusaders, that although we wear the modern uniforms there is over each heart the cross of the crusaders."

Their crusade is for the war, but while they are carrying on "over there," what are we doing over here?

#### TOMORROW'S CRUSADE

I am sure no one will dispute the assertion of Dr. Jowett that if the prophetic and apostolic vision is to become incarnate we must have an aggressive crusade in the interest of righteousness. We need such a crusade now. All the more will it be needed in the world of tomorrow. The interest of the masses, the principles of world brotherhood, cannot be furthered except by the purification of politics, statecraft, industry, and social life, and these never can be purified except as Christian men and women engage in the task and devote time and means to it without expectation of other reward than the satisfaction of duty done and the kingdom of God promoted. Large minds, consecrated souls, disciplined talents, joyful lives must be given freely to the service of the common life.

## Dr. Rauschenbusch on the War

In this letter to Dr. Cornelius Woelfkin, Professor Rauschenbusch set forth shortly before his death his attitude toward the present war. Dr. Rauschenbusch came through great poignancy of experience to an adjustment of his mind to the inevitable participation of the United States in the world conflict. That his heart beat loyally to everything American no one who knew him ever doubted, and this letter, now given to the public through Dr. Clarence A. Barbour, president of Rochester Theological Seminary, abundantly testifies to the reasoned support given by this great interpreter of social Christianity to the cause into which his country has thrown itself with such consecration.

DEAR Dr. Woelfkin:

I appreciate deeply your very kind letter in which you suggest an expression of my personal attitude toward the war and its issues. You understand that I am physically not in good shape for anything requiring concentration, and I shall have to ask for tolerance if anything should seem amiss in the following statement.

#### ALWAYS AN AMERICAN

I was born an American citizen, as you know, and have never dreamed of being anything else. Never at any time have I had any sense whatever of allegiance to any other government or nation. I could give you many incidents from my life indicating my feeling for our flag and my pride in our country, but they are too intimate for a public statement. While I was engaged in home mission work among the Germans in my youth, I wrote a text-book on our Civil Government for the

use of German-American young people; and the translation of "My Country, 'tis of Thee," most commonly used in German hymn books in this country, was written by me at that time.

I owe a great deal to the scientific life of Germany and have no intention of belittling that. On the other hand, when discussing social and political questions with German intellectuals, I was rarely able to get that sense of spiritual consent and harmony which I had in similar discussions with French and Swiss scholars. My book on "Christianizing the Social Order" has been published in Norway since the war; Swedish and Finnish translations are now being made; and a French edition of "Christianity and the Social Crisis" has been lying in a Paris publishing house since 1914 ready for publication when the war ends. On the other hand, in Germany, though I have had offers from perhaps a dozen good translators, no publisher has been ready to handle my books.

#### A THOROUGH-GOING DEMOCRAT

The American ideals of democracy have dominated my intellectual life. My literary and professional work for years has been characterized by the consistent effort to work out democratic interpretations of history, religion and social life. My social point of view is at the farthest remove from the autocratic, imperialistic and military philosophy, and my Christian social conviction are the direct negation of Nietzsche. My observation



of European life have only intensified these convictions and made me fear lest America travel the same old way toward an aristocratic distribution of property and consequently an oligarchical Junkerism in politics. I am, therefore, not merely an American in sentiment, but have taken our democratic principles very seriously, and used my life to inculcate and spread them here and abroad.

The Russian, Austrian and Prussian governments have long been the chief reactionary and anti-democratic forces in European politics. Their break-down would certainly release the pent-up energies of liberal aspirations for large classes. I heartily hope that out of all this suffering will come the downfall of all autocratic government in the Central Empires, and of the class divisions which now hold down free and fraternal life, so that the dreams of true German patriots will be fulfilled at last.

#### GERMANY NOT ALONE GUILTY

This will free the world of one malign force in diplomacy. It is true enough that Germany has not been the only power seeking geographical and economic expansion. The distribution of North Africa, the troubles of China, the history of the entire colonial system, and the inside realities of all recent wars show that all modern civilization is on the same basis of covetousness, and the difference is mainly between early pickings and late leavings.

Yet Germany, by reason of her rapid growth of population, her dangerous geographical position, her successful social organization, and her scientific intelligence, has become the chief exponent of the philosophy of expansion and of the anti-democratic idea. It has been her unhappy fate to formulate as a doctrine what other nations practice under temptation, and to be the champion of two hateful remnants of the past, autocracy and war.

Being a hater of war, I know that nations hard pressed in war inevitably tend to override the rights of neutrals; that other invading armies have committed acts of cruelty and horror toward the homes and the civil population of the invaded nation; that the victors in war are always tempted to a policy of oppression and spoliation. But Germany, being the heir of the traditions of war and the conscious and scientific exponent of its methods, has done all these things more swiftly, completely and deliberately; as the invasion of Belgium, the destruction wrought in France, and the recent subjugation of Russia have shown.

A victory for the Central Powers would doubtless fasten this philosophy of imperialism and militarism on the world. I should regard this as a terrible calamity to the world, and have always feared a German triumph. I am not as sure as others that a victory of the Allies would of itself free the world from imperialism. The Secret Treaties show what forces have been at work, and they are only a continuation of the diplomacy before the war. My hope is that the terrible education of the war has acted as an enforced repentance for all the nations.

If the governments have not yet repudiated the Secret Treaties, at least the working people of all nations have risen above them and are demanding political liberty, social reconstruction and guarantees of permanent peace as the outcome of the war. The recent splendid utterances of the British Labor Party show where our hope lies.

#### WILSON'S TASK AND SPIRIT

The controlling influence of America in the final and decisive phases of the struggle opens a great historic opportunity for our nation. We have fewer selfish interests at stake than the other peoples; we have the great traditions of democracy; we can lift the whole contest above a fight for territory and trade privileges and make it a battle for the freedom of the nations and the achievement of international order and peace. We have profound cause for thankfulness that in place of the belligerent politicians who might conceivably now control our destinies we have a leader who thinks in terms of humanity, who wants peace, and who has set the idea of democracy emphatically to the front as the real issue.

Whatever the outcome may be, President Wilson will have a tremendous task to translate his idealistic utterances into realities against the pressure of selfish interests at home and abroad. Again and again in the past the peoples have been led to slaughter by noble hopes only to be cheated at the peace table. Therefore the President deserves our earnest support in standing for the nobler ends to which he has given such remarkable expression.

#### "IN A STORMY SEA"

These, dear Dr. Woelfkin, are some of the considerations which impress me most at present. In these four years our nation has swung through many changes of thought and feeling. We have all passed through experiences shocking and unexpected, for which no previous experience has prepared us. I have all along felt like a swimmer in a stormy sea, and have only been able to struggle with each impact as it came. Others seem to have found it easier to come to fixed conclusions, perhaps because they are in readier contact with public opinion than I can be.

You may like to know that my son Hilmar, with whom you used to play, volunteered as soon as graduated from Amherst College last June. With my approval he joined the Amherst unit for ambulance service and went to France in August. He passed through a submarine battle on the way over and had two months of active service at the French front in the fall. He then volunteered for transfer to aviation service, but was not released by his colonel. He did succeed in being transferred to an American ambulance section working with the French armies, in order to get into more active work; and at the last writing was expecting to go to the front at once to help in meeting the present offensive. We best realize some things through our children.

Sincerely yours,

WALTER RAUSCHENBUSCH.



## The American's Creed

**I** BELIEVE in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States, a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I, therefore, believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.

\* \* \*

### STORY OF THE AMERICAN CREED

The idea of laying special emphasis upon the duties and obligations of citizenship in the form of a national creed originated with Henry S. Chapman. In 1916-1917 a contest, open to all Americans, was inaugurated in the press throughout the country to secure the best summary of the political faith of America. The contest was informally approved by the President of the United States. The artists and authors of the Vigilantes, especially, and representatives of other patriotic societies supported it; the city of Baltimore, as the birthplace of the Star-Spangled Banner, offered a prize of \$1,000, which was accepted, and the following committees were appointed: A committee on manuscripts; consisting of Porter Emerson Browne and representatives from leading American magazines with headquarters in New York City; a committee on award, consisting of Matthew Page Andrews, Irvin S. Cobb, Hamlin Garland, Ellen Glasgow, Julian Street, Booth Tarkington and Charles Hanson Towne and an advisory committee, consisting of Dr. P. P. Claxton, United States Commissioner of Education, Governors of States, United States Senators and other National and State officials.

The winner of the contest and the author of the Creed selected proved to be William Tyler Page, of Friendship Heights, Maryland, a descendant of President Tyler and also of Carter Braxton, one of the signers of the Declaration of Independence. The Creed prepared by Mr. Page was recognized by all as not only brief and simple and in every way suitable for educational purposes but also remarkably comprehensive of that which is basic in American ideals, history and tradition, as expressed by the founders of the Republic and its leading statesmen and writers. On April 3, 1918, in the presence of members of the Senate and the House of Representatives, The American's Creed was formally accepted in the name of the United States Government by the Speaker of the House, and it was there read in public for the first time by the United States Commissioner of Education, who has officially commended it as "a Creed worthy to be learned and accepted as a guide to action by all Americans."

## A Universal Prayer

For Time of War

**T**HE following prayer was written by an officer in the U. S. Navy:

"We thank thee, O God, for Thy loving kindness unto us and to all men. Help us to keep Thy commandments and faithfully to perform all the duties of Christian men and women.

"We commend to Thy Fatherly goodness all Rulers and others in authority, all soldiers, sailors and other burden-bearers, men and women, righteously engaged in the great war for freedom.

"We especially ask Thy protection for them from the perils of the sea, from the dangers of battle and from the ravages of sickness. Keep them strong in body pure in heart, brave in spirit and ever loyal to Thee and to the cause of Liberty.

"Enable them to do valiant and valuable service for justice and freedom. Strengthen them while they fight and work for the right. Succor and comfort the afflicted and the wounded, and receive into Eternal Rest those that fall.

"Grant that those who return to us may come with victory on their banners, and with peace and love in their hearts, through Jesus Christ, our Lord. Amen."

## Faith

By John Kendrick Bangs

**I** DON'T understand the hills,  
Or the bounding sea,  
Or the laughing mountain rills—  
How they came to be.  
I don't understand the sun,  
Or the twinkling star—  
How they ever were begun,  
But I know they are.

So with faith—its mysteries  
I can't analyze,  
Holding certain verities  
Too deep for my eyes;  
But I know this heart of mine  
Rises from despair  
Into joy and peace divine,  
Knowing they are there.

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ADDRESS FOR PROGRAM, W. E. M. HACKLEMAN, PRESIDENT, IRVINGTON STATION, INDIANAPOLIS, IND.

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ard, Kershner, Edgar D. Jones, etc.



# Military Efficiency in a Democracy

## American and German Armies Differ Radically

THE radical difference between the American and the German armies lies in the intelligence of the common soldier. Germany trains her youth, America educates hers; the German lad of common station is trained to docility, obedience and skill of hand; the American boy is educated to think for himself and to accept obedience when the necessity of team play demands it. Obsessed with the autocratic notion of class and mass and with his military dogma that some are born to rule and others to obey, the German war-lords and their professional and editorial mouth-pieces held American intervention lightly. They thought a democracy could not be efficient in military organization; that a nation of democrats would not submit to war unless attacked; that we might furnish quantity, but that Germanic quality would easily defeat us. They will find that American democrats can be made into efficient soldiers in as many months as they have given of years to their men; that they can obey when the game demands it and then think for themselves in every emergency; and that quality will be equal to quantity and the sum total of the two will be overwhelming. Englishmen and Frenchmen generously comment upon our efficiency in calling up, organizing, training and putting a million men in a year's time across three thousand miles of sea and half as much land; this feat they pronounce a marvel in military history.

Now comes a German editor demanding that Germans be told the real truth about America's training and transporting of so vast an army with no let-up in the progress in sight, and warns them to hasten the "final blow" before the "organizing genius" of America turns the tides. When they know the whole truth, if ever they do, it will be a crushing blow to any popular support of Junkerism's Pan-Germanic dreams, and German morale must suffer. The question is whether or not the Prussian is so much a bully that he swaggers when success is on his side and cringes when defeat stares him in the face, or whether he is so dogged and stubborn that he will fight to the bitter end of destruction when put on the defensive. Our only safety is to calculate on the latter and prepare accordingly. Meanwhile, it is gratifying to know that our program of preparation is nowhere near its zenith and that its marvels will increase from month to month.

\* \* \*

## Preaching Patriotism and Practicing It

A stay in one of our training camps is a fine schooling in patriotism. It is easy to declaim democracy and patriotism and to preach service; some of us have accepted that easy and gratifying task and modestly think we are heroic. Our part is necessary, but is not heroic, nor should it receive any laudation. Uncle Sam uses us as "Four Minute Men" and asks us to ring the tocsin in pulpit, on platform and by editorial. We do it with a will and sometimes with a good deal of self-assertion; we need, every one of us, to get down by the side of the boys in field and camp to learn humility and the spirit and method of efficient service. Patriotism needs more than vocal articulation; it needs the silent articulation of grime and dust and obedience and team play and an utter forgetfulness of self. The American camp is democracy organized for service; it is social organization rising triumphant over individualism; it is the negation of personal selfishness and the triumph of organized efficiency; it is democracy assuming its just ascendancy over the democrat.

In saying this we do not glorify militarism, nor esteem the military method for anything but war. It is the spirit of the camp we extol. Our very hatred of militarism is magnified by one last reach for its weapons in a grim determination to kill it with its own tools. The emergency

compels us to utilize the military machine and it is an emergency use so far as the military business is concerned. We love peace so much that we will fight for it; we hate war's wholesale killing so terribly that we will kill more than them all if there is no other way to conquer the professional killers. But the spirit and practice of co-operation is the soul of our war making; we would that every profiteer, every easy disciple of the military art, every juggling politician, every shameless "exempt" who preaches sacrifice while wearing a long coat and a stainless necktie could be compelled to live with the lads in the barracks, "rush" the mess with a "kit," make his own bed, mend his own dusty clothes, drill the hot hours through, obey orders implicitly, go to the guard house for every infraction of rules, and do it all on thirty dollars per month with half of it sent to the folks at home and half of the remainder put into insurance for the sake of others; for good measure we should like to see them sent to the front and compelled to lie in the muddy ditches called trenches with "cooties" forever present companions and clothed in a veneer of mud, with heads down and eyes open nights through, and then, for the completion of simple justice we would wish that when German iron and steel finds a victim that it might be of such as these instead of the brave fellows who go willingly and serve uncomplainingly. Peace would then be enriched by brave, self-sacrificing men who would bring the spirit of service to the democracy, unburdened of the cowards and profiteers.

\* \* \*

## Organizing the Democracy for Efficiency

Among the most interesting places in the camps are the examination wards where the boys are given the physical and mental tests. The physical examination is thorough and not all who are found physically deficient are rejected. Some are sent to the hospital where needed operations are performed; as a result the soldier lad is fixed up for civil as well as military life; Uncle Sam gives his body a chance and gladly pays the bill. A lieutenant told the writer his dental work at our Uncle's expense was worth two hundred dollars. Contagious diseases are put in detention wards if capable of ready cure; here the majority of cases are of those unspeakable social diseases which we have so tellingly begun to call the "black plague." Some seven out of every hundred come into camp with them, but with the severe precautions and prohibitions of army discipline they are reduced more than one-half; in other words, the army produces less than one-half as many victims of the "black plague" as does civil life. This is something utterly new under the sun; the army was formerly given over to license and old military men thought tolerance the only safe rule. This is true all too far even yet in all other armies in this war; even the puritan English permit the "maison toleree" and medical officers have testified that this "plague" has cost as many days out of ranks as has German bullets. Credit for the innovations in regard to this cure belongs to the Y. M. C. A., which guided the Exner investigations on the border and put the results before the War Department.

This ban and that on liquor have done as much to make our armies healthy and efficient as any one thing yet done. Stubborn cases are sent to the "development battalion," of which we will speak later. The great hospitals, covering acres of ground, are worth a visit to a camp if one sees nothing else. The writer walked through ward after ward for the better part of an afternoon and then covered less than one-third of the entire plant. About five per cent of the men were patients at the camps visited. This does not mean that all were ill as they would be to be sent to a hospital at home; in fact only a fraction of them were, the majority were de-



tained for measles and other light diseases, for operations that would have been delayed or never performed at home, and for the "Black Plague" above referred to.

\* \* \*

#### Psychological Examinations and the "Development Battalion"

The psychological examination is more interesting than the physical, because newer; but it is not a mere innovation; it is proving its worth. Here every select is given a mental test. The first division is between those of normal and sub-normal mentality. The great number are normal and the tests for each individual are sent on to the personnel bureau as a part of the record by which each man may be selected for that particular type of work which he is best fitted to do. The sub-normals are each tested for their "mental age"; if they can think as well as a ten or twelve-year-old boy of normal mentality they are sent on for drill and make fair soldiers; if their mentality is less than this many can still be sent to do the humbler duties of barrack and kitchen and reservation grounds where their energies will count as much as that of an able minded soldier, and where, too, they can find joy in the service. Some are found of too low a grade of mind to serve anywhere, and are relieved of duty; formerly they would have gone to the ranks on the physical test and army life would have proved a tragedy to them, an aggravation to their fellows and officers and a weakness to the company.

The development battalion receives those with physical defects that may be remedied by time and treatment, with mental deficiencies that will yield to teaching and with diseases that require time for cure. Such drill is given as can be taken and a unique piece of social work is done for the men; some fail to come through and are sent home all the better for the treatment; others are saved to the service. Thus it will be seen that the government is using the most modern social instrumentalities to save and make men as well as to train those who need neither. Then there are the illiterate classes. At Camp Taylor hundreds of stalwart young fellows from the mountains are getting their first training in the three Rs. It was a diverting sight when the company was drawn up for the evening classes to hear the sergeant call out "Illiterates, go to your classes," and to see a score or two of tall, stout young fellows march back into the barracks to be taught their A, B, Cs. These will go back to their mountain valleys after the war as apostles of education. Will we drop all these social instrumentalities when the war is over, or will we consider it quite as necessary to utilize them for peace and civil efficiency as for war and military efficiency?

\* \* \*

#### Training the Civilian

Space does not allow an attempt to describe or even catalog the many things being done to train the civilian to be an adept soldier; these things are well known, anyhow, and the thoroughness with which they are done is already well attested at the front. The feeding and equipping of forty thousand men in one camp is itself a piece of big business that vies with the biggest of civil life; yet it is done by men on army pay—another body blow to the undemocratic civil notion that enormous salaries must be paid the "brains" of an enterprise while the brawn are paid starvation wages. The student of social affairs is interested in the manner in which the recreational life of the men is provided through the "Ys" and the "Fosdick Commission," so called. Time ample is given for it and every necessary provision made for it. After drill in the afternoon there are games and every company is required to play them, though the play is made as spontaneous as possible. The great American game of baseball is, of course, easily the leader. The officers arrange all sorts of company, battalion and regiment programs for evenings and the Y. M. C. A.'s provide a live program every night with the heartiest support of the military authorities. Here again the camp betters civil life, because no film can be shown or play staged that

has not the sanction of the Y. M. C. A. or the "Fosdick Commission," both moral agencies. The soldier lad has to go to the city to see salacious things.

A major said to the writer that one of the best things the Y. M. C. A. could do would be to arrange meetings at home for the "selects" and their families before the boys came to the camps, and to tell them in detail what camp life was and what benefits it could bring them, and thus allay fears and anxieties; he wished especially that mothers might be importuned to be brave and allow no lad to see them in tears or to hear a morbid, disheartening word either when they leave or through letters thereafter. The Louisville Federation of Churches, through its efficient secretary, W. S. Lockhart, arranged such a series of meetings and they were not only largely attended but gratefully and did much good. There is no reason why the lads who enter our army should not come back stronger in body and mind than when they went in. Next week we shall have something to say as to whether or not the men can come back stronger in faith and character, and we shall speak also of religious work in the camps.

ALVA W. TAYLOR.

## The War

### A Weekly Analysis

THE great allied counter drive has achieved the following fine results, at least:

1. It has temporarily deprived the enemy of the initiative.
2. It has eliminated the menace to Paris.
3. It has occasioned the Germans very serious losses in men and material.
4. It has eaten into their reserves.
5. It has seriously effected their morale—military and civilian.
6. It has greatly helped allied morale, and built up the defense against the enemy peace offensive.

What more it may achieve remains to be seen. Further important results are perhaps already obvious to my readers. Writing while the allied pressure is being steadily exerted on three sides of the enemy salient against a stubborn resistance the outlook does not incline me to think that a Sedan can be hoped for.

The crown prince will escape from the allied trap, probably, with the greater part of his forces. He has succeeded thus far in holding its flanking corners at Soissons and west of Rheims, thus preventing the allies from closing in across his path of retreat. His evacuation of the trap, however, is a costly process, every step of which must be taken under the cross fire of the French, British, Italian and American forces, with their infantry pressing upon his heels.

Necessarily it has been a slow process because of the immense congestion of traffic involved in the removal of his guns and supplies. Hence he has had to fight a ceaseless rear and flank guarding action, with local counter attacks designed to gain time. His peril has been that at some point the allies might break through his line and throw themselves across his path. For days he has had but one railroad available, and that has been under fire on its southern part.

Some surprise has been expressed because the allies did not make a direct effort to occupy Soissons. This is probably because Foch thought it better not to leave the high ground west and south of Soissons for the Aisne valley, where he would be under the observation and within the fire of the enemy on the Craonne plateau. Instead he has pushed eastward south of Soissons, and if he can reach the region of Braisne, on the Vesle, before the enemy has withdrawn from



he territory south of the river, he will have done all that could have been done by taking Soissons—and more.

It is too soon to say with certainty that allied success has ended the likelihood of any further enemy drives on the west front. It has not—yet—ended the possibility. The army of Prince Ruprecht is intact—saving nine divisions sent to the crown prince—and it may be used in a smash against the British line. Some forty reserve divisions of shock troops are believed to be available for a new offensive movement. Obviously Berlin must either try again or abandon all hope of redeeming the situation. This is her year. Next year will be ours—unless she can obtain recruitment from Russia, a remote possibility. If she has any drive left now is the time to show it. Internal conditions will go from bad to worse if she fails to change the thought of the people from defeat to victory. I am inclined to look for another blow from Ludendorf, but he may shift to Italy, where Austria has had time to recover from the Piave reverse.

There is, of course, the chance that Foch will strike again; but this I think less likely. Foch knows that the big chance will not come until next year, and he is not inclined to employ his energies indecisively. The present counter offensive was demanded by the situation. Having achieved his immediate purpose he can afford to wait, unless conditions are exceedingly favorable for a crushing attack elsewhere. It may be he will let the enemy strike again, and so create the opportunity for another effective counter offensive.

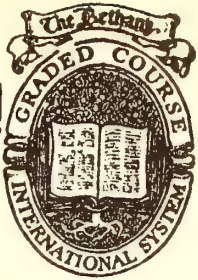
S. J. DUNCAN-CLARK.

Books

THE THIRD AND FOURTH GENERATION. By Elliot Rowland Dowling of the School of Education of the University of Chicago. This is a volume in the "Constructive Studies" for young people's classes issued by the University of Chicago Press. It is issued with the faith that a simple, straightforward statement of the facts of science are of more worth than much declaiming. There has been a morbid and unreasonable ban upon the facts of sex and inheritance and one result is the reign of the "Black Plague" as the most deadly of our modern scourges. This well presented material is not, however, a treatise on hygiene, but rather on the laws of inheritance. Its interest to the classes of youth is eugenic and social and that means that it is an education in human welfare, which is always religious. Church classes in college towns can make good use of such a series of studies and no doubt such groups can be gathered in many city churches. (University of Chicago Press. \$1.00.)

AN INDUCTIVE STUDY IN THE STANDARDS OF RIGHT. By Mathew Wilson, Professor of Philosophy and Education in Park College. Courses in ethics have usually been based upon an a priori moral philosophy or upon certain interpretations of scripture. Here is an attempt to discover, through inductive methods, the ethical practices of society and their causes and the "oughtness" of the better way. This makes for a scientific approach and relates ethics to sociology, of which it is legitimately a part. The concept of an absolute right is abolished and the relativity of normal moral action recognized. With a teacher's method there is no dogmatizing, though the chief nature of the studies makes it impossible to escape the moralist's "must." The design is to stimulate inquiry and discussion based upon actual social situations and personal experiences. It is an excellent text in the elements of ethics. (Richard G. Badger, Boston. \$1.50.)

ARCHEOLOGY AND THE BIBLE. By George A. Barton. There are several things to be said of this book. First: The information here presented is authoritative; Dr. Barton, of Bryn Mawr, has been for many years a specialist in Semitics, and served for a time as director of the School of Oriental Re-



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**SERBIA CRUCIFIED.** By Lt. Milutin Krunich. In the great tragedy of the war the remoteness of Serbia from the western lands has prevented us from understanding much of the inner meaning of events to that sturdy and patriotic people. But no phase of the German plot has been darker, and no conduct more brutal than that which has had to do with the crushing of this noble race. In this book some personal account is given of the struggle for the defense of their land by one of the men who shared the pathetic experience. The chapters, though obscured in some degree by the author's tendency to incoherent and exclamatory style, and by long stretches of subjective and meditative comment, are sufficiently vivid to give a stirring picture of the appalling experiences of a high-souled people at the hands of the Bulgarians, backed and directed by Germans. (Houghton Mifflin Co., \$1.50)

**GEORGE BERNARD SHAW: A BIOGRAPHY.** By Archibald Henderson. This is a standard biography of the brilliant Irishman who is perhaps the most talked of man in English literary life. It contains the same materials as the large \$5.00 edition of an earlier date. The author is an American university professor, and was granted every opportunity by his subject in delving into the mysteries of Shaw's development into an intellectual master. Shaw is treated as dramatist, socialist, artist, man, etc., and his many sidedness is thus clearly revealed. His works are interestingly discussed by the author. (Boni & Liveright, New York. \$1.50.)

**POEMS.** By Oscar Wilde. Whatever shortcomings in character and errors of living the eccentric Englishman had, it must be conceded that he was a genius in the use of English, especially in verse forms. Even his prose is melodious. This volume, beautifully bound in limp leather, contains all his poems. (Boni & Liveright, New York. 60 cts.)

\* \* \*

#### New Modern Library Issues

Now that we are on the way to a United States of the World—if we may credit the predictions of many prophets—it behooves good Americans to become acquainted with the works of thinkers and artists across the sea. This Modern Library includes many titles in which ambitious readers will be interested. These books are bound in limp croft leather, and are very attractive. The following are some of the titles which have been issued in recent months: *Dame Care*, by Sudermann—"the one German author who knows how to write novels." *Creatures That Once Were Men*, by Gorky, "the greatest literary representative of revolutionary Russia." *The Mayor of Casterbridge*, by Thomas Hardy, a "Wessex" novel by "one of the greatest exponents of the spirit of the modern age." *The Seven That Were Hanged*, by Andreyev, the best work of fiction of the most popular writer of Russia today. *Confessions of a Young Man*, by George Moore, the story of "a young man's attempt to be sincere." *Anatol and Other Plays*, by Schnitzler, a semi-cynical observer of life and an artist. *Married*, by Strindberg, a propagandist who in Sweden has become a popular hero. *The Art of Aubrey Beardsley*, by Arthur Symons, with reproductions of a half-hundred of the best of this young artist's remarkable drawings. *Bertha Garlan*, a study in "flesh and soul," by Schnitzler, who it is interesting to know was a physician before he became a writer. *Miss Julie and Other Plays*, a number of life stories with more tragedy than comedy, but sad to say quite true to life as it is often

lived. The publishers of this new Modern Library have been in the business little over a year and there is abundant evidence to indicate that they have had a remarkable success even thus early. (Boni & Liveright, New York, 60 cents per volume.)

## The Sunday School

### Helping Others\*

"THE law of Christ"—Paul sums up the whole of Christ's teaching in one law—*help others*. Paul had a singular way of driving straight to the heart of things and here he succeeded in laying his finger on the very center of all that Jesus taught and demonstrated. Jesus went about doing good. He helped others in every way. We have



Rev. John E. Ewers

been very slow to realize this fundamental. We Disciples have been very busy trying to get people to see things our way intellectually, meanwhile falling down on missions and social service. We have built up a tremendous baptismal conscience and a very small brotherly conscience. We might be wrecked, as a communion, by this error. I have been trying for nine years to get a certain fine gentleman to join our church. I have not succeeded. He thinks we are too rigid in our demands; he feels we are not broad enough in our terms of fellowship. I learned yesterday that he risked his life to save another. I went to call upon him and I could not help wondering how Jesus estimates that man—who was willing to die that a child might live!

I am sick and tired of your petty tests of fellowship. I want fellowship with all noble souls. I want fellowship with all who follow our Lord in a helpful spirit. Some of the most contemptible people I know are those who are keenest upon the four steps of admission into our particular church. Some of the most pusillanimous and meanest-spirited folks that I ever came in contact with have been rigid sticklers for what they call "the faith once for all delivered to the saints." Can you imagine the teacher of the parable of the "Good Samaritan" interested in the mint, anise and cummin of modern church creeds? Is not the war making these divisive creeds ridiculous? Are not all broad-minded people longing for the possibilities of rich religious fellowship? Will anyone tell me how we can have such fellowship until we have fine respect for the earnestness, sincerity and value of our brother's thinking? The united church of the future will allow each good man to think for himself and will have but one test of fellowship—the disposition of the man to loyally follow Jesus Christ. I am not interested in any church that discounts Jesus Christ. I would exalt him to the highest possible point then I would make the life-attitude toward him the one and only test of fellowship. I am not interested in the Unitarian church. I am not interested in the Mohammedan faith. I am not interested in Christian Science. I am only interested in uniting for world conquest, including my own heart, all of those who love and humbly serve my Lord Christ. I see no hope for such union as long as any of us insist upon peculiar things which we are sure at the outset cannot and will not be accepted by countless thousands of other excellent people. Why not face it fearlessly?

But some one will immediately say, "All we can do is to

\*This article is based on the International Uniform lesson for August 11, "Helping Others." Scripture, Luke 10:25-37 Gal. 6:1-10.



follow the book." No, you can do more—you can let your brother interpret the book for himself. Whoever made you a judge between men? Whoever set you up to do the thinking for someone else? For freedom did Christ set you free—why entangle yourself again in the yoke of bondage? Live and let live. Interpret and let interpret. Beautiful, broad-minded freedom to think is absolutely necessary. Have we forgotten that the crux of the whole Lutheran Reformation was to permit freedom of individual interpretation of the book of God? Have we forgotten how the Bible was unchained from the church and given to the people? Have we forgotten how our forefathers came to this world so that they might worship God according to the dictates of their own consciences? Soon forgetting this, they drove out Roger Williams because he did not agree—and we have been doing that ever since! We say, "Well, if he doesn't like our way of doing let him go down the street and join the Methodists." Did you ever realize what wretched logic that is? Did you ever seek to find out what tragedies that necessitates upon mission fields? Did you ever follow that logic into all the miserable overlapping conditions of small towns, to all the criminal waste of God's money everywhere? You need not surrender one whit of the truth that seems precious to you, but you *must allow your brother to hold the truth that seems precious to him also.*

Complete uniform thinking is impossible and undesirable. We must learn to live lovingly and helpfully together in the free fellowship of those who delight to follow Jesus. How this freedom would clear away the obstacles and release energies to help the world! It must come. The war must teach us this. Only a united church can conquer the world. This war, my friends, is the penalty for our love of having our own way too long. Your son's life may be the penalty you will have to pay for your narrowness in religious fellowship. No, you would not receive into fellowship those who did not think precisely as you did. You therefore helped to keep the church divided. A divided church had no voice. The devil had almost unimpeded sweep. The hellish imps of war and selfishness started this world fire. The church had no influence in stopping it. The loving, helpful spirit of Jesus had been smothered beneath the mass of selfish theological trash. And you are blind if you cannot see it. Will you persist in your obstinate way? Will this welter of blood teach you no new lesson? Will you continue to cause the church to divide? Can you not see that all good people cannot see it your way? When will you be persuaded that you cannot put the world in your half-bushel? When will you realize that the Lord never made you the only interpreter of the holy scriptures? Who are you to tell the rest of us so cocksurely just what the New Testament does and does not teach? Cannot we read for ourselves? Cannot we set our own emphasis as we feel the spirit's guidance?

Poor little self-centered egotist, a hard lesson is before you and you must be compelled to allow every other sincere man the liberty, the Christ-born, American-reared liberty to read and follow the Bible according to the dictates of his own brain and conscience. Remember, he may be more nearly correct than you! There must be a union of all who love Jesus in the interest of all who suffer in society. We must become a group of disciples who go about doing good.

JOHN R. EWERS.

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—*George Eliot.*

Duty, be it in a small matter or a great, is duty still, the command of heaven, the eldest voice of God. And it is only they who are faithful in a few things, who will be faithful over many things.—*Charles Kingsley.*

# Master the War this Summer!

**D**ON'T fritter away your time this summer. Use your holidays to master the war situation. Go deep into it—deeper than the merely descriptive books take you. Go to the roots and the background of the war. Get into touch with the master minds guiding the thought progress of the world—especially in religion. Rauschenbusch, Fosdick, Dewey and such men are pointing the way in this field. Then you should by all means restudy European history in the light of the war. Hazen's "Europe Since 1815" was written since the war began. It is a brilliant and masterful work (\$3.75 plus 10c to 18c postage). Seymour's "Diplomatic Background of the War" is a calm, scholarly revelation of Germany's machinations for the past generation (\$2.00 plus 8c to 14c postage). Along with such books as these, take Edgar De Witt Jones' "Fairhope"—ideal summer reading; and his "The Tender Pilgrims." Also Willett's "Our Bible"—filled with the very information you want.

You are in a hurry and perhaps can't spare the cash for the books now. Send us on a post card the list of books you wish and you may have thirty or sixty days to pay for them. **Make the summer count!**

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# The Larger Christian World

## A Department of Interdenominational Acquaintance

### National Committee on the Churches and the Moral Aims of the War

The office at 70 Fifth avenue, New York, is now a very busy place for the National Committee on the Churches and the Moral Aims of the War. This committee is now preparing the material for the fall drive. The committee includes Ex-President Taft, Alton B. Parker and ten other men of national standing. It holds a regular meeting every week where world-wide facts and principles are discussed. Many problems come before the committee. They are all parts of an attempt to answer the inclusive question, How can the churches of the land mobilize to their utmost their moral and spiritual forces? The committee has concluded that the present war has four great moral aims: First, to win the war against autocracy; second, to make the world safe for democracy and democracy safe for the world; third, to secure for all nations, great and small, safety, justice and equal economic opportunity; and fourth, to establish a League of Nations to insure the permanent peace of the world.

### City Federation in Pittsburgh Is Efficient

The city federation of churches in Pittsburgh is a very active one. It circulated 7,000 copies of the book, "The Challenge of Pittsburgh," last year. An ambitious program has been laid out for this fall in which each month is devoted to some special interest in the Protestant churches of the city. This is to culminate in a big evangelistic effort with a slogan of 25,000 new recruits by March 31, 1919. At a recent meeting of the federation Dr. W. I. Wishart was re-elected president and Dr. Charles R. Zahniser was continued as executive secretary. The journal setting forth the activities is called "*The Christian Outlook*."

### Church Fails to Make Permanent Gains

The statistics for the Presbyterian Church in the U. S. (South) have some features which are typical of modern religious work. Though gaining a larger number of converts than formerly, the net gain of the church was small. There were 22,441 persons admitted "by examination," the largest number ever reported in the denomination. The net gain, however, was less than four thousand. There was an increase of thirty-eight in the number of ministers and a decrease of thirty-three in the number of congregations. Candidates for the ministry were fifty-seven fewer than last year.

### Japanese Methodists Are Increasing in Number

Mission work abroad is bringing success for all the boards, but the report made recently by the Methodists is unusually full of encouragement. The Methodist workers in Japan of the north and south sections of the United States and of Canada report that they have enrolled native Christians to the number of 19,500. The gain last year was 2,812. The Sunday school enrollment is 34,848, a gain during the year of four thousand. The grants from the mother churches on this side of the water are being reduced continually, so the native churches will eventually stand alone. The schools, publishing house and foreign missions department are under the supervision of Bishop Welch of the Methodist Episcopal Church.

### A Polygamous Chaplain in the United States Army

With the recent rule in the army that chaplains are to be chosen from all religious organizations according to their numerical strength there can be no quarrel. The recent appointment of Brigham H. Roberts, however, as a chaplain, is

a slap in the face of the country. He was excluded from the House of Representatives in 1898 because he persisted in polygamy, and the *Outlook* of November 18, 1889, stated that he was convicted of polygamy and served a prison sentence for it. There are many voices being raised in Christian circles demanding that Mormon chaplains, who will help in the care of all our boys, shall not be polygamists.

### Free Churchmen Not All in Favor of Union

The proposed union of the Free churches in England with the state church is not a matter of great discussion in the national religious meetings. Dr. Griffith-Jones, in a Congregational convention, recently challenged the idea that visible unity is a demand made upon the church by Christ, but rather "the unity of the spirit in the bond of peace." "This unity might be secured by a clear and frank recognition of each other on the part of all faithful churches of Christ; and secondly, an operative expression of that mutual love and brotherhood through intercommunion." Dr. Garvie and Dr. Selbie explained the new plan as follows: "That ultimately there would be one form of church government, we admit, but it would not involve the suppression of all other types in favor of one type as now existing, but the harmonizing of the three types, the episcopal, presbyterial and congregational, so as to preserve for the reunited church what each of these types has to contribute of enduring value."

### Methodists Raise Money to Equip Chaplains

The war work commission of the Methodist Episcopal Church, South, has initiated a movement for the equipping of the chaplains chosen from that denomination. The commission is asking for \$300,000 for war work and a liberal percentage of this money will go to the securing of proper equipment for the chaplains. This church has also organized to encourage some of its strongest and highest salaried men to go into the service abroad.

### Missionary Education Movement

The Silver Bay Conference of the Missionary Education Movement recently sounded forth a most ambitious statement about its aims for the coming year. It will raise money enough to provide its deficit and the running expenses. New methods of missionary education were discussed. One worker told of a mock trial in which the indictment read, "Europe has brought more evil than good to Africa from its secular civilization." Dr. John R. Mott was present and left a word which will long be remembered. He said, "A disbelieving world is the price we pay for a church divided." Ernest F. Hall was appointed general secretary of the movement and he will have to raise over a hundred thousand dollars this year.

### Dr. Boynton Released from Work of Chaplain

Dr. Nehemiah Boynton, of Brooklyn, whose church on Clinton avenue released him for services as chaplain with the coast artillery, has been a popular sky pilot. Dr. Boynton recently received an honorable discharge from the President of the United States, and he reports that the reason of his discharge was that he had seen too many summers to "go over the top." His younger son, Nehemiah Boynton, Jr., will sail soon in the service of his country as an ensign.

### Installs Wife as Supply Preacher

The war seems to be bringing to the front the possibility of a considerable increase in the number of women preachers. Rev. Frank L. Briggs, of the Union Evangelical Church, Indian Orchard, Mass., is going to France with the Y. M. C. A. and he is leaving Mrs. Briggs as supply preacher of the church.

ORVIS F. JORDAN.



# News of the Churches

## H. H. Harmon Writes of the Marne Fighting

In a letter written to his congregation at First church, Lincoln, Neb., Pastor H. H. Harmon writes from the Marne front, where he is serving in "Y" work: "The marvelous heroism of our wounded men, their uncomplaining endurance is simply beyond belief. I count myself fortunate to be in the very midst of this splendid victory of our men on the Marne, and shall always thank God that we had just perfected the machinery of the 'Y' in the hospitals when the storm broke. I never saw men work harder and do a finer ministry than our men to the wounded: bearing stretchers, giving coffee and food, helping bind wounds, writing down farewell messages to mother and home, and countless other duties, together with burial of the dead. Our losses were as nothing, though, compared with the splendid achievements of the men and the consternation they wrought among the Boche." The letter bore the date of June 20.

## Dr. Dye at Mount Hermon Federate School of Missions

One of the most delightful features of this year's session of the Mount Hermon Federate School of Missions, at Mount Hermon, Cal., July 6-13, was the work of Dr. Royal J. Dye, Bolenge missionary. Dr. Dye spoke twice; once at the combined Disciple and Baptist rally, when Dr. Dye spoke of the connecting link between Disciple and Baptist work in the Congo region. Mary E. Bamford, press secretary of the school, writes: "Touching was the story he told us of the redemption of a native girl, Nkondo. When Dr. Dye spoke on Thursday evening in the auditorium, he won the hearts of the delighted small boys by his rendition of African folk-lore stories about animals, and interested his audience in accounts of African work, closing with an energetic appeal for missionaries to go to the Bolenge region before the Mohammedans take firm hold there." There were daily classes conducted by such leaders as Hallie Linn Hill, of New York City, and very attractive evening addresses. The paid registrants this year numbered 151, the record registration. The Disciples were represented by such leaders as Mrs. Mary J. Hartley, state president of the C. W. B. M.; Miss Aggie Z. Hester; Mrs. J. H. Bolton; Mrs. J. N. Lester; Miss Helen Lester; Mrs. J. H. McCartney; Mrs. Isabel Davis and Mrs. R. W. Blosser.

## Praise for Clifton S. Weaver

W. P. Jennings, pastor at University church, Fort Worth, Tex., and secretary of the Board of Trustees of Texas Christian University, writes in terms of high praise of the work of Clifton S. Weaver, who has served the school as chancellor for three years, but has now accepted the pastorate of First church, Longview, Tex., and is already located in that field. Mr. Jennings states that Mr. Weaver did an outstanding work for the university, inaugurating sane and practical methods of securing liberal offerings from the churches for the support of the state's colleges. His appeals before the churches of the state in behalf of education have been ethical and

dignified. Says Mr. Jennings: "He has given to our educational work a great high note of harmony and spiritual tone that will bear a golden fruitage in the years to come, and has paved an easy road for his successor. Everybody regrets that Mr. Weaver has given up this position in which he served to the entire satisfaction of all concerned. The only reason that the educational board considered his resignation at all was because they recognized the fact that his work kept him from home most of the time."

## Church Welfare Week at Bethany Assembly

Next week will be one of the big weeks at Bethany Assembly, at Brooklyn, Ind., near Indianapolis. It will be a real feast for ministers, Sunday school leaders and ambitious laymen and laywomen. The following are some of the speakers: Edgar DeWitt Jones, of Bloomington, Ill., president of the general convention, and one of the most charming speakers as well as writers in the country today. Dr. Jones will speak daily on such themes as the following: "Keep the Home Fires Burning," "Living Letters," "The Thorn in the Flesh," "The Heart of a Man," "The Ladder of Prayer," "If Lincoln Were Living Now," "What Did Jesus Mean?" "Literature and the War," and "Other Sheep." H. H. Peters, Illinois' Disciple leader, and an expert in social service and rural churches will speak on "The Double Law of Life," "Soil and Souls," "Autocracy versus Democracy," "Up From Slavery," "The Science and Art of Religion," and "Conquering Creeds." Among the other speakers are F. E. Smith, Muncie, Ind.; D. H. Shields, Kokomo, Ind.; J. C. Todd, Bloomington, Ind.; United States Senator James E. Watson, Rushville, Ind.; L. E. Brown, Rushville, Ind.; Hon. A. C. Moulart, Belgian Consul, Chicago; L. C. Howe, Noblesville, Ind., etc. There will be popular recitals by Edmund Vance Cook, poet; and two concerts daily by the Metropolitan Glee Club. Information, inspiration and plenty of recreation can be found at Bethany Assembly, Irvington Sta., Indianapolis, Ind.

\* \* \*

—Floyd H. Randall is closing a pastorate of nearly four years with the church at Willoughby, Ohio. During this time, the membership has been almost doubled, the finances increased, and over \$700 raised on the recent Men and Millions drive. He will take up the work at North Eaton, Ohio, at once, and also do post graduate work at the Oberlin Graduate School of Theology.

—Dr. Paul Wakefield, missionary to China, who has been in this country for several months on a furlough, and who has just completed a course of study in the medical department of Harvard College, was in Chicago last week on his way to Springfield, Ill., where he will remain for a short time, before returning to his mission field in September. An incident of Dr. Wakefield's stay in Chicago was the loss by theft of \$80.

—At the dedication service of the new \$60,000 building of the church at Flint, Mich., under the leadership of G. L. Snively and the pastor, J. O. Crawford, over \$42,000 was raised in cash and

pledges. Mr. Snively reports that there is not a rich man in the congregation, but that gifts were received from wealthy people who were moved by the generosity of the members. The date of the dedication was July 21. Mr. Snively writes that in the fifteen years of his service of dedicating churches, he has not seen so favorable a time to assemble funds for new buildings and to liquidate old debts.

## CAMP FUNSTON

CHRISTIAN CHURCH  
Manhattan, Kansas  
O. C. MOOMAW, Minister  
Write us about your son.

—O. C. Bolman, of the west central district, Illinois, writes that a report has come to him that the West Side church, Springfield, Ill., has extended a call to R. T. Hicks, of Kansas City. He is to take up the work in September. Mr. Bolman also reports that W. H. Waggoner, of Eureka, Ill., is holding a number of fine institutes in his district, with stereopticon and mission curios.

—A. W. Kokendoffer, of Sedalia, Mo., is supplying the pulpit at Wilshire Boulevard church, Los Angeles, Cal.

—Carl H. Barnett, formerly leader of the church at Brazil, Ind., but who has been in "Y" work at Ellington Field, Houston, Tex., writes that he and Mrs. Barnett have placed their membership with the South End church there. Mr. Barnett came into the Association work in March, and states that he expects to continue a few more months in this service, then will probably locate again with some church in the Central west. Mr. Barnett is in charge of one of the finest buildings in the Southern department of the "Y." He recently made a trip to New York for the Association and on his way back he stopped at Gulfport, Miss., and addressed the Southern Sociological Congress on the subject, "The Place of the Church in Campaigns for Public Health." He represented the Federal Council of the Churches of Christ in America, on the program. The address will be published in the minutes of the Congress.

—By a unanimous vote of the official board and the individual vote of the members of the Union Christian church at North Salem, Ind., Lee Tinsley was unanimously voted to be retained as pastor. He had been given a call to the pastorate of the church at Sheridan, Ind. Mr. Tinsley, who has been preaching half time, or twice each month, during his affiliation with the Union and Nineveh churches, will preach full time at the Union church, with an increase in salary besides the parsonage. During his pastorate of the Union and Nineveh churches he has made the membership numerically stronger and has developed the Sunday schools of these churches into front rank schools.

## Culver-Stockton College

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T. A. Hendricks, President Lexington, Ky.

"The churches are making a new slogan these days," writes State Secretary I. J. Cahill, of Ohio. "Thus far it has not been expressed in words, but it is taking form in experience. The new slogan is 'The church in war time—business unusual.' Everyone is working overtime. Regular phases of church work and services are moving steadily on and then the war extras without number afford opportunity for all the ingenuity and industry of which the workers are capable."

## NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—C. H. Winders and family, of First church, Hanibal, Mo., are spending the vacation period motoring in Illinois, Wisconsin and Indiana. Mr. Winders' son is not with him, being an enlisted soldier. Mr. Winders attended the sessions of the Campbell Institute last week.

—Eureka College has closed a successful summer school. The Bredin-Smith party is touring through Illinois in the interest of the college. They will then spend a short time in Michigan before returning for the winter work. Professor and Mrs. Silas Jones will spend a part of the vacation period in Canada, and his cousin, Coach Pritchard, will make frequent trips in search of new students. Dean Wampler is resting in Wisconsin. Professors Gray, Jackson and Compton will be near Eureka during the vacation period, along with President Pritchard and the college pastor, Verle W. Blair.

—At the recent congress of the International Christian Missionary Association, held July 2-7 at the Bible College in Minneapolis, among the speakers were J. B. Briney, of Pewee Valley, Ky.; P. Y. Pendleton, of Cedar Rapids, Ia.; First church; C. C. Cline, of Little Rock, Ark.; Basil S. Keusseff, of Chicago; D. E. Olson, president of the College, and M. P. Hayden, dean of the college. Three new members were added to the faculty during the congress: Basil Keusseff, as head of the Slavic department; John Baptist, of Omaha, a practicing physician born in Damascus, educated in America, as head of the Armenian department; Gust H. Cachairas, now pastor of the church at Earlham, Iowa, born in Greece, educated at Johnson Bible College, who will head the Greek department. J. B. Briney's subject was "The Bible and Its Critics."

## MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) CHICAGO Oakwood Blvd. West of Cottage Grove Herbert L. Wietz, Minister

—C. E. Dunkleberger, of Columbia, Mo., has been called to lead the Prairie City, Ia., church.

—Since E. F. Daugherty has been at Los Angeles, Cal., First church, the "membership" of over 1,000 has been cut to a list of members of 602. Seventy-two persons have been received into fellowship during the past year, fifty-four members having been lost by removal

and death. An average attendance is reported of 250 at morning services, 110 at the evening meetings. The church gave for benevolences last year a total of \$5,900.37.

—The famous "Dwight Lewis's Class"—the Philo-Christos—of Central church, Des Moines, Ia., is reported by the Christian News as "almost wiped out by the war." This organization has furnished one captain, twelve lieutenants and nearly two hundred non-coms and privates.

—Galen L. Rose, pastor of the Chico, Cal., church, and son of Morton L. Rose, was recently married to Miss Leola M. Shirley. Mr. Rose is a Drake man.

—Illinois day will not be observed this year on account of the program for missions. November has been the month set for this day.

—The Ohio Convention instructed the State Board of Managers to appoint a committee to advise with a similar committee of Congregationalists in cases that may arise where the two churches in a given community find it advisable to consider working together. The committee appointed consists of L. N. D. Wells, T. L. Lowe and M. J. Grable, reports I. J. Cahill.

—C. W. Flewelling, pastor of Collinwood church, Cleveland, O., has consented to serve as Christian Endeavor Superintendent for the coming year. Mr. Flewelling is an earnest young minister and greatly interested in the problems and power of the young people. C. R. Sine, of Hamilton, is state president; J. J. Tisdall, of Columbus, is trustee of the State Association, and DeForest Murch, of Cincinnati, is chairman of the publicity committee.

—L. E. Murray, of First church, Richmond, Ind., writes that the semi-annual report of the work there shows that sixty-one persons were added during this period to the membership. For "others" \$1,434.34 was raised; for "ourselves" \$1,496.71. Mr. Murray is now in his fifth year of service at Richmond.

—A special feature at Bethany Assembly this year, but not announced in the program, is an address by William Jennings Bryan on Saturday, August 3.

—Claude L. Jones has recently tendered his resignation as pastor at Shreveport, La., but the congregation and board are urging him to withdraw it.

Mr. Jones has served this church for twenty years, and the work owes its existence to his efforts. It was with the purpose of taking up a general line of work for the state organization that Mr. Jones planned to leave the Shreveport church.

## ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—A reception was given by the Knoxville, Pittsburgh, congregation to their new leader, George W. Wise, and his family, the date being July 17.

—B. H. Bruner, of Third church, Danville, Ill., has resigned this work, and will go to France in "Y" service.

—F. R. Payne, of Auburn, N. Y., has been asked to supply at North Tonawanda, N. Y., during the absence in France of the minister there, George H. Brown. He will take up his duties August 1.

—C. L. McKim, of Red Oak, Ia., is the new leader at Lanark, Ill.

—Ludlow, Ill., church will have a new \$9,000 building soon.

## CONCERNING THE INTERNATIONAL CONVENTION

To Be Held in October at St. Louis

All of our General Conventions have been important, and each one has been able to register something worth while. It seems to us, however, that the coming convention will be held at a moment not only in the spiritual history of the Disciples of Christ, but of the world, that is fraught with great responsibilities, tremendous possibilities and grave dangers. As for our own people, we have been trying to find a way for the co-operation of our churches in the general missionary, benevolent and educational work of the churches that will conserve our ideals of democracy and liberty, and at the same time be efficient as a business organization.

A new Constitution was adopted at Kansas City last fall. This convention will be the first to be held under this Constitution. There is at least one radical departure that has not hitherto been tried in any of our conventions. A large Committee on Recommendations constitutes the heart of the business idea of the

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- 6.—Expenses reasonable. All regular fees, including library, athletic association, college magazine, etc., \$60. Furnished room for men (Ewing Hall), \$40 for session; for women (Lyons Hall), \$60. Reservation fee of \$2 should be sent at once.
- 7.—Faculty of College of the Bible: R. H. Crossfield, B. C. DeWeese, A. W. Fortune, W. C. Bower, E. E. Snoddy, George W. Brown, Edward Saxon.

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R. H. CROSSFIELD, President



convention. As to whether it works ill or not depends upon the serious and wise way in which those who have been appointed by the various agencies take the matter.

Another element that enters into the situation this year is the movement now on foot to unite our missionary and benevolent associations into one great body for the administration of the affairs of the Kingdom. We are in the midst, therefore, of a time of change and readjustment, and the best wisdom of our churches is required for the adoption of wise and efficient plans for the future. The churches ought to feel their responsibility in a very keen way. Each church should make an effort to be represented at this convention by at least one delegate, and the church should, if possible, bear this delegate's expenses. There is a provision in the Constitution that those in attendance who enroll shall have the privilege of voting, but if the churches are to take the general business of our co-operative work seriously, they should carefully select wise men and appoint them as their representatives. It is the safest and sanest business method.

The general affairs of our churches have too long been conducted in a haphazard sort of way. The time for us to get down to real business methods has come, and if wise and thorough-going methods of co-operation are not decided upon it will be largely the fault of the churches in not taking sufficient interest in this matter of sending delegates to the convention. Furthermore, our minds should be disabused of the idea that because we are in the midst of a great war and the word of conservation along all lines has gone out, we should neglect this greatest of all our gatherings in the interest of the world-wide extension of the Kingdom. It is not a time for the churches to neglect any matter or measure that looks to the enlargement and the intensification of their work. They must, therefore, counsel together. Unless the spiritual interests are conserved out of this world upheaval and given a power of direction such as they have never had, the world will be no better, but rather worse, for the war that now rages.

Again let us urge that each church appoint at least one representative and provide for the payment of his or her expenses at the St. Louis Convention.

W. G. JOHNSTON,  
Chairman Publicity Committee.

## CHURCH EXTENSION NOTES

Recently a bequest of \$250 was received from the Estate of John Wesley Jacobs of Boulder, Colorado. There ought to be a campaign by our ministers on behalf of bequests to the various Missionary and Benevolent Agencies, and care should be taken that bequests are properly written. The Societies should be consulted in every case as to the form of bequest, and then contests should be avoided in will.

Two annuities have been received since our last report—one of \$100 from a constant friend in California, who has been making numerous gifts, and \$500 from a friend in Missouri, which is the second gift this brother has made.

There is great activity in church building, in spite of war conditions. This is in line with the spirit of President Wilson's urgent recommendation: That the spiritual fires must be kept burning if we are to win the war.

At our Board meeting on July 2nd, \$500 was granted to Needles, Cal., to help them enlarge their building; \$2,500 was granted the Main Street Church of Jack-

sonville, Fla., for the purpose of assisting in the payment of its indebtedness; \$2,000 was granted to the church at Reidsville, N. Car., to help complete its building; and \$1,200 was granted the church at Sillsbee, Texas.

The people should now be thinking of the Annual Offering for Church Extension which begins the first Sunday in Septem-

## The House That Munro Built for \$140

Last fall, when the catastrophe destroyed our church and parsonage at Seward, Alaska, Harry Munro took his family to California for the winter. He later returned to Petersburg, Alaska, where, about the holiday season, he held an evangelistic meeting. The people were so eager to have him remain that he has stayed with them ever since.

During the winter Mrs. Munro, Anna Laura and baby Virginia returned to Alaska at the urgent request of Mr. Munro. The little town of Petersburg was so crowded, due to the opening up of the fishing industry in unprecedented fashion and the reopening of the saw mill at Petersburg, which is the largest mill of its kind in Alaska, that Mr. Munro had great difficulty in finding a home for the little family.

He wrote: "We lived in two little upstairs rooms during February, which were given us just because we had to have them. Then a little two-room cabin was vacated by a lady going to Seattle for a visit of several months and our landlord told us about it and asked us to move. Of course, we did so. We had three beds, a dresser, study table, book case, clothes press and two cabinets all in a 9x8 room and everything else in a living room just a little larger."

In May, the lady wrote that she would return to Petersburg June 1 and would need her home. Where to turn the Munro family did not know. They tried every house in town—even asking about a wood shed that was vacant. No place could be found, not even a tent was available.

A letter came to the Cincinnati office just about this time explaining the dilemma. For \$140 Mr. Munro wrote he could build at least a temporary summer home. Bible School Secretary Robert M. Hopkins read a part of this letter to the Maryland state convention, which was meeting in Baltimore. The superintendent of the Twenty-fifth Street Bible School of Baltimore, J. J. Meyer, heard the story and sent this note to the platform: "The Bible School of Twenty-fifth Street church will build the house for Mr. Munro at a cost of \$140." This announcement was read and greatly applauded by the convention.

A cable was sent to Munro, followed by a letter, telling him to go ahead with the home. It was a most welcome word to him. With his own hands he has performed almost all the labor; indeed his only help was a little assistance, for which he paid \$5.25 in the delivery of the lumber from the mill to the lot.

The pictures of the home show a very neat building. It stands on a lot that has been purchased by the people of Petersburg and presented to us for a church building and parsonage combined, which we expect to build in the fall when labor and other conditions will be more favorable.

The description of the house reads like the plan of a twentieth century apartment in New York. The house is 12x18, with three rooms—living room 12x13½, kitchen 4½x6 and bedroom 4½x6. The bedroom has three beds, one above the

ber. Wall posters of the new Community Church Building and a statement of the Board's needs for this fall will be sent to all the churches. Please receive it as coming from a great benevolent interest, and do not throw it in the waste basket, but put it on the wall. All remittances should be sent to G. W. Muckley, Cor. Sec., 603 New England Bldg., Kansas City, Mo.

other, as in a steamer stateroom. The kitchen has table and cupboards with oil stove and sink and a ladder to the loft. Most of the furniture is also home-made. Water and electric lights have been installed. Mr. Munro says: "We are quite comfortable and have really a surprisingly good house for the cost."

Thus in a little cabin 12x18 our missionary to Alaska with his family are living this summer in a home that will be sufficient for their needs during the warm weather season, but must be greatly improved before cold weather sets in.

Petersburg seems to be the place of opportunity in Alaska just now. In addition to the work being done in this thriving little city of twelve hundred inhabitants where he has the only English-speaking church, Mr. Munro maintains a mission among the Indians who live in a settlement several miles back from the town. He has recently organized a Sunday school at Scow Bay, some four miles across the water. His last letter says: "The attendance at Scow Bay keeps up remarkably well. I took some pictures today of that Sunday school which I hope soon to send. We are actually accomplishing more and reaching more people at Scow Bay than we did at Seward. They are people otherwise unevangelized. There was not a Bible in the village before we formed our school there. Now several children can repeat an entire chapter from memory, and they take the greatest interest in any phase of the Old Story."

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# THE CHRISTIAN CENTURY

Vol. XXXV

August 8, 1918

Number 30

## The Religion of America

By Joseph Fort Newton

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## Great Preachers I Have Heard

By J. J. Castleberry

CHICAGO



# The 20th Century Quarterly

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

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William Dunn Ryan

Herbert L. Willett, Jr.  
Prof. W. C. Morro

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# The CHRISTIAN CENTURY

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Number 30

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Opportunity of the Peace Advocate

THE dogmatic pacifist has had his day, with his abstractions and his impracticability. The greatest war of history has broken out in the midst of his activities, and the greatest Republic of history, the home of his efforts, though led by a peace-loving president, is now engaged in building up one of the greatest armies of history. No better demonstration could be given of the futility of trying to save the world apart from a proper study of how society moves forward.

Now that the pacifist has had his day, the time has come for the peace-maker. He is a pragmatist, recognizing the relativity of all human plans and the tentativeness of every bit of human progress. Just because he is able to adopt evolution as his method, he is the more effective as a reformer.

Two alternate propositions will face the world at the close of the present war. One is a compromise peace with a recognition of the status quo. On the basis of such a peace, each nation would be compelled to adopt a program of preparedness. The United States, which has never had a standing army of any size, would keep the present cantonments full of young men, and hope for some measure of security against surprise attack by such a policy.

The other alternative is to establish a League of Nations which would reduce armaments to a size sufficient to police the world in sections where civilization has not yet extended and to enforce the decrees of a peace court where arbitration would settle the quarrels of nations.

It is difficult to see how Christians could hesitate between these two positions. Doubtless, some Christians

will continue to be pacifists, but we cannot see how any would deliberately become militarists. The Christian who would free the world from the horror that now rests upon it will work most effectively by supporting the idea of a League of Nations to include all those of good will who in democratic spirit will abide by the decisions of properly constituted authority. It is by such means that the dream of the prophets and the will of Christ shall be realized.

### Life and the Higher Life

AMERICA before the war had become a hyper-sensitive nation. We had many people actively opposed to vivisection, though remedial surgery had made most of its advances in this way. The success of Christian Science has revealed how many people were afraid of pain. Much of the opposition to war was nothing more than the physical abhorrence of blood-letting. It did not arise out of the deep social instincts which alone will guarantee the future welfare of the race. The figures about the loss of life in the great war, now running well up to twelve millions, brought great thrills of horror.

It will not serve the interests of civilization to make organized murder seem good. But we shall never have a proper perspective until we realize that there is a great difference between life and the higher life.

Many a noble soul in the past has been confronted with the choice of death or ignominy. These have not hesitated to choose death as the less of two evils. Socrates would not run away nor would he compromise his attitude by any false appeal for mercy. Jesus Christ went down to Jerusalem on the last journey with his disciples saying "Let us die with him." He knew that journey was a



march into the face of death. It was better to die than to live a fugitive existence that would accomplish nothing for the great Cause.

Our brave soldiers who are dying today are only doing what others of us would do if we had a chance. It seems to us that it were better that three-fourths of the race should perish—if such a sacrifice is thinkable—than that the world should continue to live under the threat of a rule of blood and iron. "Give us liberty or give us death," is no boast. It is a sober evaluation of life. If humanity can be honest and noble and free, it is worth while to live here. Otherwise existence would become a burden and a curse. It is the higher life alone that can justify the pains and struggles of existence in this world.

## Drake's New President

THE election of Dean Arthur Holmes of State College, Pennsylvania, to the presidency of Drake University will give general satisfaction to the friends of the largest of our educational institutions, and to all who are interested in the progress of academic history of the Disciples.

Dr. Holmes' training and experience have been of the best. After finishing his educational preparation, and taking his doctorate in psychology at the University of Pennsylvania, he held important positions in that department, conducting valuable researches in the laboratories of that institution. He is the author of several books dealing with various phases of his subject. From this work he was called to the same department at State College, which is in reality the state university of Pennsylvania. Here his executive ability led to his choice as dean of the academic faculty, a position which he has held with distinction for a number of years.

Thus both as a scientist in a field of increasing importance, and as an educational administrator, Dr. Holmes comes to his new position with an experience which should guarantee to Drake University a new career of efficiency and success. The trustees of the University are to be congratulated on their wise selection of an executive.

The developments of the co-operative campaign for the financing of the educational, missionary and philanthropic agencies among the Disciples will not only relieve college heads of much of the unhappy obligation to be mere money-getters for their institutions, but will throw upon them a new responsibility for academic competence and leadership. In this new phase of our educational program Drake is setting a worthy example.

It need hardly be added that Dr. Holmes is a loyal and enthusiastic Disciple, and a preacher of marked ability. The friends of Drake University are to be congratulated on the coming of President and Mrs. Holmes to the social circle of the institution.

## The World Needs Trained Men

THE cause of the college has assumed such importance that the President of the United States has joined with others in calling for recruits to fill the vacant places of the men who have gone away to war.

There is no lack of eighteen-year-old men fresh out of the high school who will decide this summer whether they will go to work right away or start in on a course of study which will fit them for more skilled service in the Republic. The moral force in every community should be brought to bear upon these young men to make the right choice.

It is true that these men see mechanics in garages getting more money than teachers, and plumbers faring better than preachers, so the argument cannot well be an economic one. It must rest upon the conception of service or it will not carry.

The war has revealed, as nothing else could, the value of the trained man. It is no accident that 85 per cent of the officers in the army are taken from the 3 per cent of the population who are college trained. Reading a list of the needs in government service today, one realizes that there can be no adequate defense of the Republic apart from college education. True preparedness is the preparation of men for the higher walks of life.

It is not chiefly for the service of our country in war that we would urge the filling of the colleges. The days of reconstruction are coming. Many of our trained men will fall upon the field of battle. Some of the Russian socialists in their hatred for men with white shirts threw the chemist out of their factory and put a workman to mixing the chemicals in the manufacture of rubber. He soon spoiled a vatful. Every great industry in America rests upon the services of the educated man. If our chemists are killed, we must train others.

In the study of the community itself, in the preparation of community servants, the college is indispensable in the rebuilding of the world. The Christian college is indispensable to the future of the Christian church. Many a man with war profits that are not adequately taxed should help another man's son through college if he have no son of his own.

## New Responsibility in Christian Benevolence

IT has been the glory of the church since the days of Jesus and Paul to care for the unfortunate. The Disciples of Christ in establishing institutions for the care of orphans and sick and aged have felt that this was in a true sense a restoration of primitive Christianity and of a sort most desirable.

The war is creating a new situation in the matter of benevolence, and already we hear of many organizations making preparation to meet the new need. Fraternal societies, like the Odd Fellows, are setting aside many thousands each year for war service and are perfecting a new type of organization to distribute the responsibility for wounded soldiers lest any small community be overburdened. The Methodist Episcopal church is searching in Europe for places for the location of orphans. The American army is to be followed by the missionary and the philanthropist in the Roman Catholic countries.

The two types of responsibility, caring for widows and orphans and the re-education of crippled soldiers is one that is at our very door. Ninety thousand soldiers



are going over every week now. As these lines are written, the cost of the victory recently won in France is following in the casualty lists and the string of hospital ships that will find their way back home.

The National Benevolent Association has so well met the benevolent needs of the Disciples of Christ that it should be encouraged to go forward with new departments of work arising out of the war needs. We do not want another society but more funds for the efficient society now in existence. Without doubt this organization is already facing out the implications of the war situation and will come up to the convention in St. Louis in October with a program. If this program is ambitious enough, the Disciples of Christ will support it.

## The Parable of the Potato Bug

### A Parable of Safed the Sage

**T**HERE came unto me a man, who sat him down before I asked him to do so. And he inquired of me, saying:

Dost thou believe in Prayer?

Now, I am a man of Prayer, neither hath there been a day since my childhood when I have not prayed to my God. But I answered him not, for I knew that he had not come to learn what I believed about Prayer, but to tell me what he believed, and that he would Never Notice whether I answered him or no.

And he took up his parable and said, I was on the train, on my way to a Very Important Business Engagement; and if I made it, I should make Good Money, and give unto the Lord a tenth thereof. And my train was late. And I approached a Junction. And if the other train had gone, I had Missed my Appointment. So I took the matter to God in prayer, and behold, the other train was later than mine own. So did I meet the appointment, and I sold the Goods, and the Treasury of the Lord shall prosper.

And he thought not of the many people on the Connecting Train who suffered by the delay which his Prayer had Seemed to Produce.

And I said unto him, There is a place where I go in Summer, where there are Trees and a Lake and Streams. And there grew a Great Tree by the side of a stream, and the waters washed under the roots upon the one side thereof, so that the Tree grew out over the Stream. And it was a Beautiful Tree, and it grew for an Hundred Years. And the Cattle rested under the shade thereof, and the Birds of Heaven did build their Nests in the branches thereof.

Now, upon the one side of the Stream was there a Potato Patch, and within the Patch there grew a Potato Vine, and upon the Potato Vine there Crawled a Potato Bug. And when the Potato Bug had filled his Belly with the leaves of the Potato Vine, he looked across the Stream, and behold there was another Potato Patch, fairer than the one wherein he abode. And he said, I will go forth, even into that other Potato Patch, and there shall my soul Delight itself in Fatness. So he came to the Stream, and he could not get across. And

he tarried there that night. And in the night there arose a Great Wind, and it smote the Tree, so that it fell, and its Mighty Trunk lay across the stream. And when the morning was come, the Potato Bug climbed upon a root of the Tree, and he crossed over, and came to the other side, and he went to the other Potato Patch. And he said, Now do I behold the Goodness of God who hath made a Bridge for me, and brought me safe over the Stream; for this is an answer to my Prayer. And while the Potato Bug gave thanks to God, the Cattle mourned for the Shade which had sheltered them, and the Birds were Sorrowing over their Broken Eggs, and over their Little Birds that were Crushed, and over their Homes that were Desolate. But the Potato Bug knew it not, nor regarded it, but thanked his God for the answer of the Prayer of the Potato Bug.

Now the man who had come to tell me that he believed in Prayer heard this parable, and he was wroth. And he said, Dost thou compare me to a Potato Bug?

And I said unto him, I speak the truth in parables; for the good God hath made the outer world and the things therein that they may be as a Mirror to the Souls of men. I do not compare thee to a Potato Bug, but if thou seest any Points of Similarity, that is thine own affair.

And he departed.

## Conscripts of the Dream

By Edwin Markham

**G**IVE thanks, O heart, for the high souls  
That point us to the deathless goals—  
For all the courage of their cry  
That echoes down from sky to sky;  
Thanksgiving for the armed seers  
And heroes called to mortal years—  
Souls that have built our faith in man,  
And lit the ages as they ran.

Lincoln, Mazzini, Lamennais,  
Doing the deed that others pray;  
Cromwell, St. Francis, and the rest,  
Bearing the God-fire in the breast—  
These are the sons of sacred flame,  
Their brows marked with the sacred name—  
The company of souls supreme,  
The conscripts of the mighty Dream.

Made of unpurchasable stuff,  
They went the way when ways were rough;  
They, when the traitors had deceived,  
Held the long purpose, and believed;  
They, when the face of God grew dim,  
Held thru the dark and trusted Him—  
Brave souls that took the perilous trail  
And felt the vision could not fail.

Give thanks for heroes that have stirred  
Earth with the wonder of a word,  
But all thanksgiving for the breed  
Who have bent destiny with deed—  
Souls of the high, heroic birth,  
Souls sent to poise the shaken Earth,  
And then called back to God again  
To make heaven possible for men.



# The Millenarian Hope Through the Centuries

## A Study of the Emergence of Apocalyptic Expectations at Different Periods in the History of the Church

*Eighteenth Article in the Series on the Second Coming of Christ.*

THE standard works on Church History have very little to say regarding the prevalence of millennial anticipations in the various epochs of the Christian record through the ages since the life of Jesus. This is due to two facts. The first is that after the second century such views fell gradually into obscurity, and came even to be regarded as heretical. Historians prefer to give attention to the main currents of the history rather than to side eddies and diversions from sound biblical teaching. The history of heresies is not without its value, but only the scholar who can afford to turn aside from the controlling themes of the faith for the sake of some special studies in the unusual or eccentric types of thinking cares to consume time in these inquiries. The second fact is the lack of value in the studies themselves. Neither for the sake of fulfilling the obligations of a chronicle of past events in the life of the church, nor for any personal interest in the subject is the historian likely therefore to follow very far the land marks of millennial speculations.

But in a series of studies like the present this phase of the subject can hardly be ignored, and indeed the examination of some of the by-paths of church history brings to light some curious examples of misplaced emphasis upon the second advent of our Lord. It is probably within due bounds to say that there has never been a time in the Christian centuries when some individuals or groups were not under the spell of apocalyptic expectations. The hopes of the early church were so clear, and were so frequently expressed, that any believer who accepted the theory of verbal inerrancy as applied to the documents of the New Testament, and was not safeguarded with any adequate recognition of historical perspective, was an easy and probably willing victim of such aberrations. However, as time went on, and the necessity of readjusting their beliefs to the manifest facts of experience became apparent, the ardent anticipations of an earlier age fell into decline. It became increasingly clear that the millennial dreams must either be abandoned or pushed into the less definite future. But by this same process those who found themselves impressed by the imagery of the Books of Daniel and Revelation were able to locate the pictured consummation in some age less close to the apostolic period.

### THE CHURCH FATHERS

Some account has been given of the views of the earliest church fathers in the chapter on the Millennium in this series. It is unnecessary to review these at any length. It is enough to say that, in spite of the gradual correction of fervid anticipations of a speedy and visible coming of the Lord, there were teachers in the church who still proclaimed the imminence of the end. Of this

number were Ignatius of Antioch and Polycarp of Smyrna. The author of the Epistle of Barnabas anticipated the immediate close of the world-age, and the inauguration of the thousand years of good. Papias of Hierapolis, living early in the second century, represented in vivid form the material blessings of the new era, which he believed to be at hand. In the middle of the same century Hermas made known in the terms of a vision his conception of the all but completed story of the church, and the assurance of the speedy return of Christ. A little later Justin Martyr affirms his confidence in the early coming of the Lord, at which time Jerusalem, rebuilt in beauty, will be the home of the saints for the thousand years of happiness. Similar was the belief of Irenæus of Lyons, a contemporary of Justin's. Most of these writers accepted the millennial scheme first suggested, as has been shown, by the author of the Secrets of Enoch, and developed by the writer of Revelation.

One of the movements in the early church that gave a momentary revival to the waning hope of the immediate advent of Jesus was Montanism. This was indeed but one of several features of this system of belief, but it was not without its influence upon the church for the reason that it gave to the millennial expectation an extravagant emphasis and a materialistic atmosphere. The very fact that the church as a whole had largely given over the belief in the speedy return of the Lord as unlikely of realization, made the Montanists all the more eager to revive the opinion. In praying, "Thy kingdom come" they prayed for the end of the world. They were enthusiastic in their proclamation of the great event as near at hand. They looked with contempt upon the present world order, and directed their desires to the second advent of Christ. Maximilla, one of their prophetesses, a companion of Montanus, was accustomed to say, "After me there is no more prophecy, but only the end of the world." The failure of these vivid hopes did much to weaken the movement and lessen its influence. And one of the evils resulting from the confident proclamation of the millennial hope to adherents of the system was the reaction to worldliness when such hopes could no longer be entertained. In one form or another the apocalyptic expectations of Montanism have been revived at various periods in the history of the church.

Tertullian, who lived in North Africa in the opening of the third century, was a defender of some of the Montanist doctrines, and among them that of the early approach of the second advent. Perhaps none of the church fathers equalled him in the realism with which he pictured the features of the great consummation. A contemporary of his, Hippolytus of Rome, was more definite in setting the date of the expected event. He wrote the earliest surviving commentary on the Book of Daniel, and found in this apo-



calypse, and in the measurements of the tabernacle, a scheme of chronology on which he based his theory regarding the end of the world. He affirmed that it would take place six thousand years after creation, and five hundred years after the birth of Christ. Commodian of North Africa proposed a still more elaborate program, which revived several of the features of the Nero-myth, based upon the Sibylline books, and employed with effect by the author of Revelation. From the same sources apparently, a fellow North African, Lactantius, developed a prediction of the approaching but dreaded fall of Rome, which had far outlived the limits set by the Revelator. Methodius of Lycia was similarly active in the exposition of millenarian speculations.

#### PROTESTS AGAINST MILLENNIAL TEACHINGS

The great teachers of the church, Origen (185-253 A. D.) and Augustine (354-430 A. D.), the one living in Alexandria and later in Caesarea, the other in Carthage and Tagaste, and later in Milan, were the chief figures, respectively, in the Greek and Latin schools of church doctrine. They did much to dispose of the remaining tendencies toward millennial vagaries. The former successfully refuted the belief in a literalistic interpretation of Scripture, which has always been the refuge of the adventist speculations, and the other removed the foundations of such teachings by the insistent assertion that the millennium was not a blissful estate of the future, either proximate or remote, but rather a condition already realized in the increasing power of Christianity in the world, the second coming of Christ taking place continually in the church and its individual members. Augustine accepted, in a somewhat vague manner, the view that at the close of the thousand years of this pervasive spread of the faith, a consummation, not unattended with apocalyptic features, might be expected. But he disposed of the more spectacular items of the eschatological program in a manner consistent with the historical expansion of the church.

There was sufficient survival of millennial feeling in the Christian community, and enough hospitality to chiliasmic hopes even in the writings of Augustine to cause an outbreak of confidence and fear as the first millennium of church history came to an end. Nearly all the scheme of prediction which extended the period of world survival beyond apostolic times insisted with an air of finality upon the consummation of all things in the year 1000 A. D. Even those who had done most to oppose the obscurantist fancies of confident adventism with its ever-changing calendar of predicted terminals of mundane events, were not without the impression that the millennial year would witness the great crisis. Not even the bitter struggle between church and empire could wholly obscure these hopes and terrors. A wave of excitement swept over Europe. Apocalyptic preaching found a new vogue. The study of Daniel and the Revelation was immensely stimulated. The wildest rumors circulated. Vast sums were devoted to the church and good works as a means of preparation for the approaching event. In many instances the price of property fell to a fraction of its former value. Deeds were recorded with the solemn words, "Forasmuch as the end of the world is at hand." As the fateful day came on, ecstatic-

ally awaited by multitudes of convinced and prepared devotees, and anticipated with the direst apprehensions by the worldly but alarmed, the suspense was impressive. Even the most unpersuaded of Christian scholars, and the most scoffing of unbelievers, were not without misgivings as to what might happen.

But the day passed, and in spite of the fanciful efforts of nervous apologists to explain the failure of the great prediction on the ground of some error in the calendar, or with various other suggestions, a reaction set in which played havoc with morality and religion for a generation. A tide of worldliness and self-indulgence rolled in upon the communities that had waited with bated breath for the day of judgment. The sickening disillusionment of the proclaimers of the end was equalled only by the scoffing of a resentful world that had been scared for a moment into conforming piety. The total effect of the episode with the consequent revulsion of sentiment toward religion was disastrous. And such, in the more limited circles of the like hopes and failures, is the invariable history of the millenarian speculations.

#### FRESH PREDICTIONS

But the world easily forgets even its severest lessons. New generations have to go to school to the same austere teacher, experience. Only a few decades passed until new predictions of the end were boldly announced. Among the prophets who obtained a hearing none was more popular than Joachim (1145-1202 A. D.) abbot of the (Cistercian) monastery of Floris in southern Italy. He divides all history into three periods, that of the Father, which ended with the coming of Jesus; that of the Son, which, on the basis of his interpretation of Revelation, 12:6, was to end in 1260 A. D.; and that of the Spirit, which, beginning at that eventful date was to behold the church purified and made ideal in simplicity and monastic virtue. He had a considerable following but that date passed uneventfully, like the others.

The age of the Reformation produced many groups of believers who in their persecution by the Roman Church took refuge in fresh studies of the biblical apocalypses, which they interpreted as referring to their own times. Milicz of Kremsier, a Bohemian preacher of power, proclaimed the presence of Antichrist, and set the end of the world first in 1365, and when that date passed, he advanced it to 1367. One of the Hussite parties, the Taborites, under their blind leader, John Ziska, believed that the day of wrath was near, and prepared for it by disposing of their property and gathering in five cities of Bohemia, which they believed would alone be spared in the time of trial. In the tragic days of the Thirty Years War such teachings were very common. The Anabaptists, who were great sufferers because of their conviction regarding the church and the Bible, were led to anticipate a supernatural deliverance from their troubles. Out of this movement arose the efforts of Melchior Hoffman, whose apocalyptic preaching aroused wide interest in Friesland. He predicted that Jesus would set up a kingdom on earth with its capital at Strassburg, and that the end of the world would come in 1533. In hopes of witnessing this event he went to Strassburg, but was imprisoned, and died there in 1543.



The obscurer pages of church history would supply many other names and incidents connected with various abortive millenarian speculations, such as that of the German, Alsted, who fixed the date for the beginning of the millennium in 1694, or the French Protestant, Jurieu, whose protest against the persecution of the Huguenots led him to set the year 1689 for the overthrow of the Roman Church, in which he discovered the Antichrist, the Man of Sin and the Little Horn. In England a party equally antagonistic to the royalists and to Cromwell proclaimed themselves as the Fifth Monarchy Men, taking the suggestion from the little stone of Daniel's vision, and insisting that they would have no ruler but King Jesus, who was soon to appear. At Elberfeld in Germany arose the Ronsdorf sect, claiming the fulfilment among themselves of the prophecies of Revelation 11 and 12, and setting the date for the advent of the new age in 1730.

#### MODERN MILLENARIANISM

One of the founders of the modern critical method in biblical study, Johann Albrecht Bengel, in the early part of the eighteenth century, by his very reaction from the allegorizing methods of interpretation which had prevailed since the days of Origen, unconsciously opened the door for a return to literalism, which has always proved itself one of the insidious foes of biblical scholarship, unless safeguarded by historical perspective. He accepted the millenarian view of Revelation, and set the date 1836 for the end. This was sufficiently beyond his own death in 1752, so that, like the patriarchs, he was able to die in faith. The Shaker movement in America, led by Ann Lee, held among other opinions to the millenarian view, believing that the end was near. In England the Plymouth Brethren, founded in 1826 by Edward Irving, and sometimes called the Irvingites, or the Darbyites, has held apocalyptic ideas along with other insistences in Christian belief and practice. Irving set the date 1864 for the second advent. William Miller, of Low Hapton, N. Y., was the leader of a movement named after him, which attained some dimensions. Taking a text in Daniel (8:14) he asserted that the end of the world would arrive in 1843. When that time expired and nothing happened, he stated that a miscalculation had been made, and that the expected time would arrive October 22, 1844. Many of his followers prepared ascension robes for the great day, but with the usual result. The Adventists as a body were the result of Miller's activities, and various views regarding the end have prevailed among the different branches of this body.

Still more recent outcroppings of millenarian speculation have taken place in connection with Mormonism, which at the beginning held confident beliefs regarding the early coming of Christ, and later took up an abode in Utah to await his return. Russellism, interpreted through a series of Millennial Dawn pamphlets, set the year 1914 as the time of the great consummation. Since the outbreak of the war many forms of adventism and millenarianism have been promoted both in Europe and America. The astonishing uses to which the Bible can be subjected, and the extraordinary sums of money which interested men can find it in their hearts to expend on so perverted and discredited a form of religious propaganda would be

surprising if the long history of the church through the ages did not disclose the emergence of just such illusory hopes, and the practice of precisely the same perversion of biblical inquiry at almost every epoch of the church's experience. In almost any other period save that of a great world sorrow like the present, such views might pass as amiable eccentricities, quite permissible in those who have inclinations that way, and sure to be self-correcting and self-annihilating as the spirit of intelligent study of the Bible and of Christian history prevails. But, in a time like this, they have insidious and baneful results which only need to be pointed out to set the real seekers after truth in a more open and luminous way.

The literature upon this phase of the subject is neither large or accessible. The church histories give almost no space to it. Even in so recent and admirable a work as that of Professor Williston Walker there is no treatment whatever of the subject, and only the scantiest references to some of the most interesting figures in the various movements. The reasons for this have been explained in part in the opening of this article. But they seem insufficient. By all odds the best treatment of the matter is given by Professor S. J. Case, in his admirable work, "The Millennial Hope," in the chapter IV on "Later Christian Hopes," to which the present writer is obligated for most of the material of the present study.

The next chapter in this series will be devoted to the influence of millenarian views upon the church in the present period.

HERBERT L. WILLETT.

## Pray With Your Will

By William L. Bryan

President of Indiana University

**O**UT of a thousand things which may be said of prayer—in this time when our people are called to pray every day at noon for the success of our cause—I wish to say one.

I must pray with my will—the will to do everything inside myself, and outside myself, to make the prayer come true. My prayer must be the will to make myself fit for democracy and not by my practices its enemy. My prayer must be the will to fight as hard as my boys are fighting on the Marne; the will to sacrifice in a degree not utterly shameless in comparison with their sacrifice; the will to fight our secret foes here as they are fighting our open foes there; the will to resist to the uttermost treacherous seductions to a peace which would mean a German victory, a more dangerous Germany and soon a greater war—mayhap with German armies fighting on the Hudson and the Mississippi instead of on the Marne.

If our prayers are nothing but a cry for what we want, with no determination to be better ourselves individually and collectively, with no determination to sacrifice more and fight harder, then the continuous praying of 100,000,000 people is but as the useless moaning of the sea. But, if 100,000,000 people continuously join in the passionate will to be right and to fight, this is to develop an enormous power allied with the Power which is infinite. This is the sword of Gideon which is also the sword of the Lord.



# The Religion of America

By Joseph Fort Newton

RELIGION is a universal and elemental power in human life, and to limit its scope by restrictive adjectives would seem, at first sight, to be self-contradictory. For this reason, to speak of the religion of America borders on inconsistency. Since human life pulsates to the same great needs, the same great faiths, the same great hopes, why speak of the religion of one nation as if it were unique? Surely the religious sentiment is the supreme revelation of the essential unity of humanity, and the ultimate basis of human fraternity. Exactly, but the very fact that religion is the creative impulse of humanity promises variety of form, of accent, and of expression. It has the unity of a flower garden, in which there is one rich soil and one soft air, but every variety of color and fragrance.

## RELIGION IS ONE

Humanity is one, religion is one; but in the economy of progress a distinctive mission is assigned to each great race, for the fulfillment of which it is held to account. Naturally, in the working out of that destiny the common impulse of race is given form, color and characteristic expression by the national, social, political and intellectual environment in which it develops. Thus the religion of Greece, with its myriad gods, was different from the religion of Egypt, albeit springing from the same impulse. The Tree of Life has many branches, and its leaves are for the healing of the nations, its underlying unity taking many shapes of beauty and of power, and this richness of expression adds infinitely to its picturesqueness. Religions are many, but Religion is one, and those who know this truth look with a new wonder upon the various robes of faith and hope which man has worn in the midst of the years.

No one can read the story of man aright unless he sees that our human life has its inspiration in the primary fact of religion. The State, not less than the Church, science equally with theology, have their roots in this fundamental reality. At the center of human life is the altar of faith and prayer, and from it the arts and sciences spread out, fanwise, along all the avenues of culture. The temples which crowned the hills of Athens were dreams come true in stone, but they were primarily tributes to the gods, the artistic genius finding its inspiration and motif in religious faith. Unless we lay firm hold of the truth of the essential religiousness of human life we have no clue to its meaning and evolution. So, and only so, may anyone ever hope to interpret the eager, aspiring, prophetic life of America, whose ruling ideas and consecrating ideals have their authority and appeal by virtue of an underlying conception of life and of the world.

## AMERICA'S DISTINCTIVE CONTRIBUTION TO WORLD IDEALS

For it is becoming increasingly manifest that our Republic—a melting-pot of nations and races—has a spirit of its own, unique, particular, and significant, and a mission

to fulfill. Just as to the Greeks we owe art and philosophy, to the Hebrews the profoundest religion, to the Romans law and organization, and to Anglo-Saxons laws that were self-created from the sense of justice in the people, just so America has a distinct contribution to make to the wealth of human ideals. America is not an accident. It is not a fortuitous agglomeration of exiles and emigrants. Nor is it a mere experiment to test an abstract ideal of state. No, it is the natural development of a distinct life—an inward life of visions, passions and hopes embodying itself in outward laws, customs, institutions, ways of thinking and ways of doing things—a mighty spiritual fact which may well detain us to inquire into its meaning. Because America is carving a new image in the pantheon of history it behooves us to ask whether or not from its teeming, multitudinous life there is not emerging an interpretation of religion distinctively and characteristically American.

In a passage of singular elevation, both of language and of thought, Hegel explains why he did not consider America in his "Philosophy of History," written in 1823:

America is the land of the future, where, in the ages that lie before us, the burden of the world's history shall reveal itself. It is the land of desire for all those who are weary of the historical lumber-room of old Europe. It is for America to abandon the ground on which hitherto the history of the world has developed itself. What has taken place in the New World up to the present time is only an echo of the Old World—the expression of a foreign life, and as a land of the future, it has no interest for us here, for, as regards history, our concern must be with that which has been and that which is.

## TRULY A NEW WORLD

Written by a great thinker who studied the history of the world as unfolding the Divine life of man, and who searched every page for the footprints of God, those words are memorable. They are a recognition of the unique and important mission of our Republic and its inescapable responsibility in the arena of universal history. Much has happened since Hegel wrote in 1823, and the drama of our national destiny, as so far unfolded since that time, is a fulfillment of his prophecy, showing that we have abandoned the ground on which history has hitherto wrought and developed not only a life of our own, growing out of a rich soul, but that we have undertaken a new adventure. Today America is not a new England, not a new Europe, but a new world, and as such it must be reckoned with by all who would estimate the possessions of humanity. As Oliver Wendell Holmes has said, setting our history to music:

This is the New World's gospel: Be ye men!  
Try well the legends of the children's time;  
Ye are a chosen people, God has led  
Your steps across the desert of the deep,  
As now across the desert of the shore;  
Mountains are cleft before you as the sea  
Before the wandering tribes of Israel's sons;  
Still onward rolls the thunderous caravan,  
Its coming painted on the western sky,  
A cloud by day, by night a pillar of flame.



Your prophets are a hundred to one  
Of them of old who cried, "Thus said the Lord;"  
They told of the cities that should fall in heaps,  
But yours of mightier cities that shall rise  
Where yet the lowly fishers spread their nets;  
The tree of knowledge in your garden grows,  
Not single, but at every humble door.

#### RELIGION THE GREATEST FACT

Long ago Carlyle said that the religion of a man is the chief fact concerning him, and the same is true of a nation. By religion he meant, as he went on to say, not the creed which a man professes; not that necessarily, often not that at all, since we see men of all degrees of worth and worthlessness professing all kinds of creeds. No, by religion he meant that which a man practically believes, lays to heart, acts upon, and therefore knows about this mysterious universe and his duty and destiny therein; that is the chief fact about him and creatively determines all the rest—that is his religion.

By the same token, the religion of a nation is not its formal faith, its accepted theology, but something deeper, more real, and more wonderful; its ideals, its dreams, its temper, its ruling principles, its character. Socrates said that the real religion of Greece was not to be found in its temples, and Emerson made a like remark about the religion of England. Our Yankee Plato found the actual religion of England something finer, more inwrought, at once more noble and fruitful than the creeds of all its churches.

Much of the theology taught in America even today was transplanted to our shores from lands and times alien to our own, and if taken literally, it would be incompatible with our fundamental ideal. It was the product of minds whose only ideal of the State was that of an absolute monarchy; it is a shadow of vanished empires, a reminiscence of ages when the serfdom of the people and the despotism of constituted authorities were established conditions. Its idea of God, of man, of salvation, are such as would naturally occur to the subjects of an autocracy, and this may be one reason why it hardly touches the actual life of men in our Republic.

#### AMERICA BOTH MATERIALISTIC AND IDEALISTIC

Fortunately, our fathers kept their theology and their politics apart, seemingly unaware of the conflict between them. No doubt here we find the reason why some of our most typical men, like Lincoln and John Hay, while profoundly religious, held aloof from the churches. If we would know the real theology of America, to say nothing of its religion, we must go further than to the creeds of its churches, and find it in the life of the people, their temper, spirit, and character. That is to say, we must find it in the Spirit of America.

What is the spirit of America? There are those who tell us that we are a race of crude, sordid folk, sodden in materialism, and others who are equally sure that we are a tribe of fantastic and incurable idealists. Both are right, and it is in this blend of a hearty, wholesome, robust materialism with a noble and skyey idealism that the real spirit of our Republic is to be found; and our glory is that we keep the two together. What idealism

alone leads to and ends in, history has shown us many times—never more sadly than in Russia today. What materialism is, when it has conceived and brought forth its results, may be seen in the unimaginative, efficient barbarism of Germany. In America we hold the two together, that so our materialism shall incarnate our idealism, and our idealism consecrate and transfigure our materialism. Because this is so, because our national spirit has this dual aspect, it is a blunder to leave either element out of account in the interpretation of our history.

#### "OUR HEARTS NOT IN OUR LEDGERS"

Historians are apt to emphasize the purely material causes of our national growth, interpreting it as a matter of chance, of geographical environment, or, as is now the fashion, of economic necessity. Thus we find the grand traits of New England character attributed to harsh climate, sterile soil, and hostile conditions, and the Revolution and the Anti-Slavery movement explained as primarily economic in motive. It is not true. While no one denies the influence of climate and industry, it is little short of blasphemy to overlook those deeper causes—those glowing sentiments that have fired the hearts of our people. America is a land of commercial opportunity, but our hearts are not in our ledgers, and our aspirations are not expressed in profits. What really rules our nation is a passionate attachment to the ideals of liberty, justice and fraternity; and the soul of our people finds voice, not in records of bank clearings, but in the far-flung visions of our national poets and prophets.

Stephen Graham, having followed the Russian pilgrims to the Holy City, came with poor emigrants to America, and he tells us that it was a journey from the most mystical lands to the most materialistic. And yet, if we take Tolstoy as the typical man of Russia, of its strength and its weakness, its lights and shadows, and place him alongside Lincoln, the most typical man of America, who will say that America is not also a land of mysticism? Indeed, when Lincoln fell more than fifty years ago, it was Tolstoy who said: "He was a Christ in miniature."

#### AN INTENSELY RELIGIOUS NATION

To say that America is idealistic is only another way of saying that it is intensely religious; that our national life is rooted in spiritual reality; and this profound religiousness has touched our history to finer issues, turning an almanac of prices into an Epic of Humanity—nay, into a chapter in the Biography of God. Consider now the religious meaning of the fundamental ideas and aspirations of American life, and it will become clear what our real religion is.

Before there was ever an American Republic, thinkers in other lands had wrought out the gospel of liberty, equality and fraternity as a thesis; but our fathers proceeded from theory to practice. Holding that government must be by the people and for the people, they laid the foundations of a nation dedicated to the truth that all men are created equal—equal before God, before the law, and in their right to life, liberty and the pursuit of happiness, each having inalienable rights which no State can confer



or deny—trusting the free man to guard his freedom and to find in his freedom the solution of whatever problems may arise. That is to say, they reversed the theological teaching of ages and risked the fate of a nation on faith in the essential goodness of human nature and its kinship with God! Surely he is blind who does not see how radical is the religious meaning of this first principle of our American theology. America is a symbol of confidence in human nature; it assumes the inherent divinity and sacredness of man, and our history has justified that faith.

DOGMA OF STATE UNPOPULAR

Since ours is a government of the people by the people, the hideous dogma of the State as an abstract entity, a collective fiction, leading a life of its own, above and beyond the lives of the men who compose it; the frightful dogma which makes the State a kind of mortal god who can do no wrong, an irresponsible Moloch whose necessity is law, and to which liberty and right are to be sacrificed—that dogma has no place in America. Thank God we know nothing of the atheism that the State must do what it has to do, law or no law, right or no right, and that ends justify any means, no matter how infernal.

Once a French king said: "I am the State"; and that is what every citizen of our Republic can say. We are the State, and if the nation is guilty of a crime, each of us is guilty, in his degree, of that crime. America, by its very faith, repudiates the infamy of Machiavelli, Bismarck, and their ilk, holding the moral law to be as binding upon a State as upon a man. In other words, our fathers took God into account and had respect for his eternal moral order when they founded our Republic, basing it, as they did, upon a religious conception of life and the world.

"THE REPUBLIC OF GOD"

Always a new faith in man implies and involves a new vision of God. It was natural for the men who bowed low when the chariot of Cæsar swept by to think of God as an infinite Emperor, ruling the world with an arbitrary and irresponsible almightiness. But for men who live in a Republic such a conception is a caricature. The citizens of a free land do not believe that God is an infinite autocrat, nor do they bow down to a divine despotism. No, they worship in the presence of an Eternal Father, who is always and everywhere accessible to the humblest man who lifts his heart in prayer. The logic of the American idea leads to faith in a Divine Love universal and impartial, all-encompassing and everlasting.

Elisha Mulford was in accord with the theology of

his country when he entitled his noble book "The Republic of God," and it is no wonder that he would fain open the gates of Heaven a little wider than they have ever been. Also, if the faith of the religion of democracy is the Fatherhood of God, its practice is the Brotherhood of Man.

America admits men of all nations and races into her national fraternity, granting the right of equal suffrage and citizenship. They walk with us along our avenues of trade; they sit with us in our halls of legislation; they worship with us in our temples. Americans all, each race brings some rich gift of enterprise, idealism, and tradition, and all are loyal to our genius of liberty under wise and just laws. Most of us could repeat with slight variations the words of John Hay when he described the mingling of many bloods in his veins: "When I look to the springs from which my blood descends, the first ancestors I ever heard of were a Scotchman who was half-English and a German woman who was half-French. Of my more immediate progenitors, my mother was from New England and my father from the South. In this bewilderment of origin and experience, I can only put on an aspect of deep humility and confess that I am nothing but an American."

America knows nothing of the Slavic race, nothing of the Teutonic race, nothing of the Saxon race, but only the Human race, one in origin and destiny, as it must be one in a great fellowship of sympathy and service.

THE PROPHECY OF AMERICA

Such is the ideal and prophecy of America, and if to realize it all at once is denied us, surely it means much to see it, found a great nation upon it, and seek practically to realize it. Lord Bryce said that American patriotism is itself a religion; it is one with the spirit of all true religion, since the spirit of fraternity is the essence of both.

After this manner the religious spirit works itself out in our Republic, colored by the political conditions under which our nation has grown—a faith profound and fruitful, hearty, happy, facing the future with the soul of adventure, often shadowed but never eclipsed, sometimes delayed, but never defeated. If it is revolutionary, it is also redeeming, offering to every man the right to seek that truth by which no man was ever injured, and to look up from the lap of Mother Earth into the face of God the Father. In the hymn of John Hay it is sung:

Not in dumb resignation  
We lift our hands on high;  
Not like the nerveless fatalist,  
Content to trust and die.

Our faith springs like the eagle,  
Who soars to meet the sun,  
And cries exulting unto Thee,  
O Lord, Thy will be done.

Thy will! It bids the weak be strong,  
It bids the strong be just;  
No lip to fawn, no hand to beg,  
No brow to seek the dust.

Whenever man oppresses man  
Beneath Thy liberal sun,  
O Lord, be there, Thine arm made bare,  
Thy righteous will be done.

How to Transform Your Life

Find a Friend, believe in him and love him; see a great Cause and give yourself to its work; feel the power of a Book and saturate yourself with its spirit; find a Brotherhood of spirits like yours in aspiration and join it; and loving your Friend, serving your Cause, absorbing your Book, and co-operating with your Brotherhood, do not think too much about your character, for your character will take care of itself. H. E. FOSDICK.



# Some Great Preachers I Have Heard

By J. J. Castleberry

IT IS sometimes said that the era of great preachers is past. Men point back to the golden days of the pulpit—the days of Robertson, Parker and Spurgeon in England and of Brooks, Beecher and Swing in America—and remind us that today no trumpet voices like these ring out to challenge men's souls. Perhaps not, for the Niagaras, Grand Canyons and Matterhorns are few in any age or land. Still, there are great preachers in our generation, on both sides of the sea, men of giant mould and prophet vision. If preaching is one of the fine arts, it certainly is not a lost art.

It has been my privilege to hear some of the great present-day preachers of both England and America and I shall here give a few impressions concerning certain particular stars among them. England has been pre-eminent in producing not only great poets, but great preachers as well. There the preacher passion has burned deepest and the preaching art has attained its highest expression. The English preacher, as a rule, is characterized by the finest training, makes scrupulous preparation for his sermon and is a man of the Book, his sermons being expositions of the really great and vital themes of Holy Scripture. Among some of the best known English preachers that I have heard let me mention three.

J. H. JOWETT

I heard Dr. Jowett at Northfield, during his first visit to this country, and he impressed me as a consummate master in the art of pulpit utterance. Educated at Edinburgh, he is a man of classical taste and superb finish. Every phrase is like a polished gem and his sentences flow like music.

I think one does not get the best in Dr. Jowett by simply reading his sermons; one must hear him to catch the full inspiration of his message. A little past fifty, of slender build, slightly above the average height, of white hair and mustache, clear blue eyes, spiritual face and mellow voice, his personality is charming indeed. Ascending the pulpit as a king coming to his throne, this man of God from the first word holds you as if under a spell. Yet, his manner is simple and there is no straining after effects. His is a straight-forward, earnest message—a man speaking to men—but speaking in the name of God and in behalf of destiny-making human interests.

Dr. Jowett excels in textual preaching. He also delights in the expository sermon. But he seems not to care much for the topical discourse. He likes to take a single passage, or more frequently a clause or word, hold it up from every angle, analyze it and set it forth in clear and illuminating interpretation. The first sermon I heard him preach was on the words "Our Father," and for almost an hour he hammered on the single thought of the socialism of prayer. One felt, when the sermon was finished, that he had not only been lifted up into holier communion with the Infinite, but that he was united as never before in bonds of sympathy and love toward his brother. Surely, America is poorer in the loss of this prophet and saint,

who, in these crisis hours, felt the lure of the home land, and to save his own soul, as he explained, recently returned to England, assuming the pastorate at Westminster Chapel, London.

G. CAMPBELL MORGAN

Dr. Morgan has frequently visited America and it was my pleasure to hear him at Winona Lake. Lacking somewhat in academic training and culture, he is yet one of the foremost English preachers of our day. The son of a Wesleyan minister, and beginning his own career in that communion, he later became a Congregationalist and for years has preached to great throngs in London and whenever he has traveled in English-speaking countries.

Dr. Morgan's personality, if not so winsome, is yet impressive in its rugged virility. Tall and slender, with waving iron-gray hair, face shaven smoothly, voice strong and penetrating, he presents at once a commanding figure. Like his distinguished successor at Westminster Chapel, Dr. Morgan is a devout student of the Word and his sermons are characteristically expository. A conservative in his thinking, he loves the old time themes and expounds them with great unction. One observes on first seeing Dr. Morgan, that he is of extremely nervous temperament—perhaps at times just a little irritable. I would not call him an orator, except as oratory means to believe something with all one's soul and proclaim it with passion. He does not always speak in finely polished periods, but he has a message from the King and delivers it with telling effect, arising at times to the most dramatic and soul-stirring utterance.

SILVESTER HORNE

Mr. Horne had the distinction of being not only a brilliant pulpiter, but also a statesman, serving the double function of London pastor and member of Parliament. It was during this period that he first visited America and I heard him preach and lecture several times. His interests were not exclusively theological, but social and economic as well. He loved the Bible, but he also loved men and that with a consuming passion. I shall never forget the first sermon I heard him deliver—a study of the story of the Good Samaritan—the large human sympathies which he manifested and the heights of eloquence to which he arose.

A plain Englishman, Mr. Horne was anything but fastidious in dress or appearance. He seemed to care nothing for the conventionalities. Yet, all in all, I regard him as the greatest orator that I have heard from the other side of the Atlantic. Possessing a musical voice, with rich English accent, and speaking with great fluency, he drew people to him and swept them forward with him as by an irresistible magnetism. At times one felt a thrill such as comes only from the impact of a commanding personality and a truly great utterance.

Just three years ago Mr. Horne, already broken in health, returned to this country to deliver the Lyman Beecher lectures at Yale, choosing as his subject "The



Romance of Preaching." No man for years so stirred that university community as did this big brained, kind-hearted Englishman. Following his Yale engagement he started for a brief visit to Canada and while crossing Lake Ontario, still in the prime of a useful life, he suddenly died and his untimely going was mourned alike on both sides of the sea.

Let me now turn to three great American preachers I have heard. And, too, I do not wish to draw any invidious comparisons here. The English preacher is perhaps better trained, more scientific in the art of sermonizing and more distinctly a man of the study; but the American preacher, I think, is more modern in his viewpoint, social in his sympathies and masculine in his utterance.

F. W. GUNSAULUS

I have heard Dr. Gunsaulus at a summer assembly, and later in pulpits of my own city. I have also been thrown with him socially and talked with him about the things of the Kingdom. He is democratic through and through and is personally so likeable that one loses sight of professional faults. He enjoys a good story with the zest of a palatable meal and his fund of stories seems inexhaustible.

Of all our American preachers I think Dr. Gunsaulus in sublimity of pulpit expression rises to the highest heights. He is big, not only in body, but also in brain and soul. Typically American, his message is strong and virile, and masculine to the core. He is blessed with a voice at once clear and resonant and possessing great range. He can easily be heard in the largest auditorium. He speaks extemporaneously and at times is thrillingly dramatic. One feels that he would have made a great actor.

Moreover, Dr. Gunsaulus has the soul of a poet. He delights in metaphor and symbol and soars oft into the field of imagination. He lives close to the heart of the Eternal and sees God in everything—in the flowers, the snow, the mountains, the stars and planets, and the mighty movements of history—and he interprets this Divine Presence in nature and life with rare insight and appreciation. He is a discriminating student of history, philosophy and literature and quotes liberally from the great masters of thought. But a defect in Dr. Gunsaulus' preaching, it seems to me, is a certain lack of concreteness. He takes too much for granted as regards his audience and soars at too high altitudes for most of us. One cannot help wishing, as he hears this great preacher, that he might come down to the earth and just talk to us out of his own soul.

W. F. MCDOWELL

It was my good fortune to hear the venerable Bishop deliver the Lyman Beecher lectures at Yale and also preach on Sunday in the university chapel. He is indeed a rare spirit, not only among Methodists, but in the church universal, and he grips one's soul as few men do. He is perhaps not so scholarly as Bishop McConnell, or mystical as Bishop Quayle, or keen-edged as Bishop Edwin Hughes, but all things considered, he is the equal of any of them, and is one of the masters of our American pulpit.

Large of body, with finely chiseled features, clear and

kindly eyes and white hair, and withal the dignity and bearing of an aristocrat, Bishop McDowell looks the part of the statesman and orator that he is. By his fine humor and attractive personality he is at once *en rapport* with his audience. His sermons, if not always profound, are at least well thought out, lucid and to the point. While he impresses one as being a man who reads widely and keeps abreast of the age, yet the emotional element is more pronounced in his preaching than in any other distinguished preacher I have heard. This is perhaps due as much to his Methodist up-bringing as to any natural temperament. But, be this as it may, he is unquestionably a great Christian, and his words are so charged with spiritual power and vibrant with enthusiasm for righteousness that they move mightily the hearts of the people.

CHARLES E. JEFFERSON

I have always admired Dr. Jefferson and have read practically everything he has written. It was my privilege to hear him in a series of addresses before a Ministers' Institute at Vanderbilt University, Nashville, and later at Chautauqua, N. Y. On first seeing Dr. Jefferson one feels disappointment—he is so small of stature, unpretentious in manner, and withal modest as a child. But when he begins speaking a radiance comes upon his countenance and he appears as if transfigured. This is true of him in a degree that I have never observed in any other speaker. Dr. Jefferson prepares his sermons with punctilious accuracy and he speaks with beautiful grace and ease. I have seen him use manuscript and again have heard him speak without notes at all. His delivery is always conversational and there is absolutely no effort to play the orator, though at times he speaks with an emphasis that gives great force. To my mind the distinctive thing about his pulpit work is its utter simplicity and freedom from cant. He seems absolutely to abhor pulpit pyrotechnics, glittering rhetoric or florid eloquence of any kind.

While living in the world of today, thinking its thoughts and speaking in its terms, Dr. Jefferson is none the less anchored to the realities. He is a man of vital and unquestioning faith. He firmly believes in God, in the message of Holy Scripture and the soul's immortality. All his preaching centers in Jesus Christ and has to do with the eternal values. A lover of men, his whole personality radiates kindness, fraternity and good will. He is not only a great teacher and interpreter of truth, but what is more, he is a great saint, seer and idealist.

FIVE-TALENT MEN

No loftier moments come into one's life than occasionally to sit under the ministry of these princes of the pulpit—these five-talent men. They rise above sect or creed and belong to the whole Church of God. And there is a certain bigness about them—a royalty of nature, generosity of spirit and breadth of outlook—that is truly invigorating, like the ozone-laden air coming from the snow-crowned summit of some Pike's Peak. May God send us more of these great guides of the Spirit, these torch-bearers of the faith and prophets of the new day.

Mayfield, Ky.



# The Sunday School and a Patriotic Opportunity

By William T. Ellis

**T**O "keep the home fires burning"; to prevent a slump in national idealism; to maintain patriotism on the highest levels; to save America to essential religion; to help Christians to be big and brave enough for any changes in conventional religious forms that the war may bring to pass; and to preserve the soul of the nation from becoming calloused or embittered or darkened or otherwise hurt by the war—this is the clear present task of the Christian Church and all her agencies. "New occasions teach new duties." This grave hour of history seriously summons all leaders in religious thought and activity to great and unusual efforts.

Some uncertain spirits may falter and ask whether the Gospel has any word for this unprecedented day. Such know neither the times nor the Gospel. The eternal contemporaneity of the Message of Jesus was never more clearly manifest than now. The war itself has unleashed for all the nations, in newness and practicality, the principles and spirit of the Savior. Our present need is for alert interpreters of the Gospel and of our times. The clamant query is not "What?" but "How?" Methods of pressing home to the hearts of all the people—especially of those outside the normal reach of the Church—the pertinency and power of the truth should engross us now.

## THE SUNDAY SCHOOL AND THE NATION

Even more persuasive than the outreach of the pulpit is the influence of the Sunday school. It goes to every village and cross-roads of the nation. The Sunday school lesson is possibly the most potent single educational or character-shaping influence in the whole world today. Its message is multiplied ways and times without number; what the teacher reads is carried to classes and homes and into conversation, growing like a snowball as it goes. I wonder if even the Sunday school workers have realized the full potency of the lesson? For these Scripture portions are all related to life. They are selected for their character-forming qualities. They contain the truth which, if pressed home with regularity and with interest, will keep the nation itself steady.

There are surprising potentialities for patriotic and Christian propaganda in these lessons. Every qualified commentator and teacher will interpret them in the light of the world war and its implications. They offer a rare opportunity for presenting the reality and workability of the teachings of Jesus. As one who has been treating the International Uniform Sunday school lessons for daily newspaper readers, I can testify that I have found them aglow with messages of fortitude for our fighters, of comfort for their kindred, of illumination for patriotic service, of inspiration for new ministry to the world, and of vindication for the ideals of America and the Allies, as expressed by that stalwart Sunday school man, President Wilson. These lessons bring the eternal word of God to

bear on present perplexities which will never be satisfactorily solved in any other manner. When the lessons are linked with life, the throbbing, thrilling, tremendous life of the present crisis, they are as absorbing as dispatches from the battlefield. By them, the purposes and principles of the people may be maintained at the lofty levels which the occasion requires.

## SPIRITUAL APPEALS DESIRED

Patriotism summons editors and writers and teachers to utilize the Sunday school lessons as a vehicle for conveying the highest interpretation of our country's cause. In times of great feeling, like the present, the public is most sensitive to spiritual appeals. Therefore, if the sincerely religious aspect of this war for righteousness is clearly and consistently presented to the people, their spirits will be strengthened and their resolution will be established. Patriotism is unshakable when founded upon faith in God. Surely this is the hour wherein all the tides of national feeling may be purified and directed by religious conviction. Both State and Church may greatly be served now, if Christian leaders are alert to the occasion.

To help in any wise to publish the clear teachings of Christ upon the problems of the present time is to serve the State as well as the Gospel. For the principles of patriotism are established in the eternal verities of the Christian religion.

That is the note which should be dominant during these heart-hungry days, in Church press, Sunday school publications, and wherever else the truth may be told. Religion and patriotism should be inseparable. A reverent and teachable respect for the truths of religion can keep patriotism from deteriorating into mere blatant nationalism and militarism. So it becomes the task of all who write or speak in the name of the Gospel to pour into the day's spirit of patriotism the great impulses and inspirations and inhibitions of the Christian religion. Thus shall we not only help to win the war; but also we shall help the nation to win our souls.

## Faith

By Thomas Curtis Clark

**F**AITH is to know that He  
Who gave us poverty  
Would thus our hearts prepare  
His greater wealth to share.

It is to trust His power  
To smite the darkest hour  
That ever blurred our sight  
With His dawn-bringing light.

Faith is to see His hand  
In all that He has planned  
For us; to know that ill  
Is good, if 'tis His will.



# Religious Work in the Camps

THESE lines are written from the Y. M. C. A. camp grounds at Estes Park, a mile and a half above sea level and amid mountains girdling around a mile higher, their ancient heads hoary with snow and with green mantles robed about them. It seems so far from a war camp that the transition from the one to the other might be a decade instead of a week. Yet here, lifted above the plains and valleys of our good land, like an altar high above turmoil, whence peace and the handiwork of the Creator invites to worship, we are in a war school, and in all the other schools war and the readjustment to follow are the sole theme. This is a goodly symbol of true religious experience. The times and places apart are only for preparation for bitter trial in the crowds and amid the perils and problems of human life wherever it trails or fights or is baffled and waits.

There is prayer and worship in the camp work of the "Y," but it is no more all their service than is thanks at the table all the service of the bread winner. The religious work in the camp is not that of the monastery, but of the master among the multitudes ministering to body, mind and soul as equally God-given.

\* \* \*

## Praise for the Young Men's Christian Association

The religious work in the camps is done by the Young Men's Christian Association to a degree that is all but consuming. The chaplain is there but not in numbers; in fact, only a part of the regiments have one instead of the three apiece they are to have in France. And the chaplain, if he is a success, uses the "Y" building for his work, and co-operates there in the common task. When the army is at the front and is mobile in action there will be great need of the chaplain, and he will be in great need of equipment, but the government is not so seriously concerned about him in the training camps where the "Y" functions so efficiently and is so well equipped for the work needed there.

The camp pastor is also found, but he cannot work at all except as he co-operates with the Y. M. C. A. Good and earnest men are engaging in this work but are finding it difficult to function serviceably enough to justify their labors; the writer was given a hint by an interested major who is in a position to know, that the War Department was inclining to view the whole matter of camp pastors and denominational representatives as an experiment whose results do not justify its continuance. This is frankly the personal judgment of most of the active chaplains, Y. M. C. A. men and line officers. Their judgment is that such workers should join the Y. M. C. A. forces and work as such. The "Y" has the organization and equipment; it has the confidence of the army and the hearty co-operation of the officers; it is articulated to the military system; it is non-sectarian, yet genuinely Christian, and its doors are open to all. Few young men care much for sectarianism and least of all the soldier, while the average army officer abominates it. If the denominations insist, the camp pastor will probably be continued, but it will be because of tolerance and not from any conviction at military headquarters.

\* \* \*

## Does the Denominational Work Pay?

The Catholics are spending millions on their Knights of Columbus huts, but they are getting small returns as compared with the army "Y." The writer made daily comparisons at all times and on all occasions and found the huts were not patronized by a tithe of the men attending the "Y" huts. With a "K. C." hut hard by, soldiers of Catholic faith not only go to the Y. M. C. A. but they also work actively in them. The truth is, the Knights of Columbus hut is not needed.

The "Y" gives every human, moral and social service they can give and is open to the priest for any special service he desires to perform, and he might articulate with it just as the Young Men's Hebrew Association does. The "Y" is there to serve the soldier, and if he needs or desires any type of sectarian service its doors are open, though, of course, its staff sticks to its Christian task. It represents the essentials of religion, does all the common tasks of Christianity and opens its doors to any specific ministration any particular conscience demands.

There is ample work for the various denominational war work commissions. First, they have a program for the local church in its relation to the soldier lad from its membership or its neighborhood and to his family left behind. Second, they need to lend aid to the church near the cantonment if it is unable to meet the extra opportunities and duties brought to it. Third, there is a type of volunteer service that can be offered in the Y. M. C. A. huts but which can be better done as voluntary service under the "Y" auspices than by separate denominational organizations. And, fourth, and most important just now, they can equip their chaplain for overseas service.

\* \* \*

## Something About the Chaplain's School

It was the writer's privilege to deliver the opening address at the second session of the Chaplain's School. There are in attendance some two hundred and fifty of the finest young men of our American ministry. Here Uncle Sam is giving them special schooling in the specific tasks of their office, putting them through a selective process that will bring commissions to none who lack specific fitness, and training them in physical health and military bearing. Our army is not only to be well chaplained but the chaplains are to be well organized and articulated in the army machinery. Such equipment as our army machine can give will be supplied, but just as the army medical corps needs the Red Cross, so does the army religious corps need the Y. M. C. A.; and just as the medical officer can use the intimate services offered by Red Cross equipment so does the chaplain need a personal equipment that none can offer but the church. The government will supply tent and hymn books so he can hold worship when no "Y" is near, but he needs personal and minor equipment, and above all he needs a "personal" fund to use in his ministrations to the individual soldier when ill, or wounded or in trouble of any kind.

Lutherans, Catholics and Episcopalians are outfitting their representatives generously. Other communions are giving their men from two to five hundred dollars apiece. The Disciples of Christ are represented by as fine men as there are in the service and by the very best from their pulpits; the Church ought to honor them and co-operate with them in this worthy work.

\* \* \*

## Some Objections to the School

The other day a young man quit the war-work school out here because the much praying at the many camp classes and meetings overwhelmed him. He said: "I am a Christian and I pray, but I can never do it this way." On another day a great Chicago preacher told the boys that unless they believed a certain ancient theory of the atonement they ought not go into war work. A skeptical friend of the writer thought both the much praying and the theology of this camp preacher ludicrous and therefore doubted whether or not the "Y" war-work was functioning. A certain eminent pulpiteer came home from France declaring that there was no place in "Y" army work for a "man with a message." Another man who



was advocating a sectarian camp-pastors' staff for the entire army called the "Y" work "social but not religious." Then the War-Work Council is striving hardest to get "religious" laymen to enter the war-work and instructs its secretaries to be "directors," not platform speakers primarily.

\* \* \*

### The Objections Answered

Thus there are many opinions and some minor conflicts of judgments, but the Y. M. C. A. overcomes all by giving efficient and Christlike service with the help of men of all creeds and opinions, and on the basis of a fraternity of Christlike service instead of on one of creed or ritual or polity.

The young man lost his opportunity by going home, not seeing that the devotional spirit here was to inspire and consecrate him and not to be duplicated in the camp. The over-orthodox preacher would decimate the camp huts if his creedal test were applied. But next week the camp preacher will be liberal and apply no orthodox tests. Our skeptical friend needs to but visit a war camp to find all his pre-conceptions of religion as much praying and belief in a medieval creed amputated. An eminent pastor answered the "pulpit" by saying he had spent many days handing out hot cocoa at the front and felt Christ was looking over his shoulder all the time. When an evangelist said on such an occasion, "Put in a word for Jesus," a lad in khaki answered, "Jesus is in that cup of cocoa"; he saw that giving the "cup of water in my name" was not only religious but was most eloquent preaching.

Thus the "Y" answers the charge that its work is "social"; its social work is religious and Christlike and preaches and evangelizes powerfully. But it preaches and prays and teaches the Bible most diligently also. There are three religious services weekly and tens of thousands listen to the Bible studies right in the barracks. But it becomes all things to all men and saves them by many means and by "services" held in every manner of place and by all kinds of method for sixteen hours per day and seven days a week.

ALVA W. TAYLOR.

## The War

### A Weekly Analysis

**T**HE Foch counter-offensive is a complete success. No victory since the first battle of the Marne has compared in importance with this great triumph that began on the same field of conflict. It is the second great decisive turning point in the war.

As this is written the enemy is falling rapidly back and the signs are multiplying that he intends no long tarrying until he is across the Aisne.

The capture of Soissons, made possible by the collapse of the enemy center under the heavy pressure of the Franco-American forces, dooms the line of the Vesle. Already the allied troops are sweeping eastward along the Aisne valley to the point where the Vesle enters it, while, from the opposite end the French and British are pushing westward toward Fismes.

It is futile, however, to attempt detailed description of a front that is undergoing continual change, and that will be completely altered before this appears in print.

There are several things that are worth emphasizing as more general features of the allied victory—features of vital importance for the future of the struggle.

First, it cannot be insisted upon too strongly that the supreme achievement of General Foch has been the utter destruction of the enemy's plan of campaign. It is shattered. The Hun command is "up in the air." It has no program of offense left. For the third time since March 21 its carefully conceived and prepared designs against the allied armies have been defeated. On the

first two occasions—those of Picardy and the channel ports—there was an alternative and the means for executing it with hope of success. Now there is no alternative apparent, and if there were, the means for carrying it out no longer exist. The enemy must relapse into the defensive unless he is willing to take big chances on risking another disaster by an inadequately prepared and supported drive on some other sector of the front. When we remember that the enemy offensive was heralded as the blow that would bring decisive victory to Germany, and when we remember that the blow was made imperative by the threat of increasing American strength, we can better appreciate how crushing is the failure. It is a failure from which recovery is impossible. The only hope Germany has now is in the bare possibility of recruiting from Russia and the eastern border states. That possibility might be realized eventually if we did nothing to intervene in Russia. But we must prevent its realization.

Second, although the enemy will hold vastly stronger positions if he retires to his old lines on the Croanée plateau, it is manifestly true that he is generally much worse off now than he was before he began his effort at decision last March. He then held along the Hindenburg line the most powerful entrenched front ever constructed. In his anxiety to smash the allies he left it far behind, and drove his three big pockets into their line. The peril of pocket positions has been well exemplified in the last three weeks. There are two more of them equally perilous with which Foch can deal whenever he feels ready.

Third, American troops have played a decisive part in the second victory of the Marne. American re-enforcements made it possible, and American divisions, from the beginning of the counter-offensive, have held important positions and carried on their end of the work with magnificent courage and efficiency. Nearly 200,000 Americans have been engaged in the battle. If our casualty list numbers from 12,000 to 15,000—as is intimated at the time of writing, it is comparatively light.

General Pershing now has 1,000,000 American soldiers directly under his command. The balance of nearly half a million

## READ

### "The Life Indeed" —

**O**NE of John R. Ewers' lesson talks in the new **20th Century Quarterly**. It is an eloquent tribute to the beauty and power of the Christ, and it is a tribute that will go straight to the hearts of strong men. Two letters have just come in, filled with words of praise for the new Quarterly. One is from Ben H. Smith, who is in "Y" work at Ft. Riley, Kan. He says: "This Quarterly is the thing for these soldiers — and for anyone." The other letter is from H. W. Hunter, of Des Moines, former Christian Endeavor Superintendent of Missouri. He says: "I am delighted with the Quarterly. It is just what I have been looking for."

**The 20th Century Quarterly is for modern men. It is for alert young people. Every adult class, every young people's class in your school should have it.**

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**The Christian Century Press**  
700 East 40th Street Chicago, Ill.



is brigaded with our allies, and will be released as it becomes efficient. In July we sent 300,000 men over seas, breaking all records. Such facts as these must be vastly disturbing for the kaiser. He needs the help of Lord Lansdowne and other pacifists desperately now.

S. J. DUNCAN-CLARK.

CORRESPONDENCE

National Humiliation

Editor THE CHRISTIAN CENTURY:

In a recent editorial on, "A New Kind of Decoration Day," occurred this sentence: "In her day of humiliation America must remember that a part of her wealth is the blood money of munition factories accumulated before our entrance into the war." Similar expressions occurred frequently in your paper before we entered the war, and occasionally since. I want to ask:

1. Is the cause in which we are fighting now a just cause? Presumably your answer is, Yes.
2. If it is a just cause now, was it a just cause before we entered it—the cause in which the Allies were fighting? Presumably your answer is, Yes.
3. If the Allies were fighting for a just cause—the same cause for which we are fighting now—was it wrong to furnish munitions to them, aside altogether from any legal phase of the case?
4. What would have become of the righteous cause for which the Allies were fighting, and incidentally what would have become of us, if America had not furnished a part of the munitions of war?

I do not think it fair to our munitions makers, nor the fair reflection on America, to call their profits "blood money."

Los Angeles, Cal.

J. NEWTON JESSUP.

The expression referred to occurred in an editorial on President Wilson's call to observe Decoration Day as a day of

national meditation and humiliation. The term "blood money" did not imply any particular wrong-doing on the part of our munitions makers, but only the general scheme with which all Christians and our Christian President regard the fact that war has been necessary in our modern world.—THE EDITOR.

Some Postscripts

Editor THE CHRISTIAN CENTURY:

You are giving us a paper for the times, one with a message for the people of today, in the thought of the people of today. We Disciples must not deceive ourselves. We cannot take the world back to a hundred years ago and ask that it think in terms of that time. The Twentieth Century is here and the thought of the people of today must be reckoned with. I am glad you are not only recognizing the change in times and thought, but that you are doing a large part in moulding the thought for the tomorrow. I wish more of our journals could see the necessity of bringing their writings down to the times in which we live.

Croton, Ohio.

STANTON E. HOOVER.

You are giving us a really worth-while paper. Its up-to-date, practical, forward-looking spirit is most refreshing; its interpretation of world movements most helpful.

D. W. MOORE.

Webb City, Mo.

I want to thank the CENTURY editors for all the good things they are giving us. I wish especially to say Amen to what has been said about Billy Sunday. There was never a time when his work should have been tolerated by the church—much less now! I have helped keep him out of Indianapolis and I have been glad of the opportunity.

W. E. M. HACKLEMAN.

Indianapolis, Ind.

You are giving us a great paper for these critical days.

Baltimore, Md.

PETER AINSLIE.

“The Sunday School Lesson is possibly the most potent single character-shaping influence in the world today”

NO, this is not a clever slogan prepared for advertising purposes, but a quotation from an article by Dr. William T. Ellis, author, traveler and churchman, on "The Sunday School and a Patriotic Opportunity." (The article is printed in this issue of the "Century.") Read the article, then ask yourself whether, as minister, superintendent or teacher, you are a slacker. Are you making plans to prove yourself a *true patriot* the coming year by making the most of *your school, your class*?

Many a minister is asking himself whether he should not go into "Y" or chaplaincy service across the sea or in the home camps. *Perhaps you cannot.* But here is one way in which you can serve your country and serve *mightily*, if Dr. Ellis is right.

Do not fail to see that your Sunday school activities are taken seriously during the year beginning with the autumn quarter. Make a serious business of choosing the right literature. Your younger pupils should have the best Graded materials obtainable, and your adult and young people's classes should be provided with Quarterlies that really *get results in character.*

Before making your choice of literature do not neglect to examine samples of (1) The Bethany Graded Lessons; (2) The 20th Century Quarterly.

The Christian Century Press, 700 E. 40th St., Chicago



I enjoy the "Century" more and more. It has, in my judgment, an important place today. It does my soul good each week I read it. I like its catholic spirit and constructive work.

I wish you great success. My prayers are for you. These are wonderful times in which we are living. I am glad that you are dealing with the dynamics of religion. John R. Mott says: "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith."

Your paper helps me. I rejoice that we have papers like The Christian Century with a vision for the hour to help us ministers who are striving to lead our congregations aright during these troublous times. We must get our people ready for the reconstructive period and the new age that shall follow.

North Salem, Ind.

LEE TINSLEY.

## The Sunday School

### What Is Church Work?\*

A YOUNG woman came home after graduation in one of our great Eastern colleges for women, and asked her pastor for some definite church work. He answered: "Well, my dear, I think we shall have you take care of the pulpit flowers." Now, no one will for a moment discount the pulpit flowers; they carry a sweet message into the worship and they afterward carry a bit of cheer into a sick room. But it would seem that a college graduate might be given some more challenging piece of definite work.



Rev. John E. Ewers

Church work means, in the mind of the average person, sewing in the Aid Society, calling on the sick, collecting funds for various purposes from pastor's salary to foreign missionary offerings, getting up the Christmas entertainment, teaching a Sunday school class, planning the picnic, baking a cake for a social, ushering, passing the

communion emblems and paying 50 cents a week for general expenses—this is "Church work"! Indirectly, efforts for reforming the town and to promote prohibition are considered semi-church work. But does this exhaust the catalogue? Are these activities the limits of church endeavor? We have lost many good people because the programme of the church has been too petty. Now, particularly, the church must broaden its labors to include all good work of every kind. In this way the church will attract and include many more people, and people of a bigger type.

It is very hard to get the average man and woman to think broadly. They like little things. They like to have water-tight compartments. They like to separate Sunday from Monday. But wash-day can be holy. "Remember the week-day to keep it holy," Every effort at good, honest work is church work. The man who passed the holy emblems on Sunday is the same man on Tuesday as on Sunday. He must carry religion into his business, into the treatment of his help, into his attitude to the newsboy, the waiter and the chauffeur. This business of going to early mass and then going the limit the rest of the time is all bosh. This idea of limiting church work to certain petty activities is debasing. I spoke this noon in a manufacturing plant, where the men were working very important machines for the government. I talked about lying. I told those men that they were building their characters into their machines. I told them that if they were honest the machines would be honest and would do their important work

well, and that if they were dishonest they would build their lies into the machines and they would do poor work or no work at all and the government would be defeated by just that much. Now, that was pure and undefiled religion! To visit the sick and to build honest machines.

The church is composed of men and women. They come to church for inspiration and comfort. They should not fail to get it. They should get it in the Sunday school and in the church, in the scriptures, addresses and hymns, in the fellowship and conversation. Then after this meeting these same human beings go back to their homes and to their places of business. Church work must consist in all the activities of their lives—so-called sacred, and so-called secular. Everything is church work or nothing. Life is a continuous stream; it flows on steadily; you cannot split the Ohio River up into sections; you cannot separate your life up into sections; you are you, you are either Christian or you are not. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, you are John Smith, and all that you do in all that time is church work. And let us hope you help to do some big things. The secret of having big people in your church is to have big things for people to do. Too many preachers, Sunday school teachers and people are bound in shallows and in miseries.

JOHN R. EWERS.

## Books

### "What Is Christianity?"\*

THIS is a book for the open-minded student of the times. Again and again one recalls Harnack as he reads. Harnack's book with the same title appeared eighteen years ago. Both works are distinctly historical, distinctly critical, distinctly illuminating. In part they cover the same field, and in part different fields. Both treat Roman Catholicism and Protestantism as developments of Christianity, and inevitably there are minor themes in common. But the differences are noticeable.

It is significant that the first chapter in this new book by Dr. George Cross is on the subject of "Apocalypticism," a subject not treated at all by Harnack. Much attention has been given to this feature of Christianity since Harnack wrote, and today it is a vital question threatening to divide our American Protestantism into two camps. The treatment of it in this book is judicial and wholesome. It is the work of a scholar of the hour, and this may be said of the book in toto. This "recrudescence of millenarianism, with its pessimistic view of the world, this modern apocalypticism, springs out of a certain view of the Bible and its function, a view which the Christianity of our day cannot as a whole maintain."

In his treatment of Roman Catholicism Dr. Cross is not quite so positive as Harnack, who says, "The whole outward and visible institution of a church claiming divine dignity had no foundation whatever in the Gospel. It is a case not of distortion, but of total perversion." Dr. Cross finds the essence of Catholicism to be a matter of government, rather than a matter of faith. He says, "The monastic vow of obedience is characteristic of the entire system." Under the impetus of Catholicism the Eastern Church became "an ecclesiastical hierarchy after the aristocratical pattern, with its heads in many metropolitan cities. The Western Church . . . an ecclesiastical hierarchy after the monarchical pattern. There were many fathers, or popes, in the East, but only one father, or pope, ultimately, in the West."

The treatments respectively of mysticism and rationalism are especially attractive features of this book. Dr. Cross is a master in antithesis, and his summaries afford him a field for antithetical presentation of his material. Summing up rationalism as related to mysticism, he says: "While both mysticism and rationalism seek for the simple essence of the Christian faith and endeavor to eliminate all adventitious forms or foreign accre-

\*This article is based on the International Uniform Lesson for August 18, "Working in the Church." Scripture, Acts 2:41-47; 4:32-35; 6:2-4.

\*A review of "What Is Christianity?" by George Cross. Published by the University of Chicago Press. \$1.



tions from whatever source, they are to be contrasted in that mysticism seeks its end in the realm of feeling, but rationalism in the realm of thought. Mysticism is receptive, almost passive, finds its good by way of contemplation, and discovers the One and All by abandonment of the many; rationalism is intellectually active, inquisitive, analytic in temper, and finds the solution of its problems in a scientific study of the many. Mysticism is an aristocratic faith, while rationalism, professedly at least, is democratic. Mysticism tends toward a pessimistic view of the prospects of the human multitudes, rationalism toward an optimistic view."

Dr. Cross gives full recognition to the most recent studies in the history and the psychology of religion. This appears distinctly in the chapter on "Evangelicalism." He finds these studies reaffirming the value of personality and the simple Christian faith itself as "the greatest possession that has arisen in the soul." This—the faith itself—"is man's inalienable wealth, and its power is inextinguishable. . . . Its power of self-communication to others and its unifying power in communities of men are as impressive as its inner personal force."

The author maintains the academic spirit throughout, but his leaning is not hard to discover. He is constructively Christian, with the emphasis of his teaching on the spiritual. Forms, rituals, dogmas, count for little. They have, or have had, developmental value. They must pass with the passing conditions that called for them or made them possible. But the spiritual content of the Christ, the Christ teaching and the Christ life abide.

W. J. LHAMON.

Drury College, Springfield, Mo.

PROFESSOR WILLETT *recommends this book as the best preparation for his series on "THE MILLENNIUM" now running in THE CHRISTIAN CENTURY*

## The Millennial Hope

A Phase of War-Time Thinking

By SHIRLEY J. CASE

*Professor of Early Church History, and New Testament Interpretation, the University of Chicago*

Are the ills of society to be righted by an early and sudden destruction of the present world, or is permanent relief to be secured only by a gradual process of strenuous endeavor covering a long period of years?

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# The United Church Is Coming!

Anyone who reads the signs of the times carefully is aware of the fact that church union is coming very rapidly. The progress toward unity has been accentuated by the world war. In this new age soon to be there must be a broad, nonsectarian, highly social hymnody.

## HYMNS OF THE UNITED CHURCH

Is just the hymnal for this new and glorious age.

Read the following extract from the preface to the book:

"Next to the delight of soul found in working over and over these rich materials of poetry and harmony, the editors regard as of greatest significance their discovery through these hymns of a spiritually united Church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a United Church existing underneath the denominational order, a Church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship."

*Send for a returnable copy of the hymnal; examine it and see whether the book itself does not live up to the spirit of these introductory words.*

**The Christian Century Press**  
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CHICAGO



# The Larger Christian World

A Department of Interdenominational Acquaintance

## A Teacher Training Drive for North America

The teacher training committee of the Sunday School council of the evangelical denominations of North America has arranged for a continent wide teacher training drive beginning September 15. The objectives of the efforts are to organize in every evangelical Sunday school in North America a teacher training class to meet at the Sunday school hour. A Worker's Conference to meet once a month is planned for each school. It is also planned to hold a class for present teachers to improve the methods of these teachers, this class to have mid-week sessions. In addition to these plans the community training school of religious education will be favored for each community which is able to maintain one. The ministers of the country are asked to preach on September 15th on the theme "Training for Leadership."

## Noon-Day Prayer-Meeting in Chicago

Since the Senate of the United States has passed a resolution asking the people to pray for the success of the Allied cause, the Roman Catholic churches of the country have revived the noonday prayers called the Angelus. The Chicago Church Federation has established a prayer-meeting in the Central Y. M. C. A. building which is conducted from 12 to 12:15 each day. There are no "opening remarks" but after a few verses from the Bible the company engages in free prayer.

## A Nation-Wide Campaign for College Enlistment

The President of the United States and the Department of War have authorized a nation-wide campaign for the next two months in behalf of college student enlistment, in view of the urgent need of trained men and women. The campaign is being conducted by the Emergency Council of Education, which is made up of the officers of the Association of American Colleges, the Association of American Universities, the Catholic Educational Association, the National Education Association and eight or ten other associations of national scope. Dr. Robert Kelley, executive secretary of the Council of Church Boards of Education and the Association of American Colleges, has been chosen executive secretary of the emergency council for this campaign and will spend the next two months in its offices, in the Munsey Building at Washington, D. C.

## Bishop Would Break Up Exclusiveness of Episcopal Church

The boasted social prestige of the Protestant Episcopal Church would be broken down if Bishop Lines of the North Jersey diocese had his way. He is opposed to church suppers and fairs as modes of church revenue and says, "It is time we put the Church as regards its support upon a plane above the church supper and the church fair, with articles given by unwilling givers and to be bought by unwilling buyers." He wants social gatherings which shall have no economic motive. He urges big business men to give more time to the church and rich women to dress more simply at church. Bishop Lines is a graduate of Yale University.

## More Y. M. C. A. Men for Russia

Conditions in Russia are very unsettled, but the one hundred Y. M. C. A. men in that country are standing by their posts. It has been decided by the national Y. M. C. A. organization of this country to send many more representatives to Russia to assist in the re-organization of that country. Agricultural experts, physical directors and others familiar with welfare work in rural communities are especially desired.

## An Inter-Mountain Conference

The mountain country of the west is a region of vast distances and poor transportation. Christian workers suffer from isolation. Four years ago a Christian workers' conference for this section of the country was organized and the session this year will be held in Westminster College in Salt Lake City. Dr. William H. Ixtoby will have charge of the Bible study course and Dr. Ernest F. Hall will be in charge of mission study.

## House of Commons Goes to Church

The House of Commons in England voted to attend St. Margaret's, Westminster, on August 4, this being the fourth anniversary of the declaration of war. Premier Lloyd George said: "When millions of our young fellow countrymen are daily hazarding their lives so right and justice shall prevail on earth, and when the fate of our country and the destiny of the world depends upon the issue of their efforts and the efforts of their comrades from many lands it requires no words from me to commend the motion."

## Christian Endeavorers to Build Memorial Church

Recently, at the Illinois Conference of the United Brethren, the Christian Endeavor forces of that communion decided to gather funds the coming year for a church building to be erected in Peoria. The building will be made a memorial of the Christian Endeavor forces.

## Methodist Italians Hold Meetings

The Methodists have established a significant work for Italians, both in Italy and in this country. Recently thirty-five Italian Methodist pastors held a meeting in Matthew Simpson Hall, Philadelphia, for the consideration of evangelistic methods among their people. Dr. Walter Morritt, in charge of the foreign-speaking work of the home mission board of the Methodist Episcopal church, presided over the conference.

## Automobile Evangelism

The Y. M. C. A. in New York City is using automobiles to transport speakers and musicians to hold meetings on the streets of the city. The meetings are a combination of patriotism and religion. Already a total attendance of 36,000 persons has been registered. Immigrant speakers are used in the immigrant sections; this adds to the interest. It is stated, however, that newcomers and transients in the city are more often found in the audiences than are the native New Yorkers.

## Y. M. C. A. in Mission Work

Though the Y. M. C. A. is experiencing much difficulty in securing enough workers for France, they are seeking with great diligence for workers in China. They propose to strengthen their forces on all of the mission fields. It is stated that the foreign mission budget for the coming year in Association work will be a million dollars, and this will be raised as a special fund by the workers of the various associations throughout the country.

## Chaplains Report on Morals in France

Chaplain Francis B. Doherty and Chaplain Lyman Rollins have recently returned from France on a military mission and they speak in highest terms of both the morals and morale of the American troops in France. They give a vivid picture of the cooperation of the chaplains of the denominations in the care of the men. Even Catholics and Protestants fraternize with Jews in seeking the moral and spiritual uplift of the American forces abroad.

ORVIS F. JORDAN.



# News of the Churches

## Ohio Churches in Great Union Meeting

The yearly meeting of the churches of Milford, Center Village, Utica, Centerburg and Croton, O., was held July 28 on the fair grounds at Croton, O. Over 1,000 people attended, and the finest array of talent and the widest range of subjects ever presented at this meeting was presented this year. There were 382 persons in attendance at the Sunday school, with ninety men in the men's class. J. E. Gordon, of Homestead, Pa., delivered sermons; C. A. Young, of Hiram College, talked on education; Hon. J. H. Miller, state senator, gave greetings, and George H. Hamilton made an appeal in behalf of the thrift stamp campaign. T. T. Bass, pastor at Croton, was host to this great meeting. The two Christian union churches of the vicinity came in a body with their pastor, Mr. M. Gray, and they, with the Congregationalists of Croton, joined heartily in all the services of the day. This union meeting has been held annually for ten or twelve years and "it is growing in importance and influence as the years go by," writes Stanton E. Hoover, a leader of the Croton church. Five Disciples churches and three others joined this year, and another has asked to be admitted to the group next year. Twenty-five people came from the Waterford church, thirty miles away; some from Newark, twenty-five miles away; some from Columbus, thirty-two miles away. "No meeting held in Croton in years has been so rich in fellowship and the good things of the Kingdom as this one," reports Mr. Hoover.

## Eureka, Ill., Church, Carries Off Honors

Verle W. Blair, of the Eureka, Ill., church writes that the Christian Endeavor society of the church there was awarded the highest honor pennant for efficiency at the recent state convention at Springfield; especial honors were awarded for efficiency in financial and business plans. Two of the girls of the society, delegates to the convention, sang a duet which one of them had written "just for the fun of the thing," and carried off first prize in the song contest, although many of the great city unions and societies were represented, Chicago being among the number. During the chautauqua season this year at Eureka, union meetings were held on the two Sunday mornings in the chautauqua tabernacle, Mr. Blair preaching at one of the services.

## Houston, Tex., Church Serves War Camps

One of the most wide-awake congregations in Houston, Texas, is that of the South End Christian church, writes Carl H. Barnett, of Ellington Field, at Houston. He reports that the pastor, E. S. Ewell, is leading his people in an aggressive program. In spite of the hot weather, when most of the city churches hold but one service, he is preaching to full houses morning and evening. He numbers among his best members some of Houston's well to do citizens. R. S. Sterling, president of the Humble Oil Company, a man of great wealth, is giving splendid support to every plan and movement. The two nearby camps, Camp Logan and Ellington Field, furnish great opportunities and are fully

appreciated and utilized. Mr. Ewell with his splendid choir is popular on the Y. M. C. A. programs of the camps. At present the congregation is small, but new members are being added each Sunday and under the leadership of its pastor a new building is planned for the near future. The hope is to erect a building costing more than \$100,000 in the center of the best residence district of Houston.

## Autumn Plans at Highland Park Church, Des Moines

The program for the Highland Park church of Des Moines, Ia., to which Henry W. Hunter ministers, calls for some big constructive autumn plans. The prayer meetings will take up a study of Old Testament characters and these sessions will be under the direct leadership of the pastor. For the social and community life it is planned to hold frequent inspirational social evenings with varied programs. Young men of the church are being called to the colors every few weeks. The Service Flag now has 35 stars on it. The church will keep in close touch with all these boys through personal letters. A follow-up system of church advertising will be used in the fall to acquaint the 10,000 people of the parish of the good things the church has in store for them through all its channels of service. The women's work of the church is well organized.

## Bible Conference Week at Bethany Assembly

Next week will be Bible Conference Week at Bethany Assembly, Bethany Park, Ind. Interesting features are many in number. Among these are: A series of Bible lectures by Dr. Peter Ainslie; lectures by E. L. Powell of Louisville, on the following subjects: "Keeping the Faith," "The Secret of Appropriation," "Salvage and Wreckage," "The Spiritual Significance of Miracles," and "The Unique Personality"; an address by Oliver W. Stewart on "Prohibition and the War"; vesper addresses by Dr. Ainslie, his subjects being: "The Personal Comforter," "The Treasure in Earthen Vessels," "Christian Unity," "Jesus on the Plains" and "The Christian's Prayer"; addresses by Editor B. A. Abbott of St. Louis, on "The Bible and the Making of Life," "The Bible an Honest Book," "The Wisdom and Beauty of the Bible" and "The Romance of the Bible"; an address by Amos W. Butler of the State Board of Charities, on "Freedom." There will be attractive musical and entertainment features. The National Evangelistic Missionary Association will hold its sessions August 17 and 18. The ninth annual session of the Bethany Park Training School is being held August 6-16, with Garry L. Cook as dean.

## Missouri Bible College in War-Time

Dean G. D. Edwards, of the Bible College of Missouri, writes that the total enrollment of freshmen and sophomores this year at the college has been a little greater than last year; the total of juniors, seniors and graduates is markedly less. From this older class of students the war has taken its chief toll. The college has fallen off in enrollment about 22½ per cent the past year. The

loss in women is less than 13 per cent. The loss in ministerial students is 40 per cent; some have gone into army chaplaincies, some into "Y" work and some into the ranks of the soldiers. At the Annual Conference of Church Workers in State Universities held in Chicago last January a resolution was passed naming the Bible College of Missouri, commending the character of its work, commending the spirit in which that work is done, and recommending that a like work be attempted in the environment of other state universities, and that such attempts be made co-operative as proposed by the Bible College of Missouri and by the Indiana School of Religion.

## Eureka College Makes Good War-Time Record

The total number of students at Eureka College last year was not quite as large as the preceding year, but considering the great losses in numbers of other colleges, it is considered that Eureka's record is a good one. The summary of attendance is as follows:

	1918	1917
Collegiate . . . . .	143	142
Preparatory . . . . .	44	44
Ministerial & Missionary . . . . .	43	31
Music . . . . .	131	156
Art . . . . .	20	20

Totals, after deducting all counted twice . . . . . 258 286

These figures do not mean that Eureka has not done its part in the war. The service flag now has about seventy stars and others are to be put on. The college is well represented in every branch of the service and the boys are making fine records everywhere. Along lines of intercollegiate competition, the college won its share of the glory. Of college finances the heads of the school report that it is certain that the deficit over regular receipts will be less than last year, and this will be taken care of by the Men and Millions emergency drive, which will also wipe out a good share of the accumulated indebtedness of the school, and give Eureka a more favorable situation than for several years. President H. O. Pritchard has been leading a summer campaign over the state in behalf of the school's interests. There have been about 100 persons in attendance at the summer school, which is something of an experiment.

## At First Church, Springfield, Illinois

W. F. Rothenburger, of First church, Springfield, Ill., delivered an address at a union service of the Springfield churches on the evening of July 14, his subject being "Liberty and Democracy." There were 2,500 persons present at the service. Among the other features of the program was an address by State Superintendent of Public Instruction Francis G. Blair. There have been sixty-three accessions to the church membership since Easter, all at regular services. The men and millions emergency apportionment was fully reached. Miss Dieter, who goes to Luchowfu, Nanking, China, to train nurses in Dr. Paul Wakefield's hospital, has been adopted as the church living-link under the Foreign Society. A campaign is being organized at First church to provide for the indebtedness of over \$30,000 on the building. The culmination of the campaign will probably come in the autumn. The Springfield church is rejoicing in the recent gift of chimes provided by the will of



the late Mary Catherine Freeman, who was for forty-four years a member of the congregation.

#### Disciple Minister Wins Honor in France

George W. Titus, of the church at Mishawaka, Ind., who is now in France in "Y" service, has distinguished himself in the performance of his duties, having had the honor of personal mention in dispatches from the front. Mr. Titus acted as stretcher-bearer in hospital service, being under fire day and night. The dispatch says: "Titus loved by men for heroism and self-sacrifice." Mr. Titus left Mishawaka last February and will resume work there in September. He is a Canadian, and when he made application to enlist in the Y. M. C. A. some trouble was encountered on account of his not having his second naturalization papers, but influential friends took the matter up with Y. M. C. A. headquarters with the result that Mr. Titus was sent over to France. On arriving there he was one of a hundred picked for duty in the front line trenches.

#### Frank L. Bowen Completes 21 Years as Kansas City Missionary

Twenty-one years of service as city missionary of the Christian churches of Kansas City, is the record of Frank L. Bowen, who recently celebrated the passing of this milestone with the preaching of a sermon on "The Message of Twenty-one Years in Kansas City." The sermon was preached at Oak Park church. Mr. Bowen said, in reviewing his work:

"Thirty Christian churches stand now where about half that number stood when I came here from Illinois. We have established twelve new churches besides keeping several of the older ones from going to pieces at critical times. We have raised \$250,000 and added 5,000 members to our church rolls. Marriages and funerals I can't begin to estimate, but they've come along by hosts. As my work has always been largely in new additions in the city, I can say that the people in those sections have all been progressive in working up new churches in their communities. And the co-operation of the older churches with the new ones has been admirable, too. Of course, things haven't all been done without work, but, just the same, I'm ready for twenty-one more years of missionary duty here."

\* \* \*

—Floyd A. Bash is the new leader at Wellington, Kan., succeeding there Henry W. Hunter, who is now pastor at Highland Park, Des Moines.

—R. W. Gentry, of the Winfield, Kan., church, has offered his services as army chaplain to the Government, and is now awaiting orders. The church at Winfield has granted him an indefinite leave of absence.

—"The Yokefellow" is the new publication of the Fourth District, Kansas, edited by District President R. W. Gentry. It has the sub-title "A Magazine of Christian Service."

**NEW YORK** **CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—Prof. T. J. Golightly, of Drake University, has just closed a successful Daily Vacation Bible school at Shenandoah,

Ia., the school being held under the auspices of the five leading churches of the town, of which the Disciples church

**MEMORIAL CHURCH OF CHRIST**  
(Disciples and Baptists)  
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Herbert L. Wren, Minister

was one. The churches raised \$450 for the expenses of the school. There were courses for children, young people and adults. There were more than 300 pupils enrolled for the various courses, Professor Golightly reports.

—Chaplain Lloyd Ellis, until recently of Corydon, Ia., has been speaking to the men of Camp Dodge at the "Y" on Sunday evenings. The text of a recent talk was "Fight the Good Fight of Faith," in which discussion the speaker emphasized the fact that the present great conflict is a spiritual one. This is the general theme of all Mr. Ellis' messages to the men.

—Charles D. Priest, minister at Estherville, Ia., has returned to his work there after completing a course in the school for chaplains at Louisville, Ky.

—J. B. Holmes, secretary of the Texas state work, is planning to put about forty men in the field next year, and will make an effort to raise \$40,000 to pay the expenses of the campaign.

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—T. F. Weaver, pastor at Childress, Tex., recently lost an eye by an accident.

—Prof. E. R. Cockrell, of Texas Christian University, has been serving as professor of government at the University of Texas, located at Austin, this summer.

—A patriotic service was recently held at the Beatrice, Neb., church, the guests of honor being the mothers of the boys in war service, the Boy Scouts and members of the Woman's Relief Corps of the city. C. S. Stevens leads at Beatrice.

—In the Knoxville, Pittsburg, church school liberty bonds are being purchased by the members, each pupil contributing a penny each Sunday in addition to the regular offering, this extra contribution being turned over for the purchase of bonds.

—The Philo-Christos class of young men, organized by Dwight N. Lewis at Central church, Des Moines, twenty-one years ago, has enrolled over 3,000 members during that time. Mr. Lewis is now serving as State Railroad Commissioner of Iowa.

—A. B. Robertson, formerly leader at Ashland, O., church, but now in "Y" service, writes of the importance of the writing of encouraging letters to the boys in the army; but, he warns, "Write no sob stuff." Mr. Robertson gives the right kind of messages from home the credit for real morale in the ranks of the soldiers.

—R. H. Jones is now leading at Warsaw, Ind.; J. T. Shreve at Connersville, Ind.; W. H. Baker at Seymour, Ind.

—The death is reported of Ellsworth Thorpe of Kempton, Ind., minister of the church at Ligonier. "He was a noble man and justly esteemed," reports the *Indiana Worker*.

—B. F. Nesbitt of Vincennes, Ind., was elected president of the board of the Indiana School of Religion, at

Bloomington, to succeed E. F. Daugherty, who is now at First Church, Los Angeles. A. L. Ward of Franklin was elected a member of the board and vice-president; E. L. Day, secretary; E. S. Booe, auditor, and R. D. Smith, treasurer.

—Dr. E. L. Powell, First Church, Louisville, Ky., has recently left the hospital after undergoing another operation, which, he states, "concludes the series; I thought it a good time to have an operation as I had a vacation period to spend and I could not reconcile it with my own conscience to spend it otherwise than by getting sick."

—Miss Fred Fillmore, singing evangelist of Cincinnati, will assist John W. Moody and the Madison, Ind., church in a meeting in the autumn.

**ST. LOUIS** **UNION AVENUE**  
**CHRISTIAN CHURCH**  
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George A. Campbell, Minister

—Pastor W. D. Darnell, of Thornton, Tex., suggests to the Christian Courier that the churches "Hooverize" in the matter of preaching: Here is his proposition: "Inasmuch as President Wilson has suggested that physicians will be furnished from places where there are too many to such places as have been robbed of their doctors who have gone to war, thus Hooverizing on doctors, it would be wise, patriotic and Christlike for the churches to Hooverize on preaching also by sending the minister from the congregation that has regular preaching to those that are without ministers and cannot get any during the war."

—State Secretary H. H. Peters, of Illinois, reports that the Metropolis church, which has a debt of about \$15,000 on its \$40,000 building, has outlined a campaign for the next few months which will culminate in a debt-raising and rededication.

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ing service the first Sunday in January. Mr. Peters reports George R. Southgate, the pastor at Metropolis, doing a heroic work, both as leader of the congregation and in general community work. Mr. Peters recently had a conference with the Metropolis leaders.

—Judge Charles J. Scofield, minister and lawyer of Carthage, will give the address in connection with the unfurling of the state service flag at the Illinois convention to be held at Eureka, September 2-5. Frank McDonald, evangelistic leader, will sing "My Own United States" at this service.

—Charles W. Ross, the new leader at Central church, Kansas City, Kan., will hold a series of evangelistic services at Howett Street church, Peoria, Ill., in October.

—The Kentucky convention this year will be held at Richmond, the date being September 30-October 3. Homer W. Carpenter, the new minister at Richmond, sends this word of greeting: "Our people, as well as those of the other churches of the city, are looking forward with a great deal of pleasure to the coming of the hosts of Disciples of Kentucky to this annual meeting. It is the hour of great issues in our world life, and such a convention gives opportunity for their discussion."

—The new leader at West Side church, Springfield, Ill., is R. H. Heicke, now of Kansas City, Kan., rather than "R. H. Hicks, of Kansas City, Mo.," as reported in a recent issue of the CENTURY.

—The death is reported of H. C. Garvin, who was professor for several years at Butler College. Professor Garvin was born in Chillicothe, O., in 1844. He

was educated at Bethany College and Ohio University and later studied extensively in Germany. He was distinguished as a linguist. He died at Eldon, Mo., on July 12, 1918. He is survived by T. D. Garvin, who has done so much to establish our work in the Sandwich Islands, and by J. H. Garvin, who is now retired from active ministerial life and resides in Columbus, O.

—T. W. Grafton began his seventh year with the Third church, Indianapolis, Ind., the first Sunday in July. The past year has been one of the best in the history of the church. There have been 187 members added during the year.

—C. C. Morrison is spending two weeks at Pentwater, Mich.

—L. F. Drash, a Hoosier by birth, and longtime minister in Indiana, will come from Lemoyne, Pa., to Bloomington,

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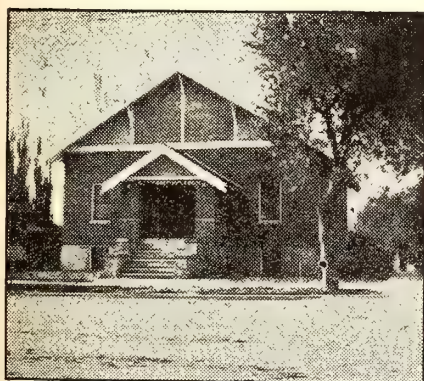
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Vol. XXXV

August 15, 1918

Number 31

## Safety of Liberty Depends on Colleges

By E. M. Waits

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Judge Lindsay on the  
Salvation Army

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# The CHRISTIAN CENTURY

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### A Poet's Dream Fulfilled

IT was probably seventy-five years ago that Samuel Taylor Coleridge, poet and essayist of England, wrote prophetically of America: "The possible destiny of the United States of America as a nation of a hundred million of free men stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakespeare and Milton, is an august conception." The dream of this poet is now more than fulfilled in a material way. But we no longer find our chief pride in the physical achievements of America.

We have driven out the wild beasts and subdued the western prairies. Great forests have made way for the farmer. The mountains have been tapped for precious ores, and great and wonderful cities have grown up where the raw materials of the land are transformed into manufactured products of great value. Never in all history has a nation so chained the forces of nature to serve her as has America.

Had we done no more than this, however, we should only have earned the jealousy and hatred of sister nations. It is in the realm of the moral and spiritual that we find our greatest pride today.

Before we entered the war, we were in a most fortunate material condition, with money in abundance and an unlimited market. Had America been as greedy as she has been represented as being, we would never have entered the war.

The moral feeling of our country with reference to Belgium, Poland and Armenia, and the enormous sums given by us for relief in these countries indicates the spirit that is now abroad in our land. We

have found that even better than the gift for producing wealth is the gift of wisdom in spending it.

America's dream of a League of Nations which shall be the beginning of an organization in behalf of world peace is our greatest offering toward the Christianizing of the world. If this should succeed, we would have won for our nation an immortal place in history.

### The Coming National Convention

UNDER the cover of war conditions, the committee in charge of our general convention this year is instituting a reform that has long been overdue among us. The days of our revivalistic passion fastened upon us a convention made up of great throngs and emotional appeals. It is not difficult to remember how fifteen years ago the returned missionary and the veteran secretary were quite overshadowed by some upstart young fellow who had many souls to his credit in the revivalistic man-hunt. In these better days, even when the revivalist is on the program, he attracts little attention, for there has come a deepening and a widening of the spiritual interests of our people.

The new arrangement will emphasize spiritual quality rather than crowds. The noise and irreverence, the restless hunt of new sensations which has often characterized our larger gatherings will give way this year to the deeper things of our religious life. We shall have more prayer and less oratory; more plans and fewer booms.

For a time, perhaps, a convention that ignores crowds and noise will suffer in attendance. The old



convention crowd will be sifted and only those persons with taste for the more spiritual order of things will remain. But in the long run a convention that is a center for the making of big plans for the kingdom, and which is full of spiritual power, will bring large numbers of people together on the new basis.

Never in any hour of history did we so need light and guidance as now. We are challenged to take forward steps toward the unity of the church. The war has created religious problems of which we have yet but a glimmering. The mission fields are crying for help. At such an hour a great people like ours should come up to the annual meeting seeking more earnestly than ever before God's will for us.

## The Churches and the Nurses

THE first hospital of the world was a Christian institution, the gift of a Roman matron of the early Christian centuries. It has been under the protecting care of the church that the modern hospital movement has grown until there are now many hospitals which are independent of religious control.

The women who have embraced the profession of nursing have done so with a large amount of idealism which has been Christian in character. Florence Nightingale is the patron saint of the order of nurses, and the ideas of unselfish service and scientific preparation have made the profession one of dignity so that most of the states now provide a professional standing for competent nurses by means of registration.

The government is sending nurses to France so rapidly that the nursing service in this country is being demoralized. Owing to the scarcity of nurses more people are going to the hospitals for treatment and these institutions are being overrun.

There is likely to be grave trouble during the coming winter owing to the shortage of women for the work of nursing. The shortage is to be made up by exhorting married women who have served as nurses to re-enter the service for the period of the war, and by recruiting young women to enter hospitals as student nurses.

It is the Christian Endeavor sort of girl who is being most sought out, the young woman of character and high ideals and with at least a high school education. The churches, better than any other organization, can find the young women for the hospitals this winter. It is part of the duty of the minister to call the attention of the young women of his congregation to this great opportunity for serving humanity.

## A Danger to the Ministry

ONE of the few ways of securing exemption from military service in the United States is to be a minister. Whether this exemption should be granted ministers is now a moot question on both sides of the ocean, but that is a question aside.

There is a certain type of young man who now

turns longing eyes toward the ministry in order to escape what seems to him an unpleasant duty. Engaged in business before the war, and satisfied with it, he is suddenly possessed with a great desire to preach, that he may not be shot at. For such a young man the world will have scant respect, and worst of all the man will have but little respect for himself.

We do not wish to suggest that no young men should enter the ministry during the war. Ministers are dying and going into war service and already the churches are gravely embarrassed for the lack of men. We do not wish to raise suspicions with respect to the motives of young men who are today choosing Christian fields of service. But we think two or three things might be done to correct any evils that may have arisen.

Exemption from military service should not be granted to students in theological seminaries nor to men who do not expect to continue in religious work as a full-time occupation.

Christian leaders who talk with young men concerning the ministry should make sure that these young men have the right conception of this work and that they are entering it for reasons which are Christian and loyal.

## The War and the Chautauqua

IT might happen that the war will prove the salvation of the popular chautauqua movement throughout the country. In recent years the chautauqua has lost much of its educational significance and has catered more to the amusement interests of the people. The lecturers have become more flippant and popular in their manner of presentation. The organizing of chautauquas into circuits has built up a generation of professional lecturers who have written speeches and who hope to emulate Rev. Russel H. Conwell in the number of times they can deliver a single lecture. After ten years of life on railroad trains and in hotels, the poor professional lecturer usually finds himself out of ideas and out of a job, and he gives way to a new star.

The war has made practically every one of the old lecturers out of date. Most of these lectures had to do either with individualistic problems or with some surface phase of reform. Our people are no longer thinking individualistically and they are reading and hearing enough good plain talks on the war to be interested in a new type of public address.

The result is to be found in the passing of some of the old timers with their memorized speeches and the growing demand for new interpreters who have tried to think through the implications of the new world situation.

The chautauqua in the country town, when properly managed, is a kind of popular university for plain people. It arouses ambitions and aspirations in the young people. It furnishes clean and wholesome recreation. For a year many minds will feed upon the food that has been gotten in a single week. If the movement can



be saved from professionalism and kept true to its original educational and religious ideals, there is yet much grist for it to grind.

# The Typewriter

## A Parable of Safed the Sage

**I** SAT me down at my Typewriter and I sought to write a Parable, and I essayed to write, but I could not. For the Typewriter went out on a Strike, and I could not learn the reason therefor.

And I sought to discover what was the matter, and I could not discover. And I turned the Machine over, and I turned it upside down, and I found nothing. And when I had sought long, I turned it back again, sorrowing that I could not use it. And I touched the keys, and behold it had returned to Business, and was working as well as it ever had worked.

Then was I amazed, and I wondered with great admiration. And I turned it back again, and looked it over once more.

And Keturah answered me, saying, Wherefore art thou Fooling with it now that it Runneth?

And I said, I am trying to discover what I did to the thing to make it Go; for it went not, and now it goeth, and what I did to it I know not.

And Keturah said, Men call thee wise, but thou art showing little wisdom. If it goeth, what doth it matter what thou didst do to it? And if thou shouldst know, what would it profit thee? Yea, and peradventure, if thou continue to fool with it, thou shalt put it out of business again; whereas, if thou go straight to thy work, it shall do well.

Therefore did I cease to monkey with it that I might find what I had done to it. For this did I learn from the Typewriter and Keturah, that when the machine goeth, it is better to accept the fact, and thank God, and ask no questions. And some men call this Pragmatism; and others call it Good Horse Sense.

# Morituri te Salutant

By Walter Rauschenbusch

Died July 25, 1918.

**O** THOU ETERNAL ONE, we who are doomed to die lift up our souls to thee for strength, for Death has passed us in the throng of men and touched us, and we know that at some turn of our pathway he stands waiting to take us by the hand and lead us—we know not whither. We praise thee that to us he is no more an enemy but thy great angel and our friend, who alone can open for some of us the prison-house of pain and misery and set our feet in the roomy spaces of a larger life. Yet we are but children, afraid of the dark and the unknown, and we dread the parting from the life that is so sweet and from the loved ones that are so dear.

Grant us of thy mercy a valiant heart, that we may tread the road with head uplifted and a smiling face. May we do our work to the last with a wholesome joy, and love our loved ones with an added tenderness because the days of love are short. On thee we cast the heaviest burden that numbs our soul, the gnawing fear for those we love, whom we must leave unsheltered in a selfish world. We trust in thee, for through all our years thou hast been our stay. O thou Father of the fatherless, put thy arm about our little ones! And ere we go, we pray that the days may come when the dying may die unafraid, because men have ceased to prey on the weak and the great family of the nation enfolds all with its strength and care.

We thank thee that we have tasted the rich life of humanity. We bless thee for every hour of life, for all our share in the joys and strivings of our brothers, for the wisdom gained which will be part of us forever. If soon we must go, yet through thee we have lived and our life flows on in the race. By thy grace we too have helped to shape the future and bring in the better day.

If our spirit droops in loneliness, uphold us by thy companionship. When all the voices of love grow faint and drift away, thy everlasting arms will still be there. Thou art the father of our spirits; from thee we have come; to thee we go. We rejoice that in the hours of our purer vision, when the pulse-throb of thine eternity is strong within us, we know that no pang of mortality can reach our unconquerable soul, and that for those who abide in thee death is but the gateway to life eternal. Into thy hands we commend our spirit.

—From "Prayers of the Social Awakening."



# Safety of Liberty Depends on Colleges

By Edward McShane Waits

President Texas Christian University

WE are living in an unprecedented age and at a critical moment. The world has been hurt within the last four years as it was never hurt before. The gloomy and accusing procession of sorrow and pain which was started on that thrice accursed day of July, 1914, still creeps on. Words can not paint or the imagination picture the scene. It is a story so tragic, so filled with heartbreak and horror, that it leaves the mind numb with the awfulness and the immensity of it all. Truly, great principles of life are being trodden in the winepress of war.

## WAR FIGURES

Eight million men have gone down in the red burial of battle; 6,000,000 more are in the military prisons of Europe; 6,000,000 more are wounded in the military hospitals; 2,000,000 defenseless women and children have perished in Armenia alone, and the scythe of famine continues to reap its piteous harvest. Millions have been patched up and sent back to face death again. Others rejected, crippled, and deformed for life have been whirled back upon society from this black whirlpool of disaster. There are 40,000,000 men with the colors today.

Think of the terrible attrition of 50,000 casualties per day from these walls of fire and death! If you could compute the infinite value, the preciousness and potentiality of a single life destroyed, and then multiply it by millions, you could begin to arrive at a consciousness of this awful horror. Only the scales of the infinite can weigh the real and the intangible sorrow of the widow's heart, the mother's soul or the maiden's hopes that have been buried forever in this fiendish abyss. No mind is capable of fathoming the cost of such a terrible conflict.

## STUDENTS ANSWER CALL

The colleges, always in the vanguard of civilization, have had their share in this world struggle and sorrow. The colleges of France, of England and of Canada have been literally emptied. Those fine young men, the flower of a thousand years of culture and training, have already gone out into No Man's Land, or they are lying in the mud and the blood of the trenches, facing the murderous thunder and lightning with gun in hand, looking over the parapet into the darkness with death lurking in front, above, below, and by their side. Those are noble words of the English poet, in "The Spires of Oxford":

I saw the spires of Oxford  
As I was passing by,  
The gray, old spires of Oxford  
Against the pearl-gray sky.  
My heart was with the Oxford men  
Who went abroad to die.

The years go fast at Oxford,  
The happy years and gay;  
The hoary colleges look down  
On happy boys at play;  
But when the bugle sounded forth  
They put their games away.

They left the peaceful river,  
The cricket ground and quad,  
The shaven lawns of Oxford  
To seek the bloody sod.  
They gave their merry youth away  
For country and for God.

God bless you, merry gentlemen,  
Who laid your good lives down,  
Who took the khaki and the gun  
Instead of cap and gown.  
God bring you to a happier place  
Than even Oxford town.

The students of all the great institutions of England and France were first to go out; they were in the vanguard of those conquering hosts that swept over Vimy Ridge. This has been true of our American colleges. Already 43,000 have answered the call of the colors. Two thousand of these have gone out from our own Church and colleges. These are our sons who have answered the call, who have thrown their swords into the scale because to do so was indispensable for the vindication of the basic and elementary principles of right and peace among the nations, no less than for our own honor and our own safety and for the preservation of our own institutions and our very destiny.

## WHO STARTED THE WAR?

Who started this war? Our soldier boys answer in song: "Old Bill Kaiser," but this question is as futile as "Who Struck Billie Patterson?" The question of really serious import is "Why are we involved and what are we fighting for?" We have been answering glibly: "We are fighting to make the world safe for democracy," but, if we are to trust the interpretation of many of our great thinkers who have been to the front and who have sought to interpret the meaning of this catastrophe from first-hand information, the answer goes deeper.

It is a veritable contest between Christianity and paganism at this hour. It is a conflict between the civilization of the Dark Ages and the civilization of the Twentieth Century interpreted in the life of Jesus of Nazareth. We are fighting, therefore, to shield our own from the wolf packs of Berlin. We are fighting to end war. It is war against war we are waging. The irrationality of war is manifest and everywhere conceded. If we can put an end to war by war, it is worth every sacrifice which we are capable of putting forth to slay it. We are fighting against aggressive autocracy.



If the Huns like the methods of the Beast of Berlin, "Barkis is willing," but we are saying in the language of the Belgians, bleeding white in their efforts to stay the tide, "they shall not pass" to impose such a system upon the world.

#### CHALLENGE TO COLLEGES

We are fighting against a nation that has lost its conscience, one that is endeavoring to place might above right and self-interest above the laws of God and justice. We are fighting for a new world order. We are fighting for that splendid age when truth, justice and enduring peace shall control the hearts and lives of men everywhere, for the golden rule of Christ which will usher in the golden age of the world. This hurls a mighty challenge into the face of the American people and particularly into the face of the American colleges, which have ever been the leader in the vanguard of civilization. We are not claiming everything for the college, but we are saying that in this hour it must hold its sector in this fight for civilization. This world war presents a two-fold challenge; a challenge to the college itself and a challenge to its friends.

It is the province of the college to prepare for complete living. A common school education increases one's chances for success 50 per cent; a high school education increases one's chances for success 100 per cent; a college education increases one's chances for success 300 per cent. The fundamental work for all colleges is to furnish adequate leadership. The leaderless nation is a lost nation; a leaderless Church is a lost Church. The leadership of the nation and the Church must come, as it has ever come, from the colleges. The leadership of the European nations has gone, and it will be another generation before their colleges can be rehabilitated and create a new leadership; and Europe will look increasingly to America and to the American college to furnish leadership during the war and in those great days of reconstruction that are to follow the war.

#### CONSCIENCE MUST BE TRAINED

The importance of this training for leadership can not be overemphasized. With no school training, of 5,000,000 young people only thirty-one attained distinction; with elementary school education, of 3,000,000 only 808 attained distinction; with high school training, of 2,000,000 people 1,245 attained distinction; with college training, of 1,000,000 people 5,768 attained distinction. Less than 2 per cent of our boys go to college, yet from this 2 per cent comes 90 per cent of the leadership in the professions and the industries of America. Of the men commissioned at the recent officers' training camps, 80 per cent were college men. Six per cent of the total in camps are college men, but this 6 per cent has furnished 60 per cent of the officers. Eighty per cent of the college-trained men are officers. Only 3 per cent of the men who had not been to college are officers. The New York Examiner declares that 70 per cent of the leaders in all the important professions and industries are from our Church colleges.

If the call is pre-eminently for leadership in the

nation, how urgent is that call to the Church and its colleges! How impressively, how terribly it has been borne in upon us in the last few months that the most efficient training of the intellect without the training of the heart and conscience exposes a nation to greater danger than utter ignorance! Brains and heart can never be separated. Only those whose vision is clear and whose wills are set toward the highest can be truly said to be rightly educated. Only the Christian college can surely make civilization safe.

Alongside the question, "Am I true to my country?" is the question, "Am I true to my college?" which holds the key to the future safety of the world. Ministers, missionaries, social workers and even Y. M. C. A. secretaries are largely drawn from the ranks of the Church and the church college. The need in our own ranks for an increased ministry was never so imperative. We have 333 more churches than we had last year; we have 3,147 vacant pulpits, and, by reason of the demands laid upon us by the war, we have 201 ministers less than we had at this time last year. The challenge of the college is to supply this leadership. May God help us to answer the call worthily.

#### COLLEGES MUST BE SUPPORTED

We must be aware that all duties and responsibilities in this life are reciprocal. If it is the responsibility of the college to furnish this leadership it must be the responsibility of someone to stand back of these colleges, to hold up their hands in this hour when they are facing the greatest emergency of their existence. The Men and Millions Movement in an awful hour of revelation has brought the brotherhood face to face with the bleeding necessities of the moment. The emergency drive has awakened us not only to the necessity, it has shown us our latent powers and aroused us to action.

When our boys come back it would be an irreparable shock to their faith if they should find that, while they were fighting for the world's freedom and liberty abroad, we had closed the doors of the college, the greatest bulwark of that liberty at home. The conclusion is irresistible that the Disciples must do their whole duty by supporting their own church colleges, which furnish leadership for our church brotherhood.

The responsibility of the Church toward its colleges must not only involve the furnishing of the life power through the young manhood and womanhood, which is intrusted to it, but it must have a conscience in regard to the financial support which is due the college.

#### THE COST OF A COLLEGE EDUCATION

The United States Bureau of Education declares that a college education costs four times as much as is paid for it. The difference between the amount furnished by tuition and the amount necessary for higher education is met by our state institutions through appropriations, by our larger universities through endowments but by our colleges, which are not endowed, by



gifts from the people. We have not as yet learned the alphabet of service which it is possible to render in this direction. We are expending millions and billions that our boys may be comfortable and well fed in their heroic fight for our liberty. We count no sacrifice too great for the preservation of our national safety and the safety of the world. This is all as it should be, but is the Kingdom of Our Lord and its enterprises of less moment when we are told by our President that the success of this world adventure is dependent upon strengthening the spiritual life of our churches?

Let us meet the emergency call of the nation and the church: to help rebuild a new industrial, economic, social and religious structure on the crumbling foundation of the past! This is your challenge, it is mine:

Then let's have faith; good cometh out of ill;  
The power that shaped the strife shall end the strife;  
Then let's bow down before the unknown will;  
Fight on, believing all is well with life;  
Seeing within the worst of war's red rage  
The gleam, the glory of the Golden Age.

## Judge Lindsay Praises Salvation Army's Work at War Fronts

Judge Ben Lindsay, the "boys' judge" of Denver, Colo., has just returned from France, where he has been making some investigations. After having studied conditions at the front, Judge Lindsay returns filled with enthusiasm concerning the work that is being done for the soldier lads by the Salvation Army. While in Chicago he left a message with the *Tribune* concerning the work of this organization. His story follows:

A GOOD expression for American enthusiasm is "I am crazy about—this, that, or the other thing that excites our admiration." Well, "I am crazy about the Salvation Army"—the Salvation Army as I saw it and mingled with it and the doughboys in the trenches. And when I happened to be passing through Chicago today and saw an appeal for the Salvation Army I remembered what our boys so often shouted out to me as I passed them in the trenches and back of the lines: "Judge, when you get back home tell the folks not to forget the Salvation Army. They are the real thing."

### THEIR DOUGHNUTS APPROVED

And I know they are the real thing. I have shared with the boys the doughnuts and chocolate and coffee that seemed to be so much better than any other doughnuts or coffee or chocolate I ever tasted before. And when it seemed so wonderful to me after just a mild sort of experience down a shell swept road, through the damp and cold of a French winter day, what must it be to those boys after trench raids or redhot scraps down rain soaked trenches or under the wet mists of No Man's land?

How well I remember after the "Battle of Sheisprey," as our boys called it, following with one of them

an exciting chase around dead man's curve down from the heights of Beaumont, to draw up breathlessly in a shell torn village, to be welcomed by "de gang," as it might seem at home, with the wild joyful acclaim: "Come this way, Judge, the old Salvation Army is sticking with us like a brother—sinkers and chocolate, coffee and cigarets."

### VISITS THEM IN CELLAR

And down around the broken buildings, with shells still whizzing overhead, I was rushed by a group of cheery doughboys to meet Miss So and So, and Miss So and So (their names somewhere in my notebook), down an old cellar, cleared of debris.

Over the cheeriest fire I ever saw, boiling in good American lard, were the finest lot of fried cakes I ever put in my mouth. In America two of them—however good—would have put me out of business—but two, three, four, and five only served to whet my appetite, to the delight of one of the boys—who was just a good natured little rascal in my court seven years before. And if all this for a sedentary judge, what must it have meant to those boys? Do you wonder they love the Salvation Army?

They know the proper way to a brave boy's heart under conditions like that. And they have a right to the affections of our boys.

Listen to some of the stories they tell me: "You see, Judge, the good old Salvation Army is the real thing. They don't put on no airs. There ain't no flub-dub about 'em and you don't see their mugs in the fancy magazines much. Why, you would never see one of them in Paris around the hotels. Good Lord, you'd never know they existed, Judge, unless you came right up here as close to the front line as the colonel will let you."

And they stick close to the boys as those fried cakes must stick to their "tummys."

"Why, Judge," said an enthusiastic urchin—yes, he seemed just that, so boyish in his enthusiasm—"after the battle yesterday we couldn't get those women out of the village till they'd seen every fellow had at least a dozen fried cakes and all the coffee or chocolate he could pile in. We just had to drag 'em out, for the boys love 'em too much to lose 'em—we weren't goin' to take no chances. Not much, for our Salvation ladies."

### CO-OPERATIVE COOKING

And there in the old cellar the boys crowded around helping the lassies with their work—one preparing a great half-barrel like a tin tub for the roasting fire, another sneaking out under shell fire bringing in the wood, as he never did for mother back home in all his life, so joyful at the task, eyes beaming with anticipation, as the fried cakes crackled and sizzled with each new panful piled into the boiling grease.

I felt like a kid myself, and no more than those boys, can I ever forget that cheery fireside beyond shell torn Seicheprey, down in that old cellar as the sparks flew up, no brighter than those boys' eyes as they seemed glued to the sizzling pots, when not munching



doughnuts and gulping down their hot coffee as they never did before. O, it was great.

"And, say, judge," chirped a ruddy faced, stomach-joyed kid, "these guys don't preach to us, neither. They just feed us up—that's what they do. And when you see what those ladies are doing, how can a kid keep from being good?" That's just a faint glimpse of our boys before the peaceful, lovely firelights of the Salvation Army in France.

#### SAME ON BRITISH FRONT

And when I came to British headquarters I heard of a thousand wonderful things the Salvation Army has done and is doing for the "Tommies" and I think of the thousand other good things they are doing for our boys, too.

When I left France just a few days ago, as that actual few weeks now seems, I went over to call on Capt. Archie Roosevelt, one of the four brave sons of the man the American soldiers asked me most about. And Archie looked so fine and yet so pale from the long weeks of suffering in the hospital, I felt I might be wearing on his strength to talk too long, and when I was about to leave a light came in his fine face and he fairly shouted to me, "You tell dad when you see him that the first chance he gets to be sure and say a good word for the Salvation Army. They are the real thing over here, judge."

And after hearing Archie relate the tales of their heroism as he had personally witnessed it with our dead and dying and wounded and hungry boys, you couldn't help but take off your hat and shout for the Salvation Army—and, what is more important, go down in your purse and dig up all you've got to spare for them. The other war charities are all right—but the words of the boys everywhere over there ring in my ears over here: "Whatever you do, don't forget the Salvation Army."

And when I was at the American front one of my

companions at one time was that magnificent American, Floyd Gibbons, Chicago newspaper reporter. I was with him a short time before Chateau Thierry, where, like the brave fellow we all knew him to be, he never hesitated to take every desperate chance a soldier takes to get the real thing and the real story of our boys for his readers in the peaceful calm of their breakfast tables.

I met one of our boys after Chateau Thierry and, knowing I had been along the front with Floyd, he told me a thrilling story of the battle and how as a soldier he had ducked for cover from the German shells and machine guns, "when," he continued, "all of a sudden I looked back and saw Gibbons making for a tree that had sheltered me till it got too hot for anything alive to hang to. I wanted to yell to him for God's sake to duck, when I saw him go forward through an open wheat field to a little rise where he could see the real show."

#### A NARROW ESCAPE

"Then suddenly he went down on his belly and a shell tore that poor old tree to smithereens. How Gibbons ever escaped alive is too much for me. Gee, but he is the luckiest fellow I know to lose nothing but an eye and get soaked twice through the arm."

And that is just what Gibbons was doing in order to see that his American readers had the "real thing." Just like him—thinking about them, not about himself. That's why he is so admired, loved, and respected as one of the best, if not the very best, war correspondents in Europe. How glad I was on leaving Paris to hear from the newspaper boys that minus a good eye "Floyd is himself again."

Along the front he never failed to say a good word for the Salvation Army. I wish I had a million to give them—but I am going on a lecture tour for government work and the war, and I'll not forget the message of the boys at the front:

"Don't forget the Salvation Army."

## Three Saving Truths of God

W. R. Nicoll in the British Weekly

**I**T may be new to us, but this is no new situation for faith. Men and women have often stood where we stand today, under the lowering clouds of war, trying to rally their faith in God and in one another. It is by no means the first time that people of God have had to keep their feet from slipping, and to lift their eyes above the dust and noise of things to the Eternal Purpose.

#### VIOLENCE IN EARLY DAYS

The Psalter by itself is a daily reminder of this, and the ninety-third psalm especially. The great central

powers of the East were pouring like a cataract over the country, threatening to overturn the entire order of faith and justice in the small land of Palestine. The psalmist looked out, as we today look out, upon a flooded world—flooded by roaring tides of violence. "The floods have lifted up their voice; the floods lift up their waves." And the voice is meant to be as daunting as the wave; sometimes it is. Well, when our ears are dinned not only with the clash of armies, but with the exulting cries of an expected triumph over us, we shall do best if we fall back, like the psalmist, on three saving truths about our God.



## I.

God's throne is the first encouragement. "The Lord reigneth."

"Thy throne is established of old:  
thou art from everlasting.

The floods have lifted up, O Lord,  
the floods have lifted up their voice;  
the floods have lifted up their waves.

The Lord on high is mightier than the noise of many  
waters,

Yea, than the mighty waves of the sea."

This is the witness of faith by which we are called to honour God in broken days. In spite of loud assertions to the contrary, in spite of all attempts to ignore or deny the Divine will, the Lord reigneth. We acknowledge today that the world has not broken loose from his control. He does reign supreme. The nations may have turned unruly, but he rules; his throne is set and stable.

This is the first article of our faith, especially during times of stress and dismay. Many have received strength to die in that faith. Many also at home have received strength to live by it, when death has come up into their homes; they have been enabled to say: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ." Many more are in active service, surviving in soul as well as in body, because they stay themselves morning by morning on the old cry and confidence, "Thy throne is established of old."

## HOW TO "CARRY ON"

And we must all set ourselves to this, for, if we are to carry on, we must be carried by this unflinching reliance on him whose throne is subject to no earthly revolution. If a man's wisdom is to be judged by his hopes—and surely that is a fair and searching test of human life—it is the measure and the quality of our trust in God's power which may be said to classify us, proving that some are less ardent and tenacious than others. Yet in the faith and fellowship of Jesus Christ we have all a living assurance that God's kingdom is God's care. Whatever we may miss in the shape of outward and immediate evidence, ours is the inner guarantee that no floods of wrong can sweep away the order of his will. In his company we make our act of faith still, and honour him as we rally ourselves by retaining our hope unabated.

In King Arthur's day, we are told how Merlin built him a mighty palace, over which a statue of the king himself was erected. Britain was seething with turmoil, but the statue towered and shone over the countryside round Camelot, to remind the harassed peasantry that there was still a king in power, to redress their wrongs. The very sight of it was a visible sacrament of courage and endurance.

And eastward fronts the statue, and the crown  
And both the wings are made of gold, and flame  
At sunrise till the people in far fields,  
Wasted so often by the heathen hordes,  
Behold it, crying, "We have still a King."

So with us in our faith and fellowship today. Looking out over a torn Europe and over our broken hopes and homes, we, in the Church of the living God, lift our eyes to the Cross and Throne of the Lord, crying, "We have still a King." The Lord does reign.

## II.

But God's throne would not be enough for us. We need One who will not only reign over us, but speak to us. And so we read, "Thy testimonies are very sure." They are more sure than our testimonies to him. For God testifies to himself, tells us something of his purpose, reveals to us glimpses and hints of his meaning under it all. Let us have ears for his voice. The other and lower voices are loud around us. "The floods have lifted up their voice," sometimes blustering, sometimes subtle, whispering to us that it is no longer any use for us to go on, threatening us with evil if we dare to persist. We are plagued and troubled by these voices, even those of us who have not to stand the drenching onset of the wave itself. But faith is still lifting up the witness: "The Lord on high is mightier than the noise of many waters. Thy testimonies are very sure."

## A MORNING PRIVILEGE

It is a saving experience to have our ears open every day, before we open our newspapers in the morning, to the still, small voice of the Lord, speaking to us of himself, to nerve our wills, to encourage our hearts, and to check our godless passions and impatience. His testimonies are not dreams of our wistful spirits; they are "very sure," reliable and real communications, voices that reach us from the great Beyond, assuring us that "all is well" with our beloved who have gone before us, and that all shall be well with us, and whatever comes upon the earth. Our faith is the response to this revelation.

If God is our Father and King, he must wish to say something to us, to assure us personally that his goodness is never without purpose, and his purpose never without goodness at its heart. And this is our second strength and succor, that we have a God who does speak to us, a God who lets us know something of what he is and of the direction in which he is moving.

## III.

A God who reigns is much; a God who speaks is much; but a God who shelters is more. A throne may be far away. Even testimonies might come from a distance. But the saving of life is in a God who is near, in fellowship with us, touching and holding us. And this also is ours. "Holiness becometh Thy house, O Lord, forever." That is the last word of the psalm, the climax of man's confidence. God provides sanctuary and shelter for us in his household, when we are exposed to this rough and bleak world. We are with him, not only as



those over whom he rules, not only as those to whom he speaks, but as those for whom he makes intimate provision. We are his household, and it becomes us to be "holy"—that is, to live in the spirit of his household, obedient to his discipline and loyal to his orders.

#### WHAT IS HOLINESS?

Holiness means a good life, good because it belongs to God, sharing his interests and aims. Our Lord Jesus has translated this for us, by assuring us that it means doing the will of God. "Whoso doeth the will of My Father in heaven, the same is My brother and sister and mother." These are the simple and exacting terms of the Holy Family. God's household is, today, for all who can say, "Thy will be done."

Nothing can put us out of that Divine household except our own wilfulness, our disposition to be selfish and to spare ourselves, our secret rebelliousness against the orders of the household, our waywardness, our indolence. Short of that, we are safe in his sanctuary. It is ours to make this saving truth our own, by diligent submission and cheerful compliance. For we need never be strangers to God. We are not left to ourselves, not for one moment. His household is inviolate for us, if we but choose to remain within his care and order, as it becomes us.

Fear tells my heart that I may be  
Some day an alien from Thy door,  
May cease Thy lovely face to see,  
And hear Thy whispers never more.

Tell me that hour shall never come,  
Plant me so deep Thy courts among,  
That I may have my final home  
And end, where I began my song.

Those who can sincerely ask for such an assurance are those who say, Holiness, devotion, loyalty, "becometh Thy House, O Lord, forever." They know the conditions of fellowship, and they care to breathe the atmosphere of service and obedience and sacrifice which fills the Divine household. When they have told God that their will is to do and to bear his will, they find, to the saving of their souls, that he tells them of their certain shelter in his household. Let us be sure of that. Let us be satisfied with it. It is our duty, day by day, to keep at home with him in this common spirit. And, like all duties, it will reward and enrich the soul, in all the fasts and in all the festivals of life.

#### Dr. Willett's Article

*Note: Dr. Willett was called from the city, and his next article of the series on the Second Coming of Christ will be delayed for one week.*

## Sergeant Robert Willett Writes Home

EVERY reader of the CENTURY will greatly enjoy the following letter written to the family of Dr. H. L. Willett by his son Robert, who as a sergeant with the American Expeditionary Forces is serving his country in France, being located at one of the base hospitals.

Beau Desert, July 7, 1918.

DEAR FAMILY:

Another batch of mail arrived last night and I was among those also present. As much as we appreciated mail in Camp it was nothing to the joy that was displayed here when the mail man began sorting out his piles of letters. Work was temporarily shoved into the background and you might have thought T. R. himself had come to town or that the war had been called off. Then every individual who had been fortunate enough to have his name read made for some secluded spot, whether bunk, shady nook, or stony road, there to devour, with eager eyes and hungry heart the news from home. Here and there, one could hear expressions of mirth, or the opposite, as the reading continued, and then individuals gathered into groups to exchange news for news. In an hour everybody was familiar with all the "inside dope" on American political, social and sporting news. Such is the process of events each time the mail arrives.

This past week has been a very strenuous one for us. Beginning Wednesday, we of the Chicago delegation celebrated our first anniversary as soldiers; you remember we were sworn into the service on July 3rd of last year—and Thursday was a holiday.

Most of us went into Bordeaux in the morning for the parade and it was the first time we had a chance to see just how much the French people think of the Americans. In everyday life there isn't much chance to show the real feeling, but in a parade it is very evident. The *poilus* are given their share of the applause, but the first American troops that pass get the real ovation, and the cheering keeps up until the last company has passed. Then is the time that you realize that these heroic and staunch servants of humanity are counting heavily on the Sammies to terminate the greatest massacre in the history of the world.

\* \* \*

The last four years have changed the French people a great deal. That frivolity and light-heartedness which was so apparent before the war is practically gone and everyone is working—working for those who have gone, maybe only for a while, maybe for good, but working nevertheless with a courage and endurance that stamps itself on your memory as clearly as if it were a red-hot brand. It is wonderful to see, and my only regret is that every American can't see the same things that I have in the last few weeks. Our part has



been so pitifully small both here and at home that it could be almost blotted off the page and never be missed, and I am thinking of Liberty loan, W. S. S., the draft, etc.

I think if you could just see and hear what some of our own men have gone through—I don't mean as individuals, but parts of a large unit now at the front—if you could—but the censor stops me, and, besides, I'm growing too warm (it is only 95 here in the coolest spot I could find); but there is so much that America has to learn about this war, and so many people think they are sacrificing so much, that I feel that they ought to know how little they really are doing, when put alongside of a nation that has endured four years of the struggle and is still fighting—at the front as well as at home—as we Americans never thought of fighting. But I mustn't let my feelings get the better of me, so will take it out on the weather.

\* \* \*

Talk about hot! Man! The devil's abode is an ice palace compared to this place during the day, but fortunately the nights are cool. But the days are terrific—and flies! I thought I had seen flies, but there are more around here in a minute than I ever saw in a day at home, and they are a particular breed, in fact, I believe, closely related to the leech—savage, hungry and persistent. But Chuck and Cole, two of my comrades, went into Bordeaux today and I asked them to get me some mosquito netting with which to drape my cot. It may look like a royal 17th century bed, but if it keeps the flies out, what care I?

My duties since I have been here have consisted of guard duty once every five days, and superintending details 'twixt and 'tween times. The guard duty is real—loaded guns and revolvers, and upon occasion we use them, not for deadly purposes, but to convey to certain individuals the idea that we mean business, but *en tout* guard duty is very quiet. To make the rounds of the guard takes a full hour, which will suggest the size of the camp. Am on duty tonight and have been trying to snatch a little sleep today, but the flies persist in annoying me, and as they understand neither French, English nor profanity, I gave up the struggle.

Last Saturday Cole and I were detailed to go with the ambulances out of town about forty-five miles to assist in unloading a trainload of wounded, and transport the men to a nearby base hospital. We left here at 6:30 p. m. and picked up en route two nurses and a lieutenant, which made our trip more pleasant. At 1 a. m. the train arrived with 600 men, seventy-five per cent of whom were stretcher cases and the rest could walk. The train was one of the specially built Red Cross trains and, to sum up all of its characteristics in one word, it was *efficient* to the highest degree. The wounded men were all Americans who had taken part in the last drive around Chateau-Thierry and Soissons, and had been shipped down here directly from the front. They had been forty-eight hours on the way, were tired and sore and little inclined to talk, so I learned very little, but they all wanted to get back for another swipe

at the Huns. Some were badly shot to pieces, but the majority had broken legs or arms and bore the pain with little grumbling. By 4 a. m. the train was empty and we started home soon after, arriving just in time for steak and French fried at mess.

\* \* \*

As in America, there is a national phrase here that all merchants and dealers use when reproached by customers for high prices, namely, "c'est la guerre" ("it's the war"). When in doubt they all say it, and already our men are very proficient in pronouncing those words, though it may comprise their total knowledge of the language. As usual, the Y. M. C. A. is the center of town and the center of all activity. Eats, reading, writing and loafing facilities are all abundantly sup-

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For Adult and Young People's  
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plied and the management is as efficient and capable as could be desired. We won't realize until after the war how much good the "Y." has done and is doing, but even now the boys all regard the "Y." as a necessity, though it is taken for granted everywhere. When you strike a place without one, then you miss it and realize what it means, because the by-word among the soldiers seems to be, "Probably the 'Y.' has it," no matter what the article in question may be.

This is more than I expected to write, because

there is so little going on that I have to save some news for later letters! But I'm getting so good at type-writing (this letter having consumed only five hours) that I couldn't resist, and this is the result.

Remember me to all the friends, and love to you, dearest family. It's you I'm thinking of all day and all night and praying that I can live up to your wishes and hopes.

Goodbye, and write soon and often.

ROBERT.

# Why Boycott the Preacher?

By David M. Jones

SEVERAL of our states have laws prohibiting boycotting, and the majority of the rest have made rulings proving it illegal. It, like blackmail, is a weapon to which a certain type of unprincipled people would always resort, if permitted; the fact that the state prohibits it, proves its popularity with such characters, and its power to injure those boycotted. All this is to protect business enterprises, of course, but there is a form of boycotting among church people which is just as subtle and just as paralyzing to the pastor, as any of these proven illegal practises are to any other man's business. If it is ever wrong, why then resort with impunity to such methods toward those who strive to lead us spiritually?

## SOME CRIMES OF MINISTERS

Does the preacher fail to call upon some family as often as is deemed proper? The whole family refuses to help support him, either financially or spiritually. Does he, burdened with heavy problems, absent-mindedly fail to greet some brother when he meets him in the street? The brother at once retaliates by becoming his sworn enemy. Does he favor some particular man for election to the office of deacon or elder? The man who wanted it, and did not get it, has no further use for him. Does he need to reprove some loose tongued sister for her gossip? She retaliates by using that tongue to stir up discord against him. Does he happen to know of some grave social danger which menaces the child of some home? The parents resent his well-meant warning and no longer attend church. If he is able to prove to some woman who prides herself upon being all right that she is really a hypocrite, she never forgives him, and joins the forces against him. If he knows of some dishonesty, or unchristian act, on the part of an elder or a deacon, and tries to lead him to make it right, he also, not openly of course, but covertly and shrewdly, plans his downfall. If some member of his church board is proving a stumbling block to weaker members or to non-christians, and the pastor tries either to reform him, or to remove him from his place of prominence, he, too, becomes a secret enemy.

These examples could be multiplied by hundreds, and still not tell all the story of the various petty things which constitute the reasons for ministerial boycotts. These are annoying, of course, and the specters of such dead souls

serve to furnish unbidden guests to entertain the minister during his sleepless nights. But these are all frailties of human nature. Even in his sufferings, the minister can find it in his heart, at least part of the time, to pray, "Father forgive them." I have sometimes wondered how many of these prayers are unanswered.

But here is another form of ministerial boycott more serious than any of these. It is from this other kind that ministers suffer more deeply, and they often give up entirely, which is, of course, just what the boycotters desire. A man may be a consecrated, conscientious pastor; his life may be above reproach; he may be an earnest personal worker, and his ministry be most fruitful, but, if he chance to be a little more charitable toward various shades of belief with which he comes in contact, somewhat different from those of his church, he is immediately marked. If he should let it be known that he himself does not hold strictly to all the tenets laid down by his church, matters are made worse. If he should happen to let fall some remark which could be construed to show that he is liberal in his belief, he is fortunate if some time some conservative group does not succeed in branding him a heretic. There is small chance for him in the ministry after this occurs. Usually he senses the situation before the crisis comes, and drops out of sight, taking up some other business where he can not only make a better living for himself and family, but may also worship God according to the dictates of his own conscience. But the scar is deep, if indeed the wound ever heals.

## THE PENALTIES OF LIBERALISM

After all, have we not thought entirely too much about what we believe, and entirely too little about what we are, or what we are doing? Are any of us justified in thinking that what we believe is altogether right, and that which everyone else believes is wrong? Are any two of us exactly alike in our interpretation of the Scriptures? Who made me a judge to judge my neighbor's convictions, or him a judge to judge mine? Where has all our contention over what we believe led us? In the light of all the opportunities of the last nineteen hundred years, do we find anything in the present conditions in heathendom, and in so-called Christian lands, about which to be particularly proud? Where would heathendom be now, if, instead of wrangling over beliefs, we had put forth every effort to do



what God has asked of his followers? Where, even, would this war have been? In the light of the resurrection, will it shock us, I wonder, if God raises up from the graves of the heretics, souls as white as ours? After all, we would all have been called heretics, if we had lived a few hundred years ago.

#### PATRONIZING THE CHURCH GROCER

But, added to these serious ways in which a minister is boycotted, there are some really ridiculous. Take, for example, the idea that he must patronize the business and professional men of his church, or they will not patronize him. If there is a doctor, or a dentist, in his membership, he dare not go to another, without danger of offence. It makes no difference if the doctor is a quack, or is from the wrong school, or if the dentist is a back number, and all other discerning people go elsewhere, he must hide all preferences and prejudices, and submit his family to their inefficiency. This, of course, is not always true of the large city church. In fact, it is only in the smaller places that most of these things occur. He must buy his groceries of his church grocer, even if he knows that there is a combine to boost prices, and that the near-by city will deliver them to his door for much less.

Some real domestic tragedies result from this situation.

One minister's family, upon making a change in location, found the need for a new rug. Funds were low, as always after a move. The little wife had in mind a really beautiful carpet of soft, harmonious shades, which was within their means, and which she had seen in the neighboring city. But her husband, mindful of former troubles, and unwilling to arouse enmity so soon, urged her to let him see what the local store could give them. With the reluctance born of sad experience, she consented. An hour later, preacher and proprietor arrived with the best the house afforded for the money. The proprietor, eagerly anxious to please, unrolled the rug upon the floor. It lay there, a hideous riot of glaring colors, and he stood back proudly awaiting her joyful acceptance. What could she do? Its one good point was that it would not wear out, and this, in time, became the chief of its annoyances. Eventually, with its vivid reds and greens still undimmed, it was sent to the rug weavers, and came back much smaller, but also, much subdued.

#### THE PREACHER'S BABY CARRIAGE

I remember once, when a little chap came to my brother's family, there was need for a new baby carriage. My sister carefully described the kind she wanted, but my brother thought best to see first what could be done in the home town. Accordingly, he visited the local dealer, and although he could not find what his wife had described, he talked to her over the telephone, and advised her to take the one offered, and she consented. When it was delivered, instead of the snug, hood-protected carriage of her dreams, she was called upon to accept a big ornate affair, with a frivolous, lace-be-ruffled parasol, which was no protection against either wind or sun—unless both should come from straight up! She got exactly what she did not want—for ten dollars more than what she wanted would have cost in the nearest city; and she realized every time she used it

that it was probably the discard of the mothers of the town for the last ten years. But she had been loyal to the home merchant, simply because she was the minister's wife. No one else in town would have taken what she had to accept.

Then, there is the disadvantage, in a small town, of buying garments, or millinery, or dress goods, and possibly meeting on the street in a few days the lewd woman of the village clothed in duplicate. Or the problem of the church-member agent, who comes to the door with articles which, however good they may be, must be sold for a larger price than paid elsewhere. Of course, such people would resent charity, and yet that is just the spirit in which the minister's wife buys.

#### RIGHTS OF THE MINISTER

Why is this handicap put upon ministers? Why do our church people feel that they must put strings upon everything that he does, or believes, or says? If people could only recognize that their minister is a full grown man, and should be given a man's privileges, the way would be easier for him. He doesn't want any ten per cent discount, or any half fare, as if he is an object of charity. But he

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does want a man's wage—at least as much as is paid to any other skilled laborer—with a man's privilege to spend it how and where he pleases like any other man.

If each person who becomes disaffected would keep his grouch to himself, the minister would not suffer so much. But the grouches have some magnetic attraction for each other, and they soon form the nucleus of a faction which becomes an opposing element. It may be that these people are not those most interested in the church or its welfare. It may be that they are the least spiritual of all its members. But nothing seems to paralyze those at the head of the church affairs or strike panic to the heart of the church membership so quickly as to let the fact become known that some one has refused to support the pastor financially. It is here that the boycott begins to get in its deadly work. This is hastened materially, also, if some one can start the rumor that the minister has been asked to resign.

#### A CALL TO PATIENCE

If the boycotting of one engaged in secular enterprises is illegal, is it not all the more reprehensible to boycott one engaged in spiritual enterprises? Of course, "boycott" is not a pretty word. It is not a pretty business, either. It is this ungodly attitude on the part of thoughtless or small-souled members which is responsible for much of the friction in our churches, and which so disheartens our ministers that many of them, even of our best, leave the ministry entirely. And I do not blame them. Yet, it is only by the Godly patience and charity of those who stay with us, and bear with our weakness and selfishness, for the sake of the glorious church which ought to be, that we will ever be led to the heights of Christian fellowship to attain which Christ prayed and died.

The disciples of Providence are not deceived: they know by how many secret ways, how many hands, and how many opposite intentions he brings about his own great designs.—*Madame Sevigne*.

## The Coming of the Golden Age

By Meade E. Dutt

**O** GOLDEN AGE, so long have human hearts  
Awaited thee! From yon dim, distant peak  
Of cycles past have Prophet-eyes beheld  
Thy radiance. Of thee hath Poet sung;  
For thee hath Warrior flashed a keen-edged sword  
To right the wrong, and crush the despot's pow'r.  
Hail! Hail! For we behold thy rosy dawn!

But wait, O Soul, 'tis not with silver trump,  
Or silken banners flung to golden light,  
Or chargers prancing o'er a flow'r-strewn path;  
O, no—but in a great Gethsemane  
Of sweat and agony this Golden Age  
Is born! The fateful hour comes on—the Blood—  
The Sacrifice—the Death.

What mean these Stars  
Upon that field of stainless white? They are  
Our Mothers' Gifts—our Nation's Pledge—our Life.  
They are the heralds of the Age-to-be,  
Whose each Command is just; whose Hunger, Peace;  
And best of all, whose only Law is Love.

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# Professor Taylor Reviews Four Important Books

THE NECESSITY OF CHRIST. By W. E. Orchard. Whatever Dr. Orchard writes has freshness, vigor of thinking and charm of style. An eclectic would say this was an able scholastic attempt to put Christ into the canon of modern liberal philosophy and scientific thinking. A disciple will find it a fine exposition of Christ's place in them. The preacher to the common people will find it useful in his own study, but may be compelled to question some propositions made on behalf of the mind of the modern man, for he will find that it is the philosophical and educated mind that Dr. Orchard talks about rather than that of the average man. The discussion covers "The Necessity of Christ" to Thought, Religion, Christianity, Personality, Society and God. It is a rich bill of fare and ably served. (Dutton, \$1.00.)

\* \* \*

UNIVERSAL SERVICE THE HOPE OF HUMANITY By Liberty H. Bailey. President Bailey is always a poet as well as a scientist—a combination of qualities that will be more and more highly prized as science develops a better adjustment to life and mind. This volume was written before we entered the war, but was published after our enlistment, and it is a fine comment upon the sanity of the author that though he offers a substitute for military training he utters no word that needs to be changed by our declaration of war. He pleads for a scientific attitude of mind that facts may always be examined before judgments are formulated and emotions aroused; he asks if there is not as much to be gained by a training in the arts of human service, through science and the humanities, as through war. He denies that "business is war"; that labor can ever win by "class war"; that no form of service but the military will challenge the heroic. As an educator he pleads for a reverence for the earth and its gifts and for humanity and its rights, and asks that education be for service, not for personal prowess. (Sturgis & Walton. \$1.00.)

\* \* \*

WHAT IS FAIR? By Wm. L. Raymond, Dean of the College of Applied Science, University of Iowa. This well thought out little volume might be accepted as the most enlightened statement of the case of the corporation before a critical public. It demands that the corporation be "fair" in the sense that it deal honestly and frankly with the public and recognize that it has rights. It condemns all those corporate methods that have been branded unfair by modern public judgment, but also defends certain "rights" of the corporation that a public all too much exploited is inclined to condemn, such as "all the traffic will bear" theory of profit, the watering of stock in private business, though not in the case of a public utility; he asks that public regulation of a utility be charged up as a hazard to the business. While the position is an advance one from the corporation and average "business" viewpoint it is quite conservative from that of the reformer who would grant a reasonable profit on actual investment and demand that the service then be made as cheap as possible that the public might have the advantage. (John Wiley & Sons. \$1.)

\* \* \*

A LEAGUE OF NATIONS. By Theodore Marburg, formerly U. S. Minister to Belgium. In this small book is as able an analysis and defense of the League of Nations idea as is in print. We hear much talk about it and note from time to time that President Wilson's advocacy of it meets with responses from first one and then another of the responsible statesmen among our allies. Mr. Marburg has been one of the pioneers in promoting the idea and his experience as a diplomat and student of international law and history fits him well to present the case. The layman feels that his proposals

are very moderate and conservative and can see no reason why the allied nations should not demand that the essential plan be incorporated in the terms of peace. Every public speaker and writer owes it to our cause to acquaint himself first hand with the principles of the league and to advocate them on all occasions. (MacMillan. 50 cts.)

ALVA W. TAYLOR.

## The Sunday School

### Speaking for Christ\*

WHAT a wonderful thing it was for that old-time doctor, Luke, to write his gospel. I like to think of him with all of the early manuscripts spread around him on his table, comparing them, studying them, setting the facts in orderly arrangement and then carefully, in the purest Greek, writing his story. I wonder if he dreamed what a mighty influence



Rev. John E. Ewers

it would have? I wonder if he imagined the countless number it would persuade concerning the truth of Him of whom he wrote? To have written that beautiful gospel—what more could a man ask?

But why are *we* not eager to speak for Christ? Why are we not eager to build some noble monument for Him? Do you ever think of the dollars you give for our church buildings and the good that will be accomplished in those churches? Do you ever think of the money you give for missions and the influence that you thus release? No doubt some heathen person has been converted by the use of your money—what if he or she were to walk into your home this evening and tell you the story of that conversion and the consequent deliverance and happiness! Perhaps you have some investment in Nanking University, in some hospital, in some home, in some fund for ministerial relief, in church extension—brood over the cumulative effects and be happy. I know a minister who, some years ago, woke up a member of his church and kindled his enthusiasm. A year afterward this reawakened Christian moved to a far western community. His going was deeply regretted, but soon afterward he gathered a few people into his frontier home and started a church; later they called a minister and today they have a good, active church in that distant town. The minister sometimes thinks of this and his heart is made happy.

Last summer on my vacation I ran, unexpectedly, into the first man I ever definitely won for Jesus Christ. He was a college friend. It was very hard to approach him, some twenty years ago, and speak a good word for the Master. But his heart was hungry that Sunday afternoon for that word and he became a very sincere Christian. All these years his light has been shining and it is one of my chief sources of joy.

One day not long ago I met another old college friend in another city. He greeted me cordially, took me to his home, talked with me far into the night, and in the morning took me to his elegant office. There he opened his heart and told me

\*This article is based on the International Uniform Lesson for August 25, "Speaking for Christ." Scripture, Luke 12:8-12; Acts 1:8.



of his business success; told me of the big deals he had put across and of the large rewards business had given him. I left him and for days I was unsettled. I wondered whether I ought not to get into this business game and secure some of these financial prizes. Then one day I took down a book in which I have written the names of those who have in the past nineteen years joined the church under my ministry. Lovingly I read each name, and something of the circumstances surrounding each one came before me. I laid the book down satisfied. I was rich, surpassingly rich. I envied no millionaire. These were my jewels. These were my riches. No bonds, stocks, houses, lands could compare in value with these whom I had helped to win to the Master. Then I thought how many of these would win others to Him, how they would rear their children in the church, how they would help reform the society of which they were a part, and I was quiet content. From that hour one thing alone has appealed to me as being of supreme worth—the leading of men and women, boys and girls into the Christian life and the developing of them in that life.

If we are truly wise we will invest our energies in writing the gospel upon men's hearts. Then, on through the countless years, the good influences which we have released will continue to develop and to multiply, making for a better world.

JOHN R. EWERS.

## The War

### A Weekly Analysis

**A** SMASHING verification of what I said last week concerning the collapse of the enemy plan for a decisive offensive has been given by the allied success in Picardy. I confess it came quicker and in larger measure than I had anticipated. I did not suppose the effect of the Marne reverse upon the enemy morale and the efficiency of the enemy command and organization had been so far-reaching.

In three days the British, French and American forces north and south of the Somme advanced further than they did in four months of the first Somme battle—the battle which, in 1916, we hailed as the “big push.” It is of course to be borne in mind that the first Somme was an attack upon fortified positions scarcely less powerful than those of the Hindenburg line, and that the tank made its debut as an experimental method of warfare.

The second Somme battle—in progress as I write—is a battle in the open, and the tanks and “whippets,” are vastly more numerous and their operators have developed a technique that could only come of experience.

Since July 18—less than two months ago—the allies have wiped out the menace to Paris and the menace to Amiens. Two great enemy salients have been driven in. At least 60,000 prisoners have been captured and probably 500 guns. The whole enemy front from Ypres to the Argonne has been rudely shaken.

After the retreat from the Marne the enemy still had a chance to recover the initiative by an immediate blow on the British front. The armies of the Bavarian crown prince, Rupprecht, had enjoyed a long rest and were practically intact. Ten divisions had been sent to aid the Prussian crown prince, but the remaining force was formidable. Rupprecht hesitated. He indicated uneasiness by minor withdrawals from salient positions.

Foch accepted the hint and struck. The story is better known to the reader by now than it can be to the writer. I will not venture to predict what events may happen before this appears in type. Enough has happened already, however, to make it clear that the enemy's last chance to recover has gone. Unless there is some utterly unforeseeable change in the situation the Hun is permanently on the defensive—on the defensive until he surrenders, so far as the west front is con-

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cerned. He may attempt something in Italy, but that is doubtful. The Austrian appetite for aggressive warfare will not be improved by what has taken place in France. Vienna must recall with derision the visit of Von Ludendorf to the Piave front after the failure of the Austrian offensive, when he insisted that the Austrian general staff must be Germanized.

The events on the Picardy battle-field sustain the belief that there is trouble and discord in the supreme command of the enemy. There were indications of divided council in the vacillating course pursued during the retreat from the Marne. On the Somme the evidences of failure in high authority are even more conspicuous.

Allowing for the suddenness of the attack and the surprise effect, the fact that after three days of fighting there was neither any determined attempt to stabilize the line, nor any adequate rear-guard action to cover a retreat is proof that things went sadly wrong somewhere. The large number of prisoners and guns captured points to demoralization of the rank and file unusual in the well-disciplined German army.

Although ten divisions of the original line had suffered enormous losses by the third day, only two reserve divisions had been identified as re-enforcements. Where were the reserves? Was the crown prince holding them on his Vesle front?

Vitally important railroads have been occupied or cut by the allies in their advance. The Cambrai-Paris railroad, cut at Chaumes, is the spinal column of the Hun army in Picardy. It will not be surprising now if Foch follows this victory by another smash further north.

S. J. DUNCAN-CLARK.

## Books

A HISTORY OF THE CHRISTIAN CHURCH. By Williston Walker, D. D. The making of a competent church history is a work requiring many different gifts. There must be a mastering of material such as few other disciplines demand. There must be a judicial temper, which in spite of the best intentions few men possess. And there must be the art of narrative to the extent, at least, of making the work readable. Professor Walker comes about as near to the happy combination of these requisites as any teacher of Church History we know. We have a feeling, too, that he has made an earnest effort to break away from the familiar and hackneyed categories of the ecclesiastical histories of the past. It is not quite possible to affirm with confidence that he has succeeded. But he has at all events produced a book, which, though large, is not devoid of deep human interest and literary charm. It would be almost a liberal education for a minister to read thoughtfully through these six hundred pages. He would preach the better for months afterward. The story of the Church of Christ through the centuries is one of the most thrilling narratives in literature. To tell it as compactly and convincingly as Professor Walker has done is a very worthy achievement. It is not too much to affirm that this is the best single volume work on the subject. Is it venturing too much to say that it is the last effort that will be made to cover so much ground in one book? (Scribner. \$3.)

THE NEW TESTAMENT, translated from the Sinaitic Manuscript of Tischendorf. By H. T. Anderson. The story of the visit of Constantine Tischendorf to the monastery of St. Catherine at the traditional site of Mt. Sinai is familiar to all students of New Testament texts. Henry T. Anderson, who had busied himself through many years in the tasks of biblical translation, conceived the idea of putting into popular and accessible form the rare and impressive codex of the Leipsig scholar. This work is now published as a labor of love by his daughter and son-in-law, Mr. and Mrs. Pickett Anderson Timmins of this city. It is limited to the New Testament material of the great Aleph text. The variations from the

usual renderings of the New Testament are not striking, but where they occur they are valuable as a commentary. In fact, any departure from the familiar phraseology of our common versions is an advantage. We hardly expect a version of this sort to find a large audience, for its appeal is still largely restricted to Greek scholars. But this work puts a great manuscript within the reach of readers of English, and is a worthy monument to a devoted life. (Standard Publishing Company. \$1.50.)

THE BIBLE AT A SINGLE GLANCE. By Richard G. Moulton. Dr. Moulton, of the English Department of the University of Chicago, has the gift of seeing a book as a whole; in fact he holds that only when thus viewed can a work of literature be rightly appreciated. In this little volume he attempts to give his readers this large point of view of the Bible. It is an exceedingly suggestive volume. (Macmillan. \$1.)

CHRIST AND SORROW. By H. C. G. Moule, Bishop of Durham. A series of brief letters to the sorrowing, apparently intended especially for the consolation of those who have been bereaved by war losses. A perfect little gift book for those who have been called upon to face the Great Mystery. (Macmillan Company. 60 cts.)

THE WIFE AND OTHER STORIES. By Anton Chekhov. Translated by Constance Garnett. This is without doubt the best translation of these stories of "the greatest master of the short story since Maupassant." Other of Chekhov's works will be translated by Mrs. Garnett and published. When it is considered that in these books is pictured truly the inner life of that world puzzle, Russia, the importance of these translations is realized to some degree. Chekhov was a realist with a vivid imagination and an artist's soul. (Macmillan. \$1.50.)

THE TIME SPIRIT. By J. C. Snaith. As a literary performance, this book is a great improvement over "The Coming," which appeared a few months ago. It has a real plot, of admirable value for dramatic purposes, although the climaxes of the story could have been handled in a much more effective manner. The narrative has to do with the love experiences of the heir to an English title, and the foster-daughter of a police officer, whose true history affords fine opportunities for thrilling romance. It is a clean, wholesome record, with good openings for skillful handling of character. (Appleton. \$1.50.)

MARIE GRUBBE. By J. P. Jacobsen. Introducing to English readers one of the foremost of Danish fiction writers. George Brandes calls this book the greatest *tour de force* in Danish literature. A historical romance in which the chief figure is the son of King Frederick of Denmark, and the time of the story is during the siege of Copenhagen. (Boni & Liveright. \$1.50.)

THE BROOM FAIRIES. By Ethel M. Gate. A group of charming fairy tales forming a most acceptable gift for the "little fairies" of the home—and withal very interesting reading for older fairies, as well. (Yale University Press. \$1.)

PREPARING FOR WOMANHOOD. By Dr. E. B. Lowry. Another of the excellent series by Dr. Lowry on sex hygiene. This latest volume is intended for girls from fifteen to twenty-one years of age. A book widely needed. (Forbes & Co., Chicago; \$1.)

SUNSHINE AND AWKWARDNESS. By Strickland Gillilan. Good reading for hot war days by the famous author of "Finnigan," which poem is here included. The material in this book is some of the cream of Mr. Gillilan's lectures, and through its pages another million or two people will have the pleasure of laughing with this jolly, brotherly fellow. (Forbes & Co., Chicago; \$1.)

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Episcopalians Co-operate in Union Service

Though the House of Bishops of the Protestant Episcopal Church recently rejected the overture of the Congregationalists for a conference on Christian union, in many of the dioceses of the country the Episcopalians do not hold themselves aloof from Christians of other communions. St. Mary's Church, of Baltimore, is holding union services on Sunday evenings this summer with the other congregations of the community co-operating. Both preachers and laymen make addresses at the services.

## Theological School Instructs on Present Day Problems

The Newton Theological Institution (Baptist) has gone on with the summer school this summer, the courses being arranged with reference to the war duties of the church. The regular faculty of the seminary provided most of the instruction on such subjects as the pulpit and its message for today; apocalypticism and the war; the moral issues of the war, and post-war reconstruction. Conferences were held for two days on the practical topic of present problems of church federation.

## Noon Prayer Bill Fails to Pass House

The resolution of the Senate favoring the observation of the Angelus, or noon prayer, throughout the nation, did not pass the House. Senator Thomas of Colorado had objected to the resolution in the Senate but his objection was overruled. He said: "Universal prayer by the contesting nations could do no more at best than embarrass the Almighty power if it shall pay due heed to the conflicting entreaties of friend and foe." The resolution in the House was referred to the committee on military affairs, by which it has been safely buried. Meanwhile, the practice of prayer at noon time for victory has spread into many cities of the nation and rests upon more secure foundation than that of Congressional action.

## Dr. Clark Speaks at Dedication of Christian Endeavor Building

The new headquarters building of the United Society of Christian Endeavor was dedicated in Boston on July 31. It stands at the corner of Mt. Vernon and Joy streets. Members of the society from all over the world made offerings to make possible this \$200,000 property. The building is of brick, with limestone trimmings. There were addresses by Governor McCall; ex-Governor John L. Bates, who was also on the finance committee of the new building; Rev. T. Makino, vice-president of the Japanese Christian Endeavor Union; Dr. William Shaw, and a brief historical address was given by President Clark. Dr. Clark said in the course of his address: "The apparent foundations rest on the solid base of Beacon Hill, but the more real foundation is the promise of the young people, 'I will strive to do whatever he would like to have me do.' It is not altogether fanciful to say that the foundation of our building is our pledge of loyalty and service; the bricks are the lives of Christian young people built up by the Christian Endeavor; and if you will not accuse me of using slang, I would say that every Christian Endeavorer is a brick in the spiritual structure."

## Dr. Macfarland's Visit Creates Sensation in Paris

Dr. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ, is now in France, and recently spoke in the largest Protestant Church in Paris. Crowds surrounded the building and shouted "Vive l'Amerique." Dr.

Macfarland carried a contribution to the Protestant cause from America of a hundred thousand francs; he had hoped to have a hundred thousand dollars. More money for the French Protestant cause is being raised in America during his absence.

## A Retreat for Episcopal Clergy

Bishop Rhinelander of Pennsylvania, of the Protestant Episcopal Church, has sent out an announcement of a "retreat" for his clergy to be held in Chestnut Hill Academy, September 18-21. The Rev. Messrs. C. Townsend, Jr., J. Mickridge, D. D., and G. L. Richardson have been appointed to work out the details. The bishop will have charge in the mornings and in the afternoons the men who have been at the front will speak.

## Missions Council Will Study War Product in Communities

The Home Missions Council has appointed "The Joint Committee on War Production Communities," which will study the cities which are undergoing radical changes of character by reason of the war. The places requiring attention are of three quite distinct types: First, there is the altogether new development, apart by itself, by the sea or in the midst of a great plain, which has sprung up for some specific industry connected with the war. In many instances these are government reservations—camps to all intents and purposes, neither military nor naval, but civil. In other instances industries have been builded and settlements created alongside of old communities, and the new attached to the old in some

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more or less loose way; these require special ministrations which the old communities are helpless to render. The third type is the old settlement with so many new industries springing up in it that it is congested, almost overwhelmed, with its unprepared-for prosperity, and its unassimilated additions. The help rendered must be fitted to the community and the committee will endeavor to select the denomination that is to do each specific piece of work.

### Three New Theological Professors for Union Theological Seminary

The undenominational character of Union Theological Seminary, New York, has been thoroughly vindicated in the recent appointment of three new professors. The new appointees are Daniel J. Fleming, a Presbyterian; Eugene W. Lyman, a Congregationalist, and Harry F. Ward, a Methodist. Dr. Ward is well known for his services to the cause of social service; he has been given the chair of Christian ethics.

### A Conference of Foreign Missions

Nearly every type of activity now has a national organization, whether of dentists or hardware dealers. The mission boards of North America have an annual conference and it will be held this year at Garden City Hotel, Garden City, Long Island, January 14-16, 1919. James H. Franklin is chairman of the conference.

### Protestant Work for Boys' School

Protestant organization appears somewhat to a disadvantage by the side of the Roman Catholic hierarchy in prompt meeting of new situations. The Cook County authorities (Chicago) recently established a School for Boys at Riverside, just outside Chicago, and arranged for two chapels, one Catholic and the other Protestant. The Catholics promptly furnished their chapel and put it to use, while the Protestants are still appealing through Secretary W. B. Millard, of the Chicago Church Federation, for pulpit furniture and chairs. The service of religion in public institutions is still a problem to be adequately faced by the Protestant forces.

### The War and Community Religion

Already the war is bringing a closer fellowship among the churches. At Dawson, Pa., the three churches now have a Community Sunday evening service, which devotes itself to patriotic ends, but is religious in character. At Evanston, Ill., there is a community service with eight churches cooperating. In that city the Congregationalists and Baptists are worshipping together during the summer and the series of morning services was inaugurated with a communion service in the Baptist church.

### Adventists Increase Literary Output

N. Z. Town, secretary of the publishing department of the general conference of the Seventh Day Adventists, reported at a conference in San Francisco there has been sold by the denomination \$25,000,000 worth of literature and the increase in the last five years has been 40 per cent more than in the previous five years. The denomination is working in thirty-two different countries. Much of the increase in the distribution of literature and in interest is attributed to the war, especially as related to prophecy.

### Activities and Plans of the Home Missions Council

The Home Missions Council is a federation of thirty-five home missions bodies of America which was organized in 1908. The typical home mission problems are studied in unison. Just now the problem of the migrant negroes is receiving special attention. Dr. George Edmund Haynes has written a pamphlet called "Negro Newcomers in Detroit,"

which is being circulated widely by the Council. There will be an effort this year to secure the observation of Home Mission Week November 17-24, during which the theme will be "Christian Americanization: Our National Ideals and Mission." The literature for promoting the week includes a bulletin for pastors, a Sunday school program and stories, a striking poster showing immigrant peoples and an attractive pamphlet for use in the women's societies. The Council is asking the churches to combine services as much as possible during the coming winter for the conservation of fuel and to release workers for service in the war work. Alfred W. Anthony is the secretary of the Home Missions Council.

### Organize Service Clubs

One of the features of the war situation is the organization of Service Clubs, sometimes in a single church, sometimes supported by a group of churches. Such a club is supported by Old South Congregational church, Central Congregational church and First Unitarian church of Boston. Young women and their mothers are associated in the entertaining of the soldiers. The chairman of the committee makes a special report on the interest the soldiers have in meeting the older women and talking over their problems with them.

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- 10.—Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

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# News of the Churches

## Nine-Year Ministry at Jackson Boulevard, Chicago

On Aug. 15 Austin Hunter completed nine years' service as pastor at Jackson Boulevard church, Chicago. During this period an \$8,000 mortgage has been paid off and an annex, a social center building, adjoining the church, has been purchased. There have been 1,176 persons added to the membership during Mr. Hunter's ministry; he has officiated at 362 weddings and 376 funerals. The church has become a living link under the C. W. B. M. Jackson Boulevard is represented in the world war by 98 men.

## Christian Endeavor Thrives At Oakland, Cal.

Christian Endeavor is not dead or dying at First church, Oakland, Cal., where H. A. Van Winkle ministers. At the recent state convention, held at Santa Cruz, this society was awarded the banner for attendance, having 30 delegates present. Mr. Van Winkle, who has been doing some remarkable things for Christian Endeavor the past year, was re-elected president of the organization in northern California. He was also elected as state pastoral counselor at the state meeting held in Sacramento. There are 45,000 Endeavorers in California. It is an interesting fact that the presidents of the state Christian Endeavor unions of the states of Washington, Oregon and California are all Disciples.

## Features of the 1918 Illinois State Convention

The annual meet of Illinois Disciples this year will be held at Eureka College, September 2-5. The program committee is composed of H. O. Pritchard, R. E. Hieronymus and H. E. Sala. W. E. M. Hackleman will have charge of the music. During the women's missionary sessions, which will be held on the evening of September 2 and throughout September 3, an interesting feature will be addresses by Ida Withers Harrison, of Lexington, Ky., on the following subjects: "Women in War Work," and "Teachings of Jesus Concerning Happiness." Addresses will also be given by Mrs. Venice B. Jackson, of Chicago, and Miss Minnie Vautrin, of Luchowfu, China. On the evening of September 3 will begin the general sessions, at which opening service will be given the address of the president, J. F. Bickel, of Taylorville, and an address by Fred Jones, now state secretary of Oklahoma. The business session will be held on the morning of September 4, and following this an address will be given by Garry L. Cook, of Indiana, his subject being "The Bible School Outlook for the Disciples of Christ." The Memorial service for deceased Illinois preachers will be in charge of J. G. Waggoner, of Canton. In the afternoon there will be addresses by B. J. Radford and State superintendent of Public Instruction Blair. Mr. Radford's topic being "The twentieth Anniversary of Eureka College." Early in the evening will be featured a Christian Endeavor luncheon, with an address by DeForest Murch, of Cincinnati. Later, President Pritchard, of Eureka, will outline future plans for the school, and J. W. Hancher, of the Methodist Board of Education, will speak "Our Educational Jubilee." On the morning of September 5th there will be chief messages for the various national

organizations of the church by Illinois pastors; President Edgar DeWitt Jones, of the General Convention, will speak in behalf of the coming meeting at St. Louis; and Secretary Burnham will give an address on "The Whole Task." In the afternoon Mr. Hackleman will conduct a Community Sing, and C. J. Scofield, of Carthage, will speak at the unfurling of the state service flag. There will be given also an address by some speaker of national prominence. An inspiring feature of the sessions this year will be the series of devotional services, conducted by Mrs. Harrison, F. Lewis Starbuck, O. F. Jordan, Guy V. Ferguson, C. W. Longman and M. L. Pontius. Most of these services will have as themes some phase of the work of the church.

## H. E. Stafford Busy at Parkersburg, W. Va.

H. E. Stafford, now leading at Parkersburg, W. Va., writes that he has been visiting community war councils of defense in the county, giving addresses on "The War: Its Causes, Needs and Products." Two weeks ago he dedicated a flag at Lubeck. A religious survey has just been made of Vienna, a suburb of Parkersburg, with view to maintaining a Sunday school and, ultimately, a church at this point. Mr. Stafford writes that E. D. Murch, for many years in the ministry in southern Ohio, but now in business, has taken the work at the Chapel, a mission of Parkersburg First church. The mission and First church congregation recently visited old Bethany church, fourteen miles down the river. Many of the leading members of First church received their first Christian training at the "little church on the hill." The service was presided over by O. G. White, state secretary and evangelist. The fellowship enjoyed was "something like that which was enjoyed by the early Disciples," reports Mr. Stafford.

## Closing Features at Bethany Assembly, Ind.

Aug. 17 and 18, Saturday and Sunday, will be the date of the annual meeting of the National Evangelistic Missionary Association at Bethany Park, Brooklyn, Ind. The following are some of the features: The address of President Crayton S. Brooks; a round table discussion, participated in by R. H. Fife, A. E. Crabb, Lew D. Hill, W. J. Minges, C. L. Organ and C. R. Vawter; an address by W. S. Canfield of Indianapolis, on "Evangelism from a Business Man's Viewpoint; an address by G. I. Hoover of Indianapolis, on "Life and Times of S. K. Hoshour, a Contribution to Present-Day Evangelism"; discussion, led by W. T. Brooks; an address by Editor B. A. Abbott of St. Louis; an address by Fred W. Wolff of Arcadia, Ind., on "Some Fallacies in Local Congregations"; discussion, led by R. H. Fife; an address by F. D. Kershner of Cincinnati, on "The Death of the Gods." On Sunday the morning and evening sermons will be preached by P. H. Welsheimer of Canton, Ohio; the communion service will be held at 12 o'clock; an afternoon sermon will be preached by W. J. Minges. The evangelistic session will be continued at Columbus, Ind., Monday, Aug. 19. On the 16th will close the ninth annual session of the Bethany Park Training School, of which Garry L.

Cook is dean, the meetings of this organization having extended from Aug. 6, and the faculty being as follows: G. L. Cook, Miss Ida Irvin, Miss Jennie Taylor, Miss Cynthia P. Maus, Mrs. K. E. Hodgdon, Mrs. Lida B. Pearce, H. H. Peters, John D. Zimmerman, Edgar D. Jones, Peter Ainslie and W. E. M. Hackleman.

## Ozark Assembly Reported A Success

The Ozark Assembly closed a successful eleven-day session Aug. 2 at "beautiful Lakeside Park," in Jasper County, Mo. There were forty-six graduates from the six-day school of methods. The Rural Institute, conducted by six experts, including Dr. F. L. Johnson, Kansas City, rural church expert of the Presbyterian church; the mission institute; the elders' and deacons' conference; the Christian Endeavor rally, addressed by John D. Zimmerman, were all successful features. The war chautauqua of lectures and latest Pathe war films were unique. H. L. Willett, H. O. Pritchard, Mrs. R. S. Latshaw, F. D. Kershner, B. A. Abbott and E. F. Leake were among the lecturers. Camp life was a feature of the assembly. C. C. Garrigues of Joplin, Mo., writes: "Lakeside Park, with its beautiful natural scenery, excellent improvements, superior bathing and boating facilities, tennis, ball grounds, playgrounds, direct interurban connection with towns in southwest Missouri, Kansas and Oklahoma, aggregating a population of 150,000 or more, with superb auto roads radiating over the Joplin district, is an almost ideal location for a district or interstate assembly."

## Indiana Church Secures Ira L. Parvin as Leader

For many years Ira L. Parvin has been doing an unusually useful work as minister at Niagara Falls, N. Y. The report has come that, having resigned from this field, he has already begun service at Fort Wayne, Ind., succeeding there O. E. Tones, who now leads at Central church, Gary, Ind.

\* \* \*

—A. J. Bush, Disciple pioneer of Texas, is reported as ill and failing in strength.

—Byron Hester of Chickasha, Okla., is now in the Louisville, Ky., chaplains' training school.

—Appreciation of C. C. Garrigues was shown him by his Missouri district and county in the presentation to him of a purse to be used in the purchase of a typewriter. Mr. Garrigues has led in making Jasper County, Mo., one of the best organized counties in Disciplesdom; his work in the county and in his pastorate at First church, Joplin, are perhaps two of the biggest reasons for his recent elevation to the state presidency.

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—Walter M. White of Linden Avenue church, Memphis, Tenn., recently completed his course of instruction in the East regarding the management of transport work, and is now in France preparing to take up at once this branch of the "Y" service.

—Central church, Rockford, is joining with the First Baptist church there in co-operative work for August and September. The Disciples church is without a regular pastor, and the Baptist



congregation has no settled home. The meetings will be held at the Central church building and will for the time being include the Wednesday evening prayer meetings and morning Sunday school and preaching services. The Baptist minister, G. A. Sheets, with M. L. Pontius, temporary leader at Central Christian, Rockford, will act as co-operative pastors.

## ST. LOUIS

**UNION AVENUE  
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George A. Campbell, Minister

—The Kellems brothers are in a meeting at Denison, Tex., the two Disciple congregations there participating in the campaign.

—Frank G. Tyrrell of First church, Pasadena, Cal., was convention speaker at the annual meeting of the Disciples of north California, which was held at Santa Cruz late in July. He is reported to have made a strong impression as an "apostle of Christian liberty," as a thinker, and a stimulator of thought.

—Features of the Oregon convention this year, held at Turner, were addresses by H. O. Breeden of Fresno, and a series of sociological lectures by S. G. Buckner, the new leader at North Yakima, Wash. The attendance at this year's convention was not large.

—After a ministry of three and a half years at Orrville, Ohio, W. W. Johnson has resigned there to accept a call to the work at New Philadelphia, Ohio. He will close his Orrville work the second Sunday in September.

—Just before Myron L. Pontius left his work at Central church, Jacksonville, Ill., to serve as camp pastor at Camp Grant, Rockford, some of the societies of the church presented him with a portable typewriter to be used in his work. Mr. Pontius will return to Jacksonville Sept. 1. He is aiding the work at Central, Rockford, during his stay there. William Groves of Petersburg, Ill., is supplying the pulpit at Jacksonville during the pastor's absence. The Jacksonville church has seventy members in national army and navy service.

—J. T. Bloom of the church at Palmyra, Mo., has gone to Camp Travis, Tex., to take up duties as an army chaplain.

—C. C. Wisher of Camp Point, Ill., is occupying the pulpit at First church, Bloomington, Ill., during the absence of Edgar DeWitt Jones for the month of August. Dr. Jones has been speaking at Bethany Assembly, in Indiana, and is scheduled to speak at several Illinois chautauquas during the month.

—A. B. Houze of Central church, Bowling Green, Ohio, had 155 men present in his Bible class on July 21.

—Kentucky will have a Christian Endeavor camp Aug. 20-27, and Charles F. Evans of Central church, Lexington, Ky., who is also southern field secretary of Christian Endeavor, has charge of arrangements.

## NEW YORK

**CENTRAL CHURCH**  
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Finis S. Idleman, Minister

—Vachel Lindsay is giving four recitals this week, Aug. 13-16, at the University of Chicago. The first recital was on "The Gospel of Beauty"; the second included "Verses for High Schools"; the third, "Verses of Contemporary American Poets"; the last, "The Chinese Night-

ingale" and "Dramas for Impromptu Actors." Mr. Lindsay has already appeared before audiences at the university with great success.

—Robert Sellers, who recently resigned the work at Elwood, Ind., after a ministry of about fourteen years, has accepted a call to the pastorate at Peru, Ind.

—In the election of members of the Board of Trustees of Drake University for the new year, four members of the alumni were advanced to places on the governing body of the school. The men elected were John H. Booth, L. A., '07; George W. Graeser, Law, '02; D. S. Kruidenier, L. A., '08, Law, '09, and Fred W. Swanson, L. A., '07, Law, '08. The officers of the board are Keith Vawter, chairman; D. H. Buxton, vice-chairman; B. Frank Prunty, treasurer, and George A. Jewett, secretary. The additional members making up the executive committee are: R. S. Jones, W. J. Goodwin, Howard J. Clarke, Lafayette Higgins, George B. Peak and B. D. Van Meter.

—Mrs. J. Miller Ice, minister at De Land, Ill., will assist her husband in a meeting at Smyser, Moultrie county, this month.

—It is reported that H. O. Pritchard, president of Eureka College, has received a call from the national board of education of the Disciples of Christ to act as secretary of the organization, at a salary of \$4,000 and expenses.

—Walter S. Athearn, professor of religious education, Boston, Mass., University, has recently undergone a serious surgical operation.

—R. H. Robertson, Illinois evangelist, writes that C. W. Longman, of Albion, Ill., had charge of the dedication service of the new building at Ellery, and did his work well.

## MEMORIAL CHURCH OF CHRIST

(Disciples and Baptists)  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett, Minister

—R. H. Fife and son Robert closed a meeting at Mulkeytown, Ill., reporting sixty-seven additions to the church.

—C. R. Stauffer, of Norwood, O., church, is spending his vacation at his old home, Delavan, Ill.

—P. C. Macfarlane's series of articles written from the war front are now appearing in the Saturday Evening Post. A recent one had the title, "The Greatest Game."

### HOW DO YOU VOTE?

#### 1. The Minister.

If you, as an active minister, are finding it difficult to make ends meet in these times of stress, how do you suppose it must be with your fellow minister who has been worn out in the service and has no certain means of support? Can you not realize what a blessing an assured pension of \$500 per year would be to him? If you are in favor of having such a pension for yourself when you reach 65, whether incapacitated for work or not, for your wife and minor children in case of your death and for all of you in the event of earlier disability, now is the time to cast your vote by enrolling in the new pension system. One out of eight of your fellow ministers who are eligible has done so.

#### 2. Everybody Else.

J. E. Jeffries and wife voted to increase the allowance of those who are on the

Relief Roll and to back up the younger ministers who are enrolling for the future benefits of the new pension system by surrendering their annuity bond, which they have held for the last three years, so that the interest on the face value of that bond may immediately begin to count from year to year in the present word of the board. Other individuals and churches have doubled their previous offerings. Any such action is a vote for the comfort of the veterans, the efficiency of our active ministry and the honor of the brotherhood.

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brethren, as shown by the following comparative statement of receipts one year with another: The individual receipts from October 1, 1917, to August 1 of this year are \$53,466.28, which, compared to the amount of \$43,573.10 received during the same period of time last year, shows a gain of \$9,893.18. The receipts from churches from October 1, 1917, to August 1 of this year are \$17,240.21, which as against \$12,703.18 received during the same period of time last year, shows a gain of \$4,477.03.

The literature has been sent out to all of our pastors and churches with a splendid Church Extension sermon by John E. Pounds of Hiram, Ohio. We have also sent out wall charts which we earnestly hope will be hung up in all of our churches in a conspicuous place for our people to see.

There was never an offering about which there was greater anxiety as we look to the September offering, beginning Sunday, September 1. There is the New York City Community House; another that ought to be built in Chicago next year.

There are churches in cities and towns near cantonments and munition plants that need up-to-date equipment like we gave Rockford, Ill.; the 25th Street church in Baltimore; Arcadia, Florida; Hopewell, Virginia; Montgomery, Alabama; Deming, New Mexico; University Church, San Diego, and Lincoln Park, Tacoma, Washington, near Camp Lewis.

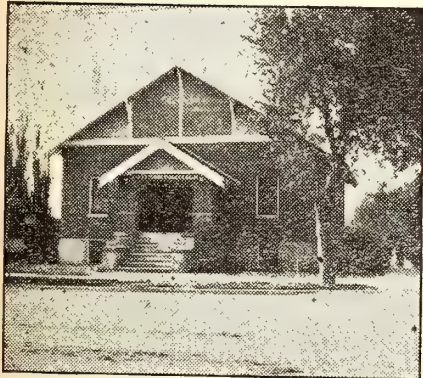
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Vol. XXXV

August 22, 1918

Number 32

## Making Democracy Safe for the World

By Charles H. Brent

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## Millenarian Misuse of Scripture

By Herbert L. Willett

CHICAGO



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# The CHRISTIAN CENTURY

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Volume XXXV

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Number 32

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### What Will Win the War?

THE various slogans in use indicate the faith of different people in certain features of our national program to bring victory. Soon after we had entered the war we heard the note sounded, "Ships will win the war." Now that we are delivering the ships faster than the Germans can sink them, we are not saying so much about this part of our program. Others told us, "Food will win the war." The reasonableness of this argument struck us all. With our allies producing thirty per cent less food than they need for home use, it was apparent that America must make a herculean effort to supply their wants.

But we have one of the banner crops of our history, and still victory is not here, though it seems nearer than a year ago. Is it not time to propose a new slogan, "Religion will win the war"?

We can imagine two kinds of people shocked at this suggestion, the professional pacifist and the old-time orthodox. The pacifist, having erected peace into some sort of absolute, now regards the activities of the churches in behalf of the nation as a monster apostasy.

The old-time orthodox have had this conviction that religion deals with quite another matter. They hold that it is the business of religion now to prepare dying soldiers to get to heaven. There is truly a ministry to the dying, but religion in the minds of the thoughtful is a process of filling all of our daily life with the religious spirit.

If it is right for us to have the victory, religion ought to help win it. Religion is a builder of courage, of patience, of cheerfulness and of faith. The elements

that make up the finest morale in a nation are essentially religious in character. One side or the other will after a while break in spirit. Religion in America may build up the sense of a righteous cause and of a right defense of this cause, and this will in surest measure prove a defense to liberty and democracy throughout the world.

### The Faith of the Soldiers

THE trying conditions of the war strip men's souls bare. The hypocrisies and conventionalities that mask us even from our best friends now drop off and each soul stands revealed in its true aspect.

The religious writers from the front have not yet had time to study adequately the religious life of the soldiers or to analyze and interpret such studies. We have chance allusions on the part of many writers which make it possible to form some preliminary estimates of just what this religious attitude is.

Much of the religion of the men at the front has been described as natural religion. It has its root in the desire for safety. Men who go into action seek the protecting care of some deity, only dimly visioned in faith, who shall bring them back again from their perils. Many of those who develop this naturalistic religion are experiencing for the first time anything like a religious attitude.

But this religion of naturalism may be rather quickly transformed into a truly Christian attitude. Donald Hankey tells of a man who lay in a shell hole looking up at the stars and who felt utterly helpless. As he was lying there, there came a strange new peace



to him. "God! God everywhere," he said, and from that day forward he had a new religious element in his life.

But even this experience lacks much of being the full experience of the modern Christian. The soldiers who have become centers for cheerfulness, kindness and good-will have added to the prayers of religion a social element which is essential to the well-rounded religious life.

Probably the worship element in the soldier is rather small, manifesting itself only in certain emergencies. The religious life that is most common is the religion of the Y. M. C. A. hut, where we have a religion of service expressing itself in deeds.

The religion the soldiers bring back from the trenches will transform our churches. We need to understand this fact, that we may be prepared to appropriate its strong qualities and supplement it where it is weak.

### Liberalism Winning

IT was an accident of history—if there are any accidents of history—for which we are profoundly grateful, that Great Britain entered the war under a liberal ministry. The administration of Premier Asquith had been in large measure the administration of Lloyd George, who had inaugurated revolutionary reforms in behalf of the poor of his country.

At the outbreak of the war Americans were inclined to look upon the contest as the struggle of kings for place and power. It took time to reveal the war as a struggle between great forces in the modern world, one essentially progressive in its character and the other conservative. The German empire stands for age-long methods in government. Its frightfulness is only a revival of older modes of administration which we had hoped had disappeared from the world forever. On the other hand, the liberals of the world in places of power have been developing successfully a government which proceeded not with arbitrary authority but by securing the co-operation and good will of those who are governed.

In the long run, the religion which best fits the social situation will tend to be favored by the people. Should Germany win, there would be a great increase of power for Roman Catholics and for dogmatic Protestants. While the Pope has maintained an outward neutrality, he failed to protest the invasion and spoliation of Belgium, though Cardinal Mercier made the most earnest representations. His peace overtures have come at times which favored German plans. In the long run, every conservative force in the world both political and religious would be helped by a German victory.

But Germany will not win. A new age of freedom for the human race is about to dawn. Liberal governments throughout the world will feel that it is safe to proceed with their plans for the improvement of the conditions of the masses and for the extension of democracy. And by the same token, the non-dogmatic forms of religion are now about to come into their own. Creeds and interpretations can no longer be imposed

by cardinals or autocratic Protestant church cliques. Religion will be the expression of the free spirit of man.

### The New Appreciation of Labor

THE war has brought decided changes in the labor situation. Though the economic system is rapidly altering to meet new conditions, there have been fewer strikes than formerly. This is partly due to government intervention in a number of essential industries, but it is only fair to admit that it is in part due to the patriotism of the workers themselves. They have felt the urgency of the war situation and have desired victory for the United States. The attitude of labor in this country is much more commendable than was the attitude of British labor at the opening of the war.

Furthermore, the organized labor interests of America have taken a firm stand against German propaganda. Their answer to the British workingmen may have been over-conservative, but it was wholesome for that country. The loyalty of American workingmen has brought a quickening of loyalty on the part of the working people of the allied countries.

These facts alone would be sufficient to account for a new attitude of friendliness in America for the labor unions, but there are still more significant facts which must be stated. We are made to realize that the working man is one of our most essential factors in modern war. It takes ten men at home to serve a soldier abroad and furnish the things needful for his warfare. Ship builders and machinists have been especially valuable factors in putting punch into the Foch drive this summer.

Is not the war a time for reconciliation of the social classes in our country? We are learning that no class may be dispensed with in our industrial system. The churches may well sound forth the message of reconciliation at the approaching labor day season. It will greatly advance the brotherhood of man to eliminate the class feeling of the pre-war time.

### God in Current Events

HUMANITY will never be satisfied with a deistic God who created a world and then left it to its own devices. The strength of the faith cults, of the millennial sects, and of many another kind of fad religion is that at their core is a faith in a God who does things in the here and the now.

The old-time religionists cannot see God in other than supernatural events. They must have God furnishing good weather for allied cannonading or in other ways interfering with the material order in a miraculous way, to be sure that God is busy on our side. What they do not see is that the established habits of God are of more value to us than are special occurrences which are of doubtful interpretation.

The religious man can find many wonderful things at this present hour which are being wrought by none other than the power of God. For a hundred years,



God has been at work preparing for this hour of amity among the allied nations. A hundred years ago Great Britain was still aristocratic in her make-up and her common people had not learned the use of the House of Commons. America had made a great declaration of independence but was not yet aware of its full significance. Italy was not yet born. Russia was the most autocratic country in the world. But God has fostered the same great ideas among all these peoples. Their historic forms are different, but their political faith is the same. The spiritual unity of these great nations is one of the greatest miracles of the hour and is to be counted among the supernatural events.

When we remember how the French and British have held on through these hard years, not knowing whether we would come in with them or not, but with a wonderful faith in their cause, who kept them steadfast but God? In their stubborn resistance was a force larger than anything created by statesmen.

We need not hesitate to claim that God actually works in our modern world. He does not need to make the sun stand still to win victories. His is a far more subtle and powerful method of work. Not by power nor by might, but by my spirit, saith the Lord.

### The War Cities

WHILE the war has brought a measure of change to every community, the changes in some cities are of a revolutionary character. In some cases the war industries are in fact creating new cities. In others, the camps and cantonments are doubling or trebling the population contiguous to the cities with results that are often dangerous. When a camp with thirty thousand men settles down by the side of a village of eighteen hundred, the adjustments to be made are enormous.

The Home Missions Council has a committee studying the situation and a report will be made recommending that the various denominational bodies take

action to meet the social and religious needs of these communities. Perhaps in no way is a home missionary society more needed than in meeting situations which would not be met by local initiative. A new boom town will not care for itself religiously in any adequate way.

The religious forces must go into these war cities and help in the enforcement of the laws. These new cities in the east can be just as abandoned in their life as any boom city in the west ever was, unless the religious forces are there. Saloons, gambling hells, houses of prostitution and other evil haunts spring up where there is no corrective in the way of a religious force in the community.

It is more in a constructive way, however, that the home missionary societies will serve in the new communities. They will undertake to supply quickly what the community lacks, such as clean amusement and organized hospitality for visitors in addition to the more distinctly religious activities. In some cases the war industries and camps will go on for years after the war, so that not all of the work done now for war cities will be of a transient nature. The churches will undoubtedly respond generously to any call for these needy communities.

### The Value of Things Despised

#### A Parable of Safed the Sage

NOW There is an Handmaiden of the Lord whom I know and Honor, and she had an Accident, so that her Arm was Bound Up in a Sling. And I went to see her that I might Comfort her in her Affliction.

And I found her very Cheerful, for such is her Wont.

And I asked her what ailed her Arm, and she answered that she thought it was a Sprain, but that the Physician had given it a name such as Physicians give unto the ills of people who can afford it. And he told her that it would be well in a Fortnight or Thereabout, but meantime to be Careful, and look well to her Diet, and have a Specialist examine her Tonsils, and have an X-Ray made of her Teeth. For such is the habit of Physicians.

And I said, I am glad that it will soon be well. Meantime, be thou thankful that it is thy Left Hand.

And she answered and said, O Safed, art thou a Wise man, and hast thou nothing better to say to me? Behold, I have learned a better lesson than that.

And I asked her, What is the Lesson?

And she said, I am finding every blessed minute of the day how few things I can do with my Right hand alone. Wherefore, I am thanking God that all these years I have had a good Left hand, as well as a Right.

And I meditated, and I said, Thou hast well said. Well would it be for us all if we could learn thus the value of the things we despise. For the Right Hand is from God, and so also is the Left; and he who loveth his Right Hand should not forget to thank God that He hath given him the Left Hand also.

### Believe, O Friend

By Edwin Markham

IMPOSSIBLE you say that man survives  
The grave—that there are other lives?  
More strange, O friend, that we should ever rise  
Out of the dark to walk below these skies.  
Once having risen into life and light,  
We need not wonder at our deathless flight.

Life is the unbelievable; but now  
That this Incredible has taught us how,  
We can believe the all-imagining Power  
That breathed the Cosmos forth as a golden flower,  
Had potency in his breath  
To plan us new surprises beyond death—  
New spaces and new goals  
For the adventure of ascending souls.

Be brave, O heart, be brave:  
It is not strange man survives the grave:  
'Twould be a stranger thing were he destroyed  
Than that he ever vaulted from the void.

—*The Nautilus.*



# Millenarian Misuse of Scripture

## A Study of Erratic Employment of the Bible in the Advocacy of Advent Speculations

*Nineteenth Article in the Series on the Second Coming of Christ.*

**M**OHAMMED, the Prophet of Islam, paid the Christians a high compliment when he called them "the people of the Book." He had noted with approval their devotion to their Scriptures; and he would have been well pleased if he could have foreseen the veneration, amounting to idolatry, with which his Moslem followers came to regard the book he left them. The study of the Bible is the most rewarding of pursuits. And if one is to confine himself to the study of one book, the Bible above all other volumes should have that place. Yet there is timely warning in the proverb, "Beware of the man of one book." And the admonition is even the more needed when the Bible is the one book to which a man limits his attention. For no man ever understood the Scriptures who confined his studies to them alone.

Such a warning is particularly timely when it applies to the advocate of millenarian views. For the Bible requires some adequate knowledge of the background of Hebrew history, manners, practices, traditions, superstitions and delusions to enable its readers to follow with intelligence its rich and varied pages. Nothing is less likely to lead to sound understanding of its teachings than the application of Greco-Roman and occidental categories of thinking and speech to a literature which is oriental to its last fibre. And the very flowering of oriental mysticism out of the rich soil of Israel's life in the last centuries of the nation's existence was this singular product which we know as apocalypticism. To impose upon the literature of this romantic and picturesque movement the logical and ordered definitions of our western thinking is either to reduce it to a feeble and foolish cabalism or to transform it into a mysterious and awful system of portents, of which the few who count themselves initiated alone may claim the key. This second fate has befallen the Bible at the hands of millennialists.

### HAS THE BIBLE AN ESCHATOLOGICAL PROGRAM?

One of the signal proofs of the divine origin and nature of the Holy Scriptures is their ability to survive the fantastic interpretations which eager but unfurnished exponents have imposed upon them. In no regard is this more true than in the perennial emergence of the Bible from the mass of apocalyptic theories with which it has been overlaid in various periods of its history. And if the process of disengagement from obscurantism is restricted in the present age, and loses somewhat its importance and necessity even in dramatic times like these, it is only because a sounder method of Bible study has removed the soil from the roots of these rank weeds that have tended in less intelligent periods to obscure the messages of prophets, apostles, and our Lord himself.

The first error into which the devotees of adventism and kindred speculations fall is the belief that the Bible discloses a definite program of future experience. This may take the form of a deliberate outline of historical happenings from the times of our Lord to the end of the world, or age, whenever that is to be; or it may be merely a scheme of final things from the day when Jesus is to return, or when the millennium is to begin, on to the final stage of the great drama. For it must be clearly kept in mind that the programs offered by these eschatologists are as numerous as the writers themselves. It would be difficult to find any two of them agreeing at all points. Yet each one is confident that his own scheme of future events is the true one. The different schools of pre-millenarians argue with spirit and enthusiasm against each other's theories, joining only in the happy certainty that all post-millennialists, and all who have no millennialistic tendencies, are in error.

The simple fact, however, impresses itself increasingly upon the student of the Scriptures, that while the various writers of our Bible had their own views as to the last things, and sometimes expressed them in the progress of their teaching upon the more vital points of the faith, they did not agree among themselves on this minor theme, and the Bible itself nowhere presents any clear and authoritative outline as to the time or manner of the end. As has been shown in these studies, beyond the possibility of denial, the most of the New Testament writers expected the coming of the Lord and the end of the world in that generation. Some of them, like Paul, had certain definite notions, which they did not hesitate to state, yet even the great apostle gave them a subordinate place in his own thinking and in his preaching. Others, like John the Revelator, had a much more elaborate plan, to which he gave an unquestioned importance in his scheme of the imminent close of the world order. But these two plans of Paul and the Apocalypse have little in common, and can be combined into one series of events only by dealing violently with one or the other, or with both. Yet this Procrustean method is the very one at which no millennialist hesitates. And herein lies the proof of the unjustifiable use of the Bible in the advocacy of any such scheme.

### PURPOSE AND LIMITATIONS OF THE BIBLE

The Holy Scriptures have their purpose and their limitations. Their purpose is the disclosure of the nature and plans of God, as they were understood by the prophets of Israel, and brought to fuller manifestation by our Lord. In the process of that disclosure the writers made use of their own knowledge of events, their intellectual inheritance from the past, and whatever of their Jewish beliefs and traditions seemed of



value in the new experience, and not inconsistent with their Christian faith. Among these Jewish legacies was this one of apocalypticism. It had proved of value in dark days in the past. It offered suggestions for the strengthening of Christian courage in the difficult times through which the church of the first century was compelled to pass. But these apocalyptic hopes were only the by-products of a declining religion, and were in no degree a part of the inner texture of the new and wonderful Christian message which was taking its place in the world. Such expectations of present and catastrophic success for the church were not without worth in keeping alive the confidence of many members of the first community of believers. But they were superficial at best, and destined to be corrected by the experiences of the centuries to come.

The Bible presents many partial pictures of future blessedness, as the simple and undefinable fact of eternal life, so constantly kept in the forefront of the teachings of the Master and the apostles, gave warrant for doing. But the details of time and manner were never known, and therefore they could not be disclosed. Our Lord himself was anxious to let the disciples know that these matters were beyond even his knowledge, and in the keeping of God alone. As Professor Henry Drummond wrote, "The program of the future life has not yet been issued." And if it had been, there is no speech nor language in which we could understand it. The experiences of the new life of the spirit, freed from the limitations of the flesh, will be as much beyond the powers of our present minds to think or our present speech to describe as would be the wonder and activity of the present life to the unborn child, alive to be sure and dimly conscious and feebly animate, but incapable as yet of the great adventure of living.

Yet of course there is no method of restraining the capricious and imaginative mind, anxious to spell out future mysteries, from the nervous search of the Bible for foretokens of the end. The writers of the Scriptures, both the Old and New Testaments, were so saturated with the figurative and oriental spirit that they have left on record vivid representations of both historical and imaginative events on which the searchers for dramatic clothing for futurist hopes have seized with avid spirit. And these passages of Scripture, torn from their contexts, and robbed of all the meaning which their writers and their earlier readers found in them, are employed to furnish forth the motley portrayal of millennialist speculations.

#### MILLENNIAL CLAIMS

Attention has been given, in the section on the Millennium in this series, to the isolated and sporadic nature of the references made in the one brief section of the Apocalypse to the thousand years of the reign of Christ upon the earth (Rev. 20:1-6). There is not another allusion to such a doctrine in all the Bible from beginning to end. The millenarians feel the force of this isolation of their favorite text and attempt to strengthen their position by the assertion that one text is as good as many, for all are inerrent and authoritative.

But conscious that this is not a very convincing statement, they affirm with astonishing assurance that the millennial doctrine is taught in many other parts of the Scripture. In justification of this unwarranted claim they cite the sevenfold order of the days of creation, and appeal to that long suffering and misused text, 2 Peter 3:8, "A thousand years is as one day, and one day as a thousand years." Far from affording the least basis for the millennialistic speculation, this verse boldly affirms that there is no such thing with God as measuring time by human standards, for long and short spaces are alike to him. The very last meaning that could be imposed on this verse would be that of a fixed notation, such as is required by the theory.

One writer on the millennium quotes the threats of Isa. 24:22 against the foes of God in his day, that the kings and high ones shall be shut up like prisoners in a pit, and after many days they shall be visited and punished, and solemnly insists that the "many days" are the thousand years of the millennium. When once the sober principle of a historical interpretation is abandoned, books like Zechariah, Ezekiel, Daniel and Revelation become the happy hunting ground of a method of interpretation at once erratic and irrational, now literalistic and now completely imaginative. Fortunately the Bible cannot be injured by this process. It emerges from every fresh assault of the apocalypticists fresh and luminous. But in the meantime the deluded disciples of the method are fed with the husks of vision and fancy, when in the Father's house there is bread enough and to spare.

#### PERVERSIONS OF SCRIPTURE

Nothing could exceed the audacity and persistence with which the language of the Bible, no matter how used or when employed, is appropriated to the exploitation of eschatological notions by those who venture into these speculative regions. The fundamental questions of all legitimate Bible study,—“Who wrote this passage? When did he write it? To what group did he address himself? What did he mean by what he wrote? and, What did his first readers understand by his words?”—seem never to suggest themselves to the promoters of millennialist literature. The sober consideration of almost any of these questions in connection with most of the passages used to buttress the adventistic theory would demolish the fabric of fancy, and save the candid student from the common mistakes of the order.

It is not an easy or profitable task to examine the mass of books and pamphlets that have found their way into print in the furtherance of these apocalyptic views. Yet there is no better way to exhibit the ruthless and brutal manner in which the Bible is handled by men of this sort than to give a few out of hosts of illustrations that might be cited. And it must be kept in mind that the instances presented are not extreme cases, but such as make evident the perversity with which a book whose purpose is plain and whose interpretation is not difficult, is handled. From the wilderness of misquotation



which millennialist propaganda presents the following are taken almost at random:

The writer of Deuteronomy 33:2 presents a stately and impressive picture of the march of Jehovah at the time of the exodus through the desert with his people from Sinia to Zion. Millennialists quote this passage as a proof that Moses foresaw and described the second coming of Christ. Isaiah's promise to his people that in the future time of good the king of Judah shall reign in righteousness and the princes of the royal house rule with judgment (Isa. 33:1) is presented as an instance of prophetic vision of the second advent of Jesus. The psalmist who composed Psalm 72 pictured the approaching prosperity of Israel under a wise and powerful king. This is seized upon as a passage in proof of the second coming of Christ. Jeremiah, rebuking the nation for its waywardness, predicted an early chastisement of Jerusalem, and a time of good to follow, when the nations should look to the holy city for direction (Jer. 3:17). This is claimed by millenarians as a proof text in support of the doctrine of the thousand years of happiness under the personal reign of Jesus in Jerusalem. Ezekiel in Babylon described to his fellow exiles the city of Zion that was soon to be rebuilt in greater glory than ever upon their return to Palestine (Ezek. chaps. 42, 43). This passage is made the prediction of the building of the temple in Jerusalem at the second advent. Micah's promise that the former dominion of the city, which he calls the "tower of the flock," is to return in the days that are to follow the exile (Mic. 4:8), is made an assurance of the second advent and reign of Jesus upon earth. Zephaniah's denunciation of Judah and the neighboring lands (Zeph. 2:3, 3:8) included the vivid oriental threat that the earth should be devoured in the fire of the divine jealousy. This is pressed into service as a forecast of the second coming.

The merest tyro in biblical literature knows at a glance that there is not the remotest reference to the second advent in one of these passages, or a score of others that might be cited from the list worked and overworked in the interest of the millenarian theory. In the days when all portions of the Bible were regarded as of equal authority, and the distinction between the various portions had not been recognized as important, such crude appropriation of Old Testament utterances to the eschatological anticipations of New Testament saints might have passed as permissible, although one would have to go far back in the history of biblical science to find standing room for so crude a practice. But in days of fair intelligence like these men are called upon to repent of these unscrupulous perversions of Scripture. There are only two principles on which it is possible to account for such indefensible treatment of biblical texts. One is a deliberate intent to do violence to the plain teachings of the Scripture. The other is such intellectual inability to understand the basic elements of biblical literature and history. There is no comfort in believing that millenaria are morally delinquent more than others. The second explanation therefore alone remains.

The literature of pre-millennialism is voluminous.

Illustrations of the general theory and method of the various groups will be found in the books and pamphlets of Seiss, Kellogg, Andrews, Silver, Gaebelien, Gray and Blackstone, and in the reports of so-called prophetic conferences, held in Chicago and elsewhere. The errors and dangers of the various millennialist theories are presented in such works as those of Brown, Young, Berg, Eaton, Sheldon, Eckman, Mathews and Case.

The closing study of this series will deal with the Activities and Menace of Millennialism.

HERBERT L. WILLETT.

## "The Baby Who Never Had Smiled"

They called him the Baby Who Never Had Smiled. The lady doctor found him in one of the factory dispensaries to which her Red Cross automobile climbed twice a week, in a smoky manufacturing village near the American front in France, so near, that the fire from the guns flashed on the sky at night and on still days when the fighting was heavy the "boom boom" itself could be plainly heard.

At noon the women from the factory brought in the babies for the lady doctor to see—and for some babies she gave medicine and for others advice and still others she took in her car back to the big barracks, once a military school, now marked with huge red crosses in the slate of their roofs to show strolling German aviators that they were a hospital.

"But your baby does not look very well," she said in correct American French to one woman who brought forward a year-old mite.

"No, madame," said the woman shyly. "He has never been well. First his eyes have been sore, then he has a rash, and I must be nearly always in the factory and can not take much care of him. He is always sick, and he is not like my other children—madame, he never has smiled!"

### THEN THE CHANGE BEGAN

So the lady doctor took him to the hospital and had him bathed and put to sleep in a crib in one of the long white-washed rooms of the barracks. He spent weeks looking wisely at the nurses who brought him his food and gave him his bath. His two dozen compatriots in the ward weren't a very happy looking lot; most of them, too, come from the little villages of the frontier where war bore heavily on the mother and children whom a poilu father had had to leave behind; but as their cheeks grew plumper and pinker they learned to gurgle with joy at the sight of an approaching milk-bottle and to catch the nurse's finger gleefully.

"Never you mind," she would say, shaking that same finger at him, "we'll make a real baby out of you yet in spite of yourself." But he would only look at her like a wise little old man.

Other babies in the ward had names and when the night nurse came on she would say:

"Has Georgette been good today and eaten all her



meals properly?" or "I think Guillaume can go back to his mother next week, don't you?" But, though he had a card at the head of his bed with a name on it, no one ever used it. The other doctors would say, "How about that baby of yours that never has smiled?" "Has he laughed yet?" And the nurse would answer, "Not yet, but just you wait till he gets eight ounces fatter and see if he doesn't."

Parents come to visit on Sunday, and almost every week his mother went through the complicated formalities of even a short journey in the war zone and came toiling up the hill to the hospital. She rejoiced in the added ounces, in the vigorous fashion in which he could kick, in approaching teeth and other technical details. She was a tired little woman in black, but her face would light up as

she sat for hours beside his crib, prattling to him about his father in the army, his uncle who had fallen at Verdun (just over yonder, she would show the nurse pointing across the hills out the window) and about his older brothers and sister at home. But one day a glorified vision of the mother flew toward the nurse when she came to announce that visiting time was over—there were tears of happiness in her eyes—and she pointed incoherently to the crib where the Baby Who Had Smiled was belying his name with a broad infantile chuckle that showed unexpected dimples in his plump cheeks and puckered his mouth invitingly.

"See," said the mother, "only see! You of the American Red Cross have made my baby smile!"

# Making Democracy Safe for the World

By Charles H. Brent

Senior Headquarters Chaplain of the American Expeditionary Forces in France

HE is a small man and but slimly endowed with courage who does not exult and thank God for having matched him with this, God's hour. It is neither presumptuous nor mad to face the world of today with fearlessness and expectancy. It is the normal temper of the Christian to look up and lift up his head in all times and all places but especially when hostile forces set their battle array. Unless we are reading the signs of the times amiss, the Kingdom of Heaven is close at hand, closer than we think, and some new phase of redemption draweth nigh. Nearness, however, is of no value unless its contents are seized and appropriated by skilled and courageous hands. This is not a mystical and paradoxical assertion but one borne out by an increasing volume of undeniable fact.

## THE WAR IS A WEAPON

In the first place, a salutary whirlwind is sweeping through the world, bearing both life and death in its tearing, scorching breath. It is purifying and burnishing that which is durable and clean; it is withering and demolishing that which is unstable and unclean. The war is not the whirlwind. It is rather its weapon, unsheathed by man but wielded by God. The whirlwind is the fiery Spirit of God in a passion of love, bent on revealing the good and destroying the bad. He is so gentle that no grain of gold is lost in the process; so furious that no grain of dross escapes his wrath as he comes flying on the sombre wings of war.

We have suddenly learned what a faulty and unreliable thing civilization as we have known it hitherto was. We had outgrown it and did not know it. Our loyalty to mere continuity was our undoing. We resisted radical change as though the fault of those who advocated it was that they were too extreme, whereas the truth of the matter was that they were not extreme enough. Now we see gasping in the grip of death the

civilization which cajoled us into paying it divine honors. Its soul will live, but its body will die and rise again after the refinement of death, if we so will. Our part is not to try to keep it alive as it was, but to help it to die and win fresh life out of death. "What we are striving for is a new international order, based upon the broad universal principles of right and justice—no mere peace of shreds and patches."

The struggle today is through victory to a righteous and enduring peace—peace, not in the cold sense of cessation of war, but of a structural and temperamental change in the whole social order that will make war impossible. Nothing else will suffice. We can accept no terms of peace from the enemy that are not the repudiation of tyranny and the acknowledgment of his crime. But we, too, must admit where we are wrong. War will be inevitable so long as the framework and temper of the community life in small as well as in large units is chiefly competitive and aggressively self-assertive. We cannot hope to have international harmony, however fine the machinery of achieving it may be, if the principles of national life remain untouched and unchanged.

## WHAT AFTER THE WAR?

It is of vital importance that this should be made clear without delay and without equivocation. We must know now exactly what we are going to do with peace when we return to our firesides again. Unless we do, we cannot insure morale sufficient to sustain us through conflict to victory. Our soldiers are radically different from those of the Central Powers. Ours are citizens first and soldiers second; citizens always, soldiers for a moment; soldiers only so far as arms are an indispensable means of securing freedom for the exercise of citizenship. Whereas theirs are soldiers first and citizens second; the State is force and the first duty of the citi-



zen is, according to the logic of the definition, to be a soldier: the contention that Prussia is an army in character and a nation in name is not an empty epigram but a self-confessed fact. The professional soldier and the professional politician have a common motto: "To the victors, the spoils." For the German it may be sufficient to inspire him with the expectation of victory as the final goal, because he is out for spoils. It is different with our Allies and ourselves. We are soldiers only for a season, and presently, please God, we shall be citizens with nothing of the soldier about us but a soldier's memory.

We must know what lies beyond in our national life. No one wishes to recall the old order. Everyone counts the emergency or *ad interim* order tolerable only until peace comes. So we must think straight, see clearly, and plan wisely. If we get the main features of life properly trimmed to a true plan in the lesser groups within our power, the larger unity will almost be a necessity flowing out of the other. A stable and righteous peace will make the world safe for democracy. But we must, conversely, make democracy safe for the world.

#### SOCIETY TO BE RESHAPED

There is the big task ready at hand for every citizen—we must determine what we are going to do nationally with peace when it is won, as won it must be. Those who think ahead will hold the future in the hollow of their hand. The time of preparation, however prolonged, will be all too short for the stupendous task of reshaping society fundamentally. Democracy is not a form of government; it is a principle of society. It determines the disposition and framework of government as one phase of social order. But it goes infinitely beyond statecraft. It is not extravagant to say that, unless our citizen soldiers are inspired with a satisfactory view of national as well as international democracy of tomorrow, they will not have enough impetus to win this war. And, even if they did, international peace would probably have as its immediate sequence national revolution and disorder. It is, however, a matter of principles rather than platforms.

The first need of our own country is a more democratic conception of the whole of society. It is a defect of democracy, as we have known it, that it has been translated too exclusively into terms of government. Lincoln did not intend his Gettysburg epigram to be a complete or a final definition of democracy, if indeed he thought of it as a definition at all. Democracy is, politically considered, government of, by, and for the people. The sort of people who compose the government determines the sort of government which will ensue. It will be good, bad, or indifferent according as the people are good, bad, or indifferent. There have been more pains spent in the American Republic to make the vote universal than to make the voter intelligent and clean. Democracy is in its largest sense the complete development of the complete capacity of complete man. Nothing short of it is sufficient for the opportunity.

Whatever may be the defects of the Army, it puts

a conception of complete manhood before the glitter and tinsel of accidental and superficial accessories and acquirements. The German conception of the soldier is a perfect military machine: the American, a complete man with a well trained body, a clean soul, and a free mind. The German conception of a soldier's duty is to obey the State. The American, to serve the commonwealth. The German purpose is to enslave. The American, to set men free. It is plain that, if this analysis be true, the war is between the soldier and the citizen. The former fights to militarize the world, the latter to enfranchise it.

There is, of course, a danger of militarizing our citizens. Yet there is absolutely no excuse for it. Militarization is the creation of military skill without regard to the means employed, provided a good fighting machine is the result. Its ethics are determined by necessity, not by principle. It is the creation of a mechanical brute, whose chief equipment is force and whose chief occupation is destruction.

The nation is being educated in the comprehensive school of mankind and a public conscience on the subject is in preparation which will control society more and more. The one thing for us to attempt to do is to translate Democracy into terms of the Kingdom of God as revealed in the uncontroverted portion of the teaching of Jesus Christ, and to read into civil life virtues some of which have become a commonplace in the Army.

#### A HOPEFUL SIGN

There are indications that men are beginning to think in terms of the whole race. For instance, the announcement at base camps in the British Expeditionary Forces, where there are huge aggregations of men, that a missionary subject will be presented, insures packed audiences of men who listen breathlessly to the last word. This is the record of a common experience and not a snap judgment from exceptional occasions. As a matter of fact, one explanation of missionary apathy in the past is that men have not been educated in the school of necessity to think in terms of the race. Our American custom has been too much to think sectionally for three years, nationally for one, and internationally only when compelled to do so. For the first time in history, entire nations are beginning to think internationally. We have a great distance to travel yet before this becomes a universal and controlling habit of mind, but it has gone far enough to preclude the possibility of any democratic country from sinking back into habits of insularity.

America is beginning to think and act internationally. She can no more cease from progressing in this direction than she can revert to colonial life. Our principles of government are so deeply set that our State Department is bound to be affected tremendously in all future handling of foreign affairs by a nation which in a first hand way is rapidly becoming interested in and acquainted with international affairs. The Society of Nations will be an impregnable guardian of peace only when or if the conduct of foreign affairs is as much



and as intelligently democratised as the domestic departments of government. The purity and truthfulness of the daily press are in this connection of more vital importance than its freedom.

#### THE ULTIMATE AIM OF THE WAR

Towering above everything else today is the growing conviction that the ultimate aim of this war is to give room in society for the Kingdom of God to dwell—the plain advocacy and application through the Church of those principles of Christian brotherhood which are steadily capturing the imagination and swaying the conduct of rapidly increasing numbers of men who have not counted their lives dear unto themselves. The things which, as they say, we have asked men to die for must be so fused with common life as to make men ready to live for them. The Church and the State, which have expected and executed the great sacrifices of our citizens which make every day in the year a saint's day, must, when the immediate purpose for which the sacrifices were demanded shall have been gained, present to the citizen such a programme of progress and richness as will be recognized by all to compensate for and be commensurate with the pain and loss sustained. There must be a joy set before us which will inspire us to endure the Cross and despise the shame of the moment. It must be worked out and presented now. Tomorrow is too late for it. Now is the day of salvation.

It is inspiring and comforting to realize that, if we put the practical inauguration of the Kingdom of God among men as the ultimate aim of this war, we are not impeded from beginning the process forthwith. The Kingdom of God has as one of its main characteristics nearness. It is always available and outward conditions cannot exclude it. We can begin today committing our lives to its strong tide. Its restraints and inspirations, individual and social, are here, at hand, for the day, the hour, the moment. Again, it is not even dependent upon victory for its own highest triumph. Indeed, in the later statements of the aims of the war there have been eliminated elements that, had they stood, might have impeded rather than have aided the progress of a Kingdom whose roots are buried in the soil of meekness, humility, forgiveness, and love. The Kingdom of God is never so completely at home as in defeat and humiliation. Otherwise the Cross means nothing. The slow torture of Belgium has made place for the Kingdom in that nation now.

But, of course, the final expression for which we wait is a society as wide as mankind, marked by the main principles of the teaching of Christ. Between now and then there may be many *ad interim* defeats. Those are best able to use victory who have proved themselves able to use defeat to high advantage.

#### THE HANDICAP OF DIVIDED CHRISTIANITY

There is no lesson which the churches are learning in the war zone of greater importance than the impotence of our divided Christianity. It is absurd to aim at a united mankind, or even a united Christian civiliza-

tion, and to be content with a divided Church. Many are feverishly anxious for something to be done to bring us together, but the moment for action is slipping by without action. Surely, surely, there must eventually be two peace tables, one of the exhausted nations, the other of the exhausted churches. To have the former without the latter would mean that the spiritual vision and the moral conscience of the nations were superior to those of the churches. So far as the churches are concerned, if all of them will not gather at call in the name of Christ, the only solid foundation for the present, the sole hope of the future, at least those should gather who are ready and willing. There is enough catholic love, scholarship, impartiality, and intelligence in our ranks to safeguard and present the position of any absentees. The broken soul of the broken human family must give place to a whole soul in a whole family.

Unity in a real sense according to the mind of Christ, and not according to my mind or yours, is so elemental a phase of the Gospel that without it the Gospel is a force making not for order but for confusion. A confused Church will be a potent factor in maintaining a confused world. I see no glimmer of hope for permanent and fraternal peace among the nations without at least as permanent and fraternal a peace among the churches.

We, a complex and shattered world, stand face to face with the simple and only God. We view him as complex and try to reach him by complex methods. His simplicity is not found as a condescension, but as the supreme splendor of his character. When he is simple toward us, he rises, he does not stoop. When men and nations and churches shall have become as simple as his only laws, the two laws of love, require us to be, then the kingdoms of this world will become the Kingdom of God and of his Christ.

## Keep the Home Fires Burning

By L. E. Lakin

WE have challenged the most formidable foe that ever went forth to enslave the race. They have been schooled to murder. They have come to respect nothing but power. To destroy and to kill is their religion. Such fiendish instruments of torture the dark ages were never able to produce. German "Kultur" surpasses all the heathenism that has gone before. This is our enemy, this the task.

To accomplish this task we have chosen our best. They are the choice of our communities, our churches, our homes. They were our strength; we relied upon them. They were our hope. Without them the morrow must be dark and lonely. We offer these, our boys, to serve our homes, our land, our age.

A brilliant thinker has said: "If I read God's history aright, civilization and Christianity have not come from the survival of the fittest, but by the ascription of the best." The story of Curtius represents the method of the world's



advancement. A great gulf suddenly opened in the city of Rome. The Oracle declared: "That which is most precious to Rome must be surrendered." The people brought their wine, their wheat, and their jewels, but the great gulf only yawned and cried for more. Finally Curtius threw himself into the abyss, saying: "That which is most precious to Rome is Rome's manhood." And the gulf was closed, and the city was saved.

They go—our best. This is the old world's way, and the old world's way must be.

We honor these, our chosen men. We honor all who are serving us, no matter from what land they come, but have double honor for those who go from us, and especially from our own church communities. We love them. Their number will increase.

These are no idle words; from our heart we speak them:

Our hearts, our hopes, are all with thee,  
Our hearts, our hopes, our prayers, our tears,  
Our faith triumphant o'er our fears,  
Are all with thee—are all with thee.

With our boys our hearts will be. That they may do well their part and safely return is our ardent hope. If they must pay the price, may the Father take them with the "Well done." They will have served their country, humanity and their God. And then back from the front there comes a message. It is not the message of fear as to what may happen there. The message reads like this: "Sherman was right when he spoke of war. These scenes beggar description. Try to think of humanity's sorrows and sufferings from the beginning of time and you may have some idea of the daily toll that this war exacts. To you back home there we must look for daily help. To you (and there is pathos in that expression), to you must the future look. For God's sake, *keep the home fires burning.*" This is the message from the front: Keep the home fires burning.

Keep the shop open and the old factory going. It may not be financially profitable. You may have to run with a half force. But what matters that? You will lose but little. And when the boys come home, you have an opening for them. If you quit business now, when the boys return they will be without work. Positions will be scarce and applicants many. Our problems will not be solved with the coming of peace. Hard years will still be before us. They will be years of readjustment. Keep the home fires burning then. That will help when the boys come home.

We see a tendency here and there to limit our charitable and educational work. Such an agitation developed in England at the beginning of the war. But sane judgment said: Don't! We might as well face defeat today at the hands of the Germans as to face defeat twenty years hence at the hands of German "Kultur." For to close the schools would be simply a welcome to ignorance and barbarity. And may this sane judgment of England govern our policy in its relations to our schools and charitable institutions. If we read correctly the message from the front it is: Keep the home fires burning.

In the past we may have regarded the Church lightly and spiritual forces as puerile, but that day is past. We

must down with that chorus: The world is growing worse; it is at its worst. Evil men are growing worse, deceiving and being deceived. But there is a spiritual force that is stronger than ever before. Just read a letter from the front and you will be convinced. The writer, when here, thought but little of the Church and the message that it brought, but he is thinking now. He urges Mother to be more faithful, and Father to be true to the Eternal Cause, and his reason is: "*There is nothing that counts but God.*"

Keep the home fires burning—and do not forget the altar fires!

Jackson, Miss.

## A Failure of Old Ideals

By Nicholas Velimivovic

MEN are seeing dimly through the smoke of battle the failure of their old ideals. They built high hopes a century ago on the assertion of the "rights of man" and the "rights of nations." The first were to be secured by good laws and institutions; the second by well-balanced treaties. What has come of it all? Every man for himself: capital against labor and labor against capital; every nation in Christendom trying to secure its trade against the rivalry of all the rest. "In holding fast to rights we have lost sight of duties, and above all, of the supreme duty of service and sacrifice." May we not pray that consideration for the interest of others, which we all commend in individuals, may, by the grace of God, become the "leading light and solid principle in international relations"; that nations may learn to serve one another, help one another, not merely in distress, but in all that furthers growth and progress—converted at last to the belief that this is really the best policy?

These are great thoughts, and most of us have small influence. But we can pray continually, hopefully, for those in power, that their eyes and hearts may be opened to the vision of the glory of God. Noble hearts many of them; not far from the Kingdom of God. We need ask only this one thing; we need have no theories about what they ought to do; only pray that they may see the glory of God. Let us kneel down in a great quietness of spirit and bring before our minds, one by one, those who have power among the nations—those we call enemies as well as those we call friends. Kneeling beside them so, in as full sympathy with each one as we can attain by our knowledge of their helps and hindrances, let us call up before us the vision of the "glory of God in the face of Jesus Christ." Then pray "Lord, open this man's eyes that he may see."

It is a selfish religion that grows querulous at its own coldness and cannot stir the will till it attains a rapture. Our sole business is to abide and serve, to keep our assigned place and grow.—*Jame Martineau.*

Whoever would strike effective strokes for truth and ideal must be afoot often and early to impart the stuff of things into his thoughts: we must take the seasons into us if we will live earnest and take life with the zest that life is.—*Thoreau.*



# Labor Day in War Times

## Making Democracy Safe for Labor

We cannot make the world safe for democracy without extending democracy to the world of labor. There can be no real and continuing political democracy without an industrial democracy. If we fight for the rights of oppressed nations we must also fight for the rights of oppressed classes within the nations. We cannot make the world safe for democracy without making democracy safe for the world. It is as true today as in Lincoln's day that a house divided against itself cannot stand. Lincoln spoke of a political division in the house in uttering that famous phrase, but he also saw the class division and warned of its perils. The great Emancipator was not an academic economist and doubtless knew little of the books on that subject, but he had a naive, almost intuitional wisdom in regard to all things human and his declaration that labor is the source of all wealth was far nearer the truth than were the postulates of the schools of Adam Smith and Ricardo. Lincoln was not a Marxian in saying this, nor is a modern who says it necessarily a Marxian or a socialist; but a seer with half a vision cannot but see that the trend of thinking today is toward Marx's contention and away from those of capitalism's defenders in the school of Ricardo.

In other words, sound thinking today tends overwhelmingly to substantiate Lincoln's declaration that the real source of value is in the creations of labor and that society's overwhelming debt is not primarily to the capitalist, but to the elemental creative factor—labor. "Labor," however, does not represent merely hand work; it represents *work*, and the man who works with mind is just as much a worker as he who labors with hand. In fact, how many work with mind or hand alone? All use both, some more of one than the other, but few one only. All laborers, so-called, use brains as well as brawn, and artizanship or "skilled labor" uses a maximum of brain work to direct the work of the hands. The writer recently heard a kid-gloved "professor" denounce heatedly those skilled workers who draw the "outrageous" wage of from ten to thirteen dollars per day in ship yards and other government works and utter ominous warnings of the horrors of the industrial revolution it portended if something was not done to thwart their "arrogance;" yet this same lily-handed son of a capitalist was educated from his father's earnings and drew from fifty to one hundred dollars per lecture for such effusions. Verily, whom the gods would slay they first make mad!

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## President Wilson as Leader of the New Industrial Democracy

President Wilson has been aptly called, by an European writer, the "President of the Allies" in his leadership to make the world safe for democracy. The manner in which the organized world of labor is putting itself solidly behind his peace terms makes him also the unofficial president of the new industrial democracy. It is a notable fact that in all allied countries organized labor has been first and foremost to adopt and acclaim his peace terms as its own and to demand that the respective governments do the same. Here at home his stand on industrial democracy, as concentered in the relations of capital and labor, constitutes a charter for industrial democracy. Let the doubting reader look up the reports of his commissions to inquire into the Bisbee deportations, the Mooney case and other labor troubles and his consequent action in relation thereto; also his appointment of the arbitration board and their various decisions upon the basis he formulated, and then read his Buffalo address of one year ago before the American Federation of Labor. Then, just to get a dramatic picture of the whole matter, turn back a few days in the daily paper

and read of the new charter of industrial democracy granted the steel workers in overthrowing the feudalistic regime of the mightiest of the world's industrial feudatories in regard to the right of collective bargaining and the privileges of the union, together with the grant of an eight-hour day.

There is little doubt that the President is quite as determined that industrial democracy shall win a victory in this war as that political democracy shall be made secure; his activities on its behalf are not so conspicuous because they are not related to the battle front, but they are none the less real and are quite as intimately related to the war though in the second line of defense.

Labor is coming into its own in a larger measure; it has been a long and weary battle from slavery up through serfdom and servantage to free labor, and even yet there is much to win before the man who has nothing to sell but his handicraft can cope with the man to whom law and custom give the prior right because he owns the machinery. Law and custom both base the relation of labor and capital, not on that of man to man, but upon the prior rights of property; thus capitalists can unite and deny their workingmen that same privilege; thus they can claim the privileges of luxury and deny their workmen even the right to comforts; thus the "office" hours can be reduced to seven and eight per day while the factory hours are kept at ten and eleven. Industrial democracy will put the human equation first, reduce the hours of labor to those of the office and grant labor the same right to organization and collective bargaining as it now grants to employers. All this was approximated in the orders given the steel companies and is at least a good beginning in industrial democracy.

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## Making the Labor Day Sermon Count

The minister of the Gospel should celebrate this peaceful emancipation of labor as an event in the history of the coming of the Kingdom of God. He should so celebrate it because he preaches brotherhood and the Gospel of the "inasmuch as ye do it unto one of the least of these ye do it unto me;" because Jesus was a carpenter, a humble workingman who toiled with his hands many years before taking up his special ministry and always made himself the friend of the poor; because the emancipation of labor is coming with peace instead of revolution in times that are so red with blood and in the midst of a world of labor in which so many cry for revolution; because labor looks suspiciously upon the church as a religious club of the well-to-do, where Jesus, the carpenter, has been transformed into a Christ of culture and business and middle-class rule.

And the minister should celebrate with a championship of labor's essential cause and not with sop to certain front pews wherein more is made of the errors of socialists and the mistakes of labor union leaders than of the fundamentals of industrial democracy. Socialists are merely the counterparts of capitalism and their class-conscious heresies are merely an answer to the class-consciousness of wealth; they are a vast minority in the world of labor and are not furnishing its leadership; so why bungle the issue by using such an occasion as Labor Day to denounce them, unless with the same breath the deficiencies, materialism and class power of the capitalist class be also denounced. Union labor's leaders have been guilty of many errors, and selfishness and materialism bulk large among them; they are of the same clay as the men they fight and they use the same tactics; but the issue is not one of personalities or classes, but a great human movement upward.

The minister cannot champion class or ism on either side; he will be much more tempted to please his business man in the pew than he will the absentee of the shop and road, but



if he has the courage of the prophet he will champion a great human cause as such and then mediate between personalities.

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### A Special Feature in Labor Day, 1918

The Federal Council of Churches has adopted the question of "The Church and Woman in Industry" for Labor Day treatment. The Social Service Commission has printed a pamphlet for the occasion which will be sent to any minister wishing it if he will drop a line to the writer at the Bible College, Columbia, Mo. The great reconstruction pronouncement of the British Labor Party is also commended for consideration. It was printed in a recent number of the Survey and in a supplement to the New Republic of March 23d, of this year. If neither are available, a copy can be obtained by sending ten cents to the Social Service Commission of the Federal Council of Churches, 105 E. 22nd St., New York. It is the most statesmanlike document on reconstruction and industrial democracy ever issued and seems to us to be in striking relief to the narrow viewpoint of Mr. Gompers in these critical days. Next week we propose to furnish some specific material for pulpit consideration on Labor Day.

ALVA W. TAYLOR.

## The War

### A Weekly Analysis

THE enemy retreat on the Picardy front, as this is written, has reached the edge of the old, entrenched Somme battle field, and he has stabilized his line temporarily by using the trenches for defense. The war of movement is at an end, and the war of positions has been resumed.

But the British and French advance has wiped out the Amiens salient and put an end to the ambitious plan of the enemy to separate the two armies by pushing his wedge westward down the Somme valley.

It is not improbable that the line of Albert-Bray-Chaulnes-Lassigny-Noyon upon which the enemy is now standing has been adopted merely for the purpose of gaining time in which to prepare stronger positions further east where he hopes to establish a permanent defensive front.

The present line is vulnerable—an assertion that may be proved true before this is printed. A better line could be made east of the upper Somme and the Canal du Nord. Retirement to this line, however, would necessitate, probably, a retirement further north to the Bapaume ridge, where he made his last stand prior to the great Hindenberg retreat of 1917.

There are indications in his withdrawal from salient positions on the channel port front, and north of the Ancre, that a radical rectification of his line is contemplated.

Should he vindicate these forecasts he will find it difficult to conceal from his people and his vassal allies the real significance of his action. It will be a confession that the hope for decisive victory is no longer entertained, and that he now fights merely to avert decisive defeat.

In any case this is true. With Germany, henceforth, the chief desire will be to end the war—not to win it—but to end it in a manner that will prevent the allies winning it. In other words, to end it with a compromise that will save the Hohenzollern dynasty and as much more as the allies can be persuaded to spare.

"End the war" is now a purely German phrase. Translated it means "Save Prussia from defeat, from the punishment that she deserves."

"Win the war" must be more than ever the watchword of every American. Prussia must not escape defeat and punishment. Prussia must not be saved. The world must be saved, and it can be saved only by Prussia's overthrow.

When the knowledge of German disasters on the western front spreads through the countries of eastern Europe, through

Austria and Bulgaria and Turkey, through Poland and the Baltic states and Russia, the allies of Germany will begin to think of some way of freeing themselves from the menace of complete defeat that threatens their over-lord, and the subject peoples will take new heart and turn with new confidence to the Allies for aid.

Germany realizes this, hence we hear of haste to appoint kings for the little conquered countries. She is eager to establish ownership and control before it is too late. She may hope that she will be able to recruit her dwindling forces from Poland and the Baltic states. It is, we think, a vain hope. These peoples are less willing than ever to take chances with the central powers.

Meantime there are promising signs in Russia. The collapse of the Bolsheviki seems to be imminent if not already accomplished. Lenine and Trotzky have fled from Moscow. Czechoslovak successes on the Volga and in Siberia indicate that the people are deserting the soviet government. Allied forces are now operating in the regions of Murmansk and Archangel, on both sides and south of the White Sea; at Vladivostok, where American troops have arrived, and in southeastern Russia, at Baku, on the Caspian, where a British force is adventuring, possibly in an effort to reach the Don Cossack territory. Germany's chance of exploiting Russia cheaply is over. It will cost her armies now if she undertakes it, and she has not the armies to spare.

S. J. DUNCAN-CLARK.

## The Sunday School

### Christian Giving\*

ONE day the Master stood watching the people place their gifts in the temple chests. He saw rich men giving ostentatiously, even as they sometimes, but not always, do now; he saw tight-fisted middle-class people giving with marked conservatism (conservatism in giving being as bad as conservatism in theology—and often accompanying it). He noticed the people of all classes who gave generously and finally he was attracted by the remarkably generous gifts of a poor widow. Now, the thing which Jesus was observing in every case was the spirit which prompted the gift. The amount was insignificant in comparison with the love of religion which motivated the giving. This is a very comforting fact.



Rev. John E. Ewers

There is no surer index to a man's character than his giving. I recently have been thrown into association with a gentleman from another city. He is a well-trained man; he has remarkable ability in his chosen field; he is well-read; he is something of a philosopher—but he is stingy. It causes one to pity him. He loses so much by his tightness. He cannot make and keep friends on that account. He can keep everything else! Of a certain brilliant man I heard a wise old man say: "He may be very bright, but he can never be great—he is too tight." The years have proved the absolute truth of that prophesy. Generosity is the surest index of a man's character. That is the reason why a lot of tight little souls are conservative and stingy in everything—money and religion.

Generosity is a part of a broad and noble style of living. One should always be saying to himself, "I will always, and in all things, live like a gentleman." This is partly a matter of will and partly an affair of keen and discriminating imagination. Many people lack the mental power to think of themselves as they might well be. That is indeed a tragedy. Think of all the Great-Souls of the world, run through all the pages

\* This article is based on the International Uniform lesson for September 1, "Christian Giving." Scripture, Luke 6:30-38; 21:1-4.



of history at your command and see for yourself that all great men and women have possessed the generous soul. Outstandingly, this was true of Jesus. He was the One who was perfectly generous. He gave of his sympathy to the weak; of his boundless personality to the little-souled; of his wonderful life in every way to every one. Had there been one trace of littleness in our matchless Christ, He could not have been Our Saviour. By as much as there is stinginess in us our value is imperiled.

You will notice this: There are people so big that they overcome all littleness round about them to a degree. Of course, there will always be some characters that you cannot win—even Christ failed to win that stiff-necked crowd of selfish men who put him to death. But to a degree we may disarm criticism, overpower evil, as a great organ or orchestra may drown out lesser discords. Do you not know many noble men and many gracious women who seem not only to live above littleness, but who discourage in all whom they meet the narrow, bigoted, selfish, unseemly elements? There will always be evil spirits who will refuse to rise to the best about them, but that should not dishearten us in our brave attempts to live our lives on a broad, generous, noble, cheerful scale.

I do not think we shall know much about generosity until we give our lives to some cause. It is not a matter of tithing, good as that may be for a start; it is a matter of complete dedication to a cause. This is the big note which the Christian Church in a world at war must strike eternally.

JOHN R. EWERS.

## Books

**THEORIES OF SOCIAL PROGRESS.** By Arthur J. Todd, Ph.D., Professor of Sociology, University of Minnesota. Professor Todd does not dogmatize about the problem of what is progress, but he does believe it is a human goal and one that can be consciously forwarded. Neither does he overwork his thesis that it consists of conscious efforts to promote social justice, brotherhood and service. His review of the various schools, authors and parties that have formulated theories that time and the trying has proved only partial explanations of progress forbids that he asks cynically, "What is progress?" and insinuates that it may be this or that, according to the ruling of the individual, the class or the times, and that after all there is no means of so testing any of the theories as to make any acceptable. The modern philosopher meets that issue by denying the possibility of mortal mind conceiving an absolute, and the social philosopher accepts the naive concept of human welfare in terms of the greatest good to the greatest number as sufficient norm for his work. There was also a negativism that came out of the new born evolutionary theory that would leave the world to drag on as it might, believing that in some mystic way the best would be accomplished. Our author posits that it is "by thinking thought" that we shall promote human welfare and he makes education, consciously directed to that end, the sovereign means thereto. This demands an effective substituting of service or exploitation as the normative method of industrial, business and international life; it demands an ethic that is Christian, and extension beyond personal contacts into all relations whether near or remote; and it demands a scientific method. Applied sociology furnishes the laboratory both for experimentation and method and must replace philosophy as chief of the scholarly occupations. The review of theories of social progress covers the chief of them in the past century and classifies them under four heads of materialistic, biologic, institutional and ecologist. The review of them is necessarily brief, but it is exceedingly well done, with thrusts at the heart of them that reveal in a few pages their vital parts. The style is vivid and readable and the book is not only commended to sociologists but to all whose fields of work require a summary of sociological theories. In common with all modern sociologists, Dr. Todd de-

mands an objective criteria for social thinking and effort towards a true science of society but he does not hold the effort to do thinking sociologically apart from human interest. He well says "a series of objective tests" because it is impossible that an object so multifarious as human society could ever be reduced to an objectivity akin to that made usable in the physical sciences. (Macmillan. \$2.85.)

**PSYCHOLOGY AND PREACHING.** By Chas. S. Gardner, Professor of Homiletics and Sociology in The Southern Baptist Theological Seminary. One who has read Professor Gardner's "Ethics of Jesus and Social Progress" will look to any new book he writes with anticipation. This volume is an able piece of work and fills a niche into which we have been looking with expectancy for some time. Teachers have long been studying their art psychologically and basing it thus upon scientific grounds; preaching has been studied from every other angle as an art; revivals have been analyzed psychologically and revivalists have sought for those psychological discoveries that would aid them in the manipulations of crowds; but the regular pulpit ministrant has received little of the best of modern psychology as an aid to his fine art of persuading and morally educating men in crowds. Effective preachers learn from observation and experience that getting the crowd close up together, having a room full even if it must be small to do it, singing "with a will," etc., are necessary for effective results; from a volume like this they have these and many other things of kindred interest analyzed and constructive suggestions made for their use in an educational and dignified manner. Here is also ample and able discussion of dialectic discourse and its limitations, of the use and abuse of emotionalism, of the power of suggestion, the crowd mind, attention, belief, feeling, voluntary action, the use of litany, ideals, etc. The chapter on "Occupational Types" is alone worth the price of the book; it is refreshing for the preacher to thus re-see himself through the spectrum. Religion requires "authority"; may the preacher therefore tend to acquire a dogmatic temperament? The pastor must be an example of piety; is there danger that he will become artificially grave and somber? What are the subtle temptations unconsciously influencing him through the very nature of his profession? This book is a rich find to the intelligent preacher. (Macmillan. \$2.)

**A HISTORY OF THE GREAT WAR.** Vol. III. By A. Conan Doyle. In Volume I of this history the author discussed the events of what he calls the year of recoil, 1914; in the second volume were treated the developments of 1915, the year of equilibrium; in the present volume the first of the years of attack and advance, 1916, is given ample description. The Battle of the Somme is the one big event of the year 1916; the story of the appearance of the "tank," that bizarre engine of warfare, is an interesting feature of the narrative, and from a military viewpoint, the first employment of cavalry—after the first months—is of interest. This historian has not only the gift of accuracy, but also the rare one of stirring narrative powers. Students of the great war should secure the first three volumes of Dr. Doyle's history and build foundations for a real war library. (Doran, \$2.)

**THE HEART OF A SOLDIER.** By Lauchlan Maclean Watt. The author of this volume of strikingly human war literature has served as chaplain of the Gordon Highlanders and the Black Watch, and is the author of "In the Land of War" and "The Soldier's Friend" as well as the writer of some of the most appealing verse of the War. The chapters of this book, entitled, "The Spirit of Pain," "The Soldier's Religion," "A Ruined World," and "Sons of the Manse," will be especially interesting to minister readers. The book is a human document of great value. (Doran, \$1.35).

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Labor Sunday This Year Has Special Feature.

The Social Service Commission of the Federal Council has sent out literature for the observance on September 1 of Labor Sunday, which will this year emphasize the idea of women in industry. Many women have left home to engage in the war industries and the communities to which they have gone have not provided proper housing facilities. These women are to be sought out by the church and offered the use of church rooms, when convenient, where the women may lunch. It is suggested that in some communities parish houses be secured as homes for these itinerant women workers. The questions of wages and hours are also important.

## Moral Aims of the War to Be Emphasized

The Committee on the Moral Aims of the War has a splendid report for the months of April, May and June of this year. They had fifty-five speakers touring the country; these addressed 270 conferences of clergymen and 211 popular mass meetings, aggregating 16,060 ministers and 180,000 laymen. The work will be continued the coming year. The Bishop of Oxford has written: "I am anxious to get religious people of all kinds to press forward the idea of a League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle. No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all of this should be kept clearly to the fore; and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas, in fact, we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything in my power to keep the right moral principle of the war to the fore."

## Campaign for Armenian and Syrian Relief in November

It has been decided that the campaign for Armenian and Syrian Relief this fall will be promoted in November. The pastors of the country will be asked to preach on the theme on Sunday, November 24. The Authors' League and the Vigilantes have pledged themselves to support the campaign; this means the service of 2,700 writers. There are three million starving people in Bible lands, 400,000 of them being orphan children.

## Chaplains Get Good Training at Kentucky School

The school for chaplains at Camp Taylor, in Kentucky, is continually improving its methods. There is a course on training camp activities in which the prospective chaplain is instructed in what the Y. M. C. A., Knights of Columbus and Jewish Welfare Board are doing. A book is being prepared on the tenets of the various religious bodies so the chaplain may understand and sympathize with soldiers of all communions. It is related that recently in France a man was shot and fell back dying. His chaplain was a Jewish rabbi, but when the man said he was a Catholic, the rabbi produced a cross and held it before his eyes.

## Belgian Protestant Churches Work to Keep Churches Alive

The Belgian Protestants have braced themselves against the storms of war. During the past year they have contrib-

uted to the cause of religion about fifty per cent of what they used to give in times of peace and have given twelve per cent more than last year. Protestants of various countries are contributing to keep the churches alive, and the budget asked of America is \$40,000. The executive committee in Brussels has recently decided to increase the salary of Belgian pastors from \$400 to \$600 per year.

## Gideons in Annual Meeting in Denver

The Gideons of America, an organization of commercial travelers with Christian motives, held their national meeting in Denver, July 25-28. Some of the founders of the society were there: John H. Nicholson, S. E. Hill and W. J. Knights. Among the meetings held was a prayer and praise service on Mount Genesee, one of the peaks near the city. Eleven thousand of the 400,000 traveling men of the country are Gideons. In addition to placing Bibles in the hotels, the Gideons hold religious meetings in various sections of the country.

## New Men on Board of Missionary Education Movement

A great financial campaign will be promoted in the autumn in behalf of the Missionary Education Movement. Before the campaign begin three new men are to be added to the board of the organization: Dr. John A. Marquis, Dr. Charles F. Schaeffer, home secretary of the Reformed church, and Dr. Warren H. Wilson, superintendent of the Country Life Department of the Presbyterian Board.

ORVIS F. JORDAN.

## "It Reads Like a Story"

THAT was the remark made by one of our readers as he looked over the first issue of our new *20th Century Quarterly*, for adult and young people's classes, and read a few lessons from its pages. And you will agree with him when you examine a copy. We are safe in saying that there has never before been published a lesson quarterly so *interesting*—as well as thoroughly informative.

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# News of the Churches

## Kentucky State Convention, Richmond, September 30-October 3

All plans are going forward at Richmond, Ky., in preparation for the Kentucky State convention, which will be held there September 30 to October 3, at the new First church building. Homer W. Carpenter, who has recently come to the pastorate there, writes that, in spite of the fact that the war has undoubtedly affected some church gatherings, it is believed that a large attendance will be recorded at the coming meeting. Richmond is a town of 7,000, with a large number of students in attendance at Madison Institute and Eastern Kentucky Normal.

## J. Fred Jones Tells of Manhattan, Kan., Work

J. Fred Jones, secretary of the state work in Oklahoma, recently visited Manhattan, Kan., and reports with enthusiasm the church there led by pastor Otto C. Moomaw. This live business and college town now has a population of about 14,000 from transients drawn to the great army camp stationed at Manhattan. The college has about 3,000 students and there are from 25,000 to 60,000 men at the camp. The church thus has a great task. Mr. Jones writes: "The church and its preacher keep open house for the soldiers. Mr. Moomaw visits the camp often, searches out all our own boys he can, widens his acquaintance with others and many of them come to the services of the church of our own, and many others are making the good confession and among them many Catholic young men. Various groups of the young men attend the Bible classes. Also, great bodies of the boys come to building, at stated times, where they are entertained and refreshed on week evenings, and the house is open for their daily comfort. For the stated entertainments the churches at Highland and Anthony have aided in furnishing funds, but the Manhattan church has borne the brunt of it with pleasure. Mr. Moomaw has planned an educational program, which is offered to every student that will accept the opportunity; this includes courses of study on the History of the Chosen People, Comparative Religion, the Gospels and Sociology, and the Missionary Activities of the World."

## Central Church, Youngstown, O., Has 109 Stars in Its Service Flag

One of the most impressive services ever held in Youngstown, O., was that of the recent dedication of the service flag of the church, in which 109 stars have place. A pleasing feature of the occasion was the unfurling of the flags of the five allied nations, the national anthems of the various nations being played during the unfurling of the flags. Two veterans of the Civil War assisted in the unveiling of the service flag. Superintendent Schrock, of Central Sunday school, delivered a patriotic address, and the pastor, William Dunn Ryan, followed with an address on "Heaven's Service Flag," in which his introductory words were as follows: "Almighty God gave his only Son to live, to fight, to die, for world freedom; and hung in the heavens a service flag containing a single star. And above our flag with its glorious galaxy of stars, I trust we may see heaven's service flag as the inspiration of all."

"The background was very dark on that far-off yesterday when wise men saw a star. A tyrant sat upon his throne. World empire was not a dream but a fact. The cry of the oppressed and afflicted could be heard in every street. Human life was cheap and the earth was deluged with the tears and the blood of the innocent. God looked with pity upon a world that was ruled by force instead of by principles of right and his service flag announced that he had entered the field of action to bring relief. This flag proclaimed a new message. Service and sacrifice are the two ennobling elements of life and they are now to find complete expression in one whose life is dedicated to a holy cause."

## Nelson Trimble Writes From New South Wales

Nelson Trimble the unique, the Missouri pastor-evangelist, who is now doing a bit of touring, had reached New South Wales at last report, and sends a message from Sydney. Here is a portion of his interesting description of conditions in that part of the world: "This land, on topsy-turvy, needs several cargoes of Christian Centuries to be spread broadcast for spiritual enrichment, horizon broadening. If the apostles of reaction who hum and buzz about in our communion could spend a few months in Australia they would see the full fruits of their folly and might repent and turn before it is too late. The church has a strong hold in Australia on formal matters, but the real spirit of healthy religion as we know it in America is unknown here. For example, the church is strong for the Sabbath, whatever that is, and everything is tight shut one day. On the other hand, liquor drinking is almost universal, and I have scarcely found a dozen preachers against it. Lottery tickets are openly sold, and in a country of less than five million, 400,000 tickets are sold at each drawing and I have heard no preacher condemn. Formal religion is supreme; vital religion is unknown. Most of our churches are in Victoria and South Australia. I have attended several in New South Wales. This country has sent 7 per cent of its total population to France. In the United States this per cent would mean 7,700,000 men."

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—Texas Disciples have a big program for the coming year: to raise \$40,000 for Texas missions, enlist 100 ministerial students for Texas Christian University, and employ 50 evangelists, pastor-evangelists and other workers approved by the missionary board.

—Evanston, Ill., church, ministered to by Orvis F. Jordan, is talking a \$50,000 building, to be erected as soon as the war is over.

—George W. Hemry has sailed for France, where he will be engaged in Y. M. C. A. work. He has been preaching in Brooklyn, N. Y.

—Ray E. Rice, missionary in Damoh, C. P. India, writes thus of conditions there: "These are hard times in India. The crops are short. The wheat is very poor. The people will suffer much from the conditions which are sure to prevail this next year. It will not be strange if several fathers bring their children to us. They know that we will not refuse to take them."

—The Oakland, Cal., church has three members in "Y" service among the soldiers.

—The war is brought even nearer than before to the Norfolk, Va., pastor, Charles M. Watson, by the recent enlistment of his 18-year-old son. The young soldier is now at Plattsburg, N. Y. Charles M. Watson is perhaps as busy a war pastor as the brotherhood has enlisted because of his location at Norfolk, where many thousands of navies are in training.

—Elmo Higham, recently of Burlington, Ind., now leads at Milton, Ind.

—C. W. Cauble had charge of the rededication of the Hartsville, Ind., church the last Sunday of July.

—J. F. Quisenberry, pastor at Woodward, Okla., is doing "Y" work in his own and neighboring counties. Mr. Quisenberry has been very active in both "Y" and Red Cross work.

—C. M. Ashmore of Yoakum, Tex., has been given an appointment as army chaplain for overseas service.

—Charles McHatton, recently of Marysville, has been called to succeed Morton L. Rose at Watsonville, Cal.

—The largest school of the Disciples in Oregon is that at Milton, with 500 enrollment; the second largest being First, Portland. Roseburg school made the largest contribution to missions last year—an even \$115.

—S. G. Buckner of North Yakima, Wash., church, spent his vacation period this year motoring along the Pacific. With his family, he visited Seattle, Tacoma, American Lake, Camp Lewis, Portland and Turner, Ore.

—The new church building at Benton, Ill., will be dedicated in about six weeks. Evangelist R. H. Robertson has been ministering to this work during the building of the new home.

—J. C. Mullins, evangelist of the east central district of Illinois, reports that the Arthur church is the first in the district to become unanimous on missions. The church at St. Elmo is planning to follow next year.

—B. E. Watson, minister at Shirley, Ind., and student at Butler College and the College of Missions, won first place among several contestants in the Eastern Intercollegiate Prohibition Contest at Alliance, O., recently.

—A. K. Adcock of the Centralia, Ill., church is vacationing at Cambria, Ill., and expects to be back at his work September 1. This church raised its full emergency apportionment, and is preparing to dedicate its beautiful new house October 6. H. H. Peters will be in charge of the service.

—The church at Barney's Prairie, near Mt. Carmel, Ill., recently celebrated the 99th anniversary of its founding.

—Elmo B. Higham, a Butler graduate and a student at the University of Chicago for a year, will enter Yale School of Religion next month. Mr. Higham has for some time been preaching at Burlington, Ind., but returned to his home at Milton for ordination Aug. 4. The pastor, Firman C. McCormick, assisted by his senior elder, was in charge of the service of ordination.

—H. O. Breeden of the Fresno, Cal., church, was chairman of the committee on arrangements for the visit of George Adam Smith of Fresno. Mr. Breeden is reported again in excellent health.



—A. F. Van Slyke has tendered his resignation as minister at Clarkston, Wash., to close his work there the last of this month.

—There were twenty-one graduates at Eugene Bible College this year, and twenty-one persons were ordained to Christian service.

—S. E. Brewster of Lakewood, Ohio, church, has resigned there to enter "Y" and other war work. Mr. Brewster has had the honor of serving as president of the local chamber of commerce. He is the only minister in the country who has been so honored, it is reported.

—It is reported that there are 15,739 Christian Endeavorers of the southern states in war service.

## ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
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George A. Campbell, Minister

—Claude E. Hill of Chattanooga, Tenn., is one of the vice-chairmen of the All-South Extension Committee of National Christian Endeavor.

—According to the recent report of Karl Lehmann, southern states secretary of the United Society of Christian Endeavor, the Disciples have 738 societies in the southland, being surpassed only by the southern Presbyterians, who have 906 societies. The Disciples are strongest in Kentucky.

—During the year just closed there were 121 accessions to the membership at First church, Oakland, Cal., where H. A. Van Winkle ministers.

—Bernard P. Smith of Kinston, N. C., is spending his vacation in Virginia. He

spoke at Piedmont Assembly, at Gordonsville; preached at Charlottesville, and attended a family reunion in Radford, Va. Most of his vacation will be spent in southwest Virginia, and at the end of this month he will return to Kinston, where he has recently been elected for his ninth year's service by unanimous vote.

—Six auto loads of Endeavorers from the church at Ottawa, Kan., recently went to Norwood church, holding a meeting there.

—The Christian Endeavor organization at First church, Muskogee, Okla., is planning to organize societies in all towns round about Muskogee.

—Two new missionaries for Africa are Miss Wilhelmina Smith of Illinois, a graduate of the University of Illinois and of the College of Missions, and Miss Ruth Musgrove of Texas, who is also a graduate of the same schools. Both will go to the Congo region.

—The church at Fayetteville, Ark., is raising \$700 for the hospital at Batang, Tibet. C. A. Finch ministers at Fayetteville.

—Mr. and Mrs. F. E. Livengood will soon sail for mission work in India. Mr. Livengood is a graduate of the University of Kansas and of Yale. Mr. and Mrs. Herbert Swanson will be located in Vigan, P. I. Mr. Swanson is a "Drake" and recently won his M. A. degree at the University of Chicago.

—Royal J. Dye, M. D., who served the foreign society on the Congo in the early days of the mission there, and who has since his return from Africa been aiding in the Men and Millions campaigns, has been designated by the for-

eign society as its field secretary for the Pacific coast. Dr. and Mrs. Dye will be located near Los Angeles.

—The endowment of Transylvania has increased under the present administration from \$218,889.79 to \$419,426.23, and a debt of \$44,000 was paid in 1912. The endowment of the College of the Bible has increased under the present administration from \$179,804.48 to \$255,599.88, and the debt is being reduced. Less than \$5,000 of this increase has come from the Men and Millions Movement.

—Students of Transylvania and the College of the Bible are supplying about one hundred pulpits in Kentucky.

**NEW YORK** **CENTRAL CHURCH**  
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Finis S. Idleman, Minister

—Clyde F. Armitage, representing the General Committee on Army and Navy Chaplains, will interview candidates for the chaplaincy as follows: Camp Custer, September 20; Chicago, September 23-27; Camp Grant, October 2; Camp Zachary Taylor, October 4-6. Those desiring to interview Mr. Armitage may write to him at the Woodward Building, Washington, D. C., at any time before the dates designated.

—Three educational conferences were held during a recent week in Kentucky by Transylvania and the College of the Bible. These were attended by one hundred and thirty men representing one hundred and thirteen Kentucky churches.

—The church in the brotherhood making the largest per member offering for outside work, New Union, Woodford county, is ministered to by Professor

## WHAT WILL THEY DO IN TOWN IF THEY DID THIS A MILE OUT



This crowd of children in the Sunday School at Silsbee, Texas, represents what could be done a mile from town. Did anything ever look better for the kingdom's growth?

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Geo. W. Brown, of the College of the Bible at Lexington. It gave fifteen dollars per member for missions, benevolence and education last year. Professor Fortune was the former minister.

—The latest issue of the Christian Union Quarterly, edited by Peter Ainslie, contains a number of interesting features. Among these are an editorial by Dr. Ainslie on "Explorers in Christian Unity," and an article by Dr. J. H. Garrison on "The Next Step Toward Christian Unity."

—Carey E. Morgan, of Nashville, Tenn., is now in "Y" service in France.

—The marriage is reported of John Leslie Lobingier, of the Great Lakes Naval Station, to Miss Elizabeth Erwin, the date of the wedding having been August 7. Mr. Lobingier was formerly a pastor in California, but has been in service at the Great Lakes Station over a year.

—T. C. Clark is spending two weeks at Ottawa and Starved Rock, Ill.

tion of Christian Unity, Allen T. Gordon, Paris; The National Benevolent Association, B. H. Sealock, Illiopolis.

11:10—Address, "The 1918 International Convention of the Disciples of Christ," Edgar DeWitt Jones, Bloomington.

11:35—Address, "The Whole Task," Frederick W. Burnham, Cincinnati, O., President of the American Christian Missionary Society.

Afternoon

1:30—Community Sing, led by W. E. M. Hackleman.

2:00—Address, Judge Chas. J. Scofield, Carthage. Unfurling of Service Flag for Illinois Soldiers. Solo, "My Own United States," Frank McDonald.

3:00—Patriotic address. (The speaker will be of national prominence and will come to the Convention with the authority of the Council of National Defense.)

## The Illinois Convention Program

### Monday, September 2

Evening

5:00—Mothers' and Daughters' Luncheon, Miss Ida Strobe, Oreana, presiding.

7:30—Song service, led by W. E. M. Hackleman, Indianapolis, Ind. Scripture reading and prayer, Mrs. Anna Barbre Colegrove, State Vice President, Taylorville. Naming of Convention Committees.

8:15—Address, "Women in War Work," Mrs. Ida Withers Harrison, International Vice President, Lexington, Ky.

### Tuesday, September 3

Morning

9:00—Song service, led by Mr. Hackleman. Bible study, "Teachings of Jesus Concerning Happiness," Mrs. Harrison. Period of Intercession.

10:00—Business period. Statement by President, Mrs. Lura V. Porter. Summary of year's work and reading of recommendations of State Board, Miss Jennie Call. Report of Committees.

11:00—Song. Reading, Mrs. Venice B. Jackson. Missionary Clinic. Slogan and Aim for Five Year Campaign. Campaign Hymn, "O Zion Haste."

Afternoon

1:45—Open service. Song, "America."

2:00—Address, "Children's Missionary Stories," Mrs. Venice B. Jackson, Vice President of Chicago Graded Sunday School Teachers.

3:00—Address, Miss Minnie Vautrin, missionary, Luchowfu, China. Song, "There's a Call Comes Ringing O'er the Restless Wave."

3:45—Recognition service. Church Rallying Song, "Awake! Awake! the Master Now is Calling Us."

### Tuesday, September 3

Evening

7:30—Devotions: Song service and prayer. "The Founding of the Church," R. Lewis Starbuck, Peoria.

8:00—President's Address, J. F. Bickel, Taylorville.

8:30—Address, J. Fred Jones, State Secretary of Oklahoma.

### Wednesday, September 4

Morning

8:00—Mission study, "Women Workers of the Orient," Mrs. Ida Withers Harrison.

9:00—Devotions: Song service and prayer. "The Creed of the Church," O. Jordan, Evanston.

9:30—Business session, S. H. Zendt, Salesburg, President of the State Board, residing. Report of the Board of Directors, C. C. Carpenter, Princeton. Report of the State Secretary, H. H. Peters, Bloomington. Report of Treasurer, John Shepard, Normal. Report of Treasurer of Permanent Fund and Student Aid Fund, M. L. Harper, Eureka. Report of auditor, W. S. Garlough, Bloomington. Report of Districts: Chicago, Perry J. ice, Chicago; North Eastern, C. M.

Wright, Urbana; North Western, Ward E. Hall, Knoxville; East Central, J. C. Mullins, Mattoon; West Central, O. C. Bolman, Greenville; Southern, R. H. Robertson, Benton. Report of Illinois Disciples Foundation, Luceba E. Miner, Champaign.

11:00—Address, "The Bible School Outlook for the Disciples of Christ," Garry L. Cook, Indianapolis, Ind.

11:40—Memorial service: Solo, "There's a Beautiful Land on High," Frank McDonald, Arthur. In Memoriam, J. G. Waggoner, Canton. Prayer, T. T. Holton, Bloomington.

1:30—Devotions: Song service and prayer. "The Officiary of the Church," Guy V. Ferguson, Monmouth.

2:00—Special music, Department of Music, Eureka College.

2:15—Address, "The Seventieth Anniversary of Eureka College," B. J. Radford, Eureka.

3:00—Special music, Department of Music, Eureka College.

3:15—Address, Francis G. Blair, Springfield, State Superintendent of Public Instruction.

6:00—Christian Endeavor Luncheon. Address, DeForest Murch, Cincinnati, O.

Evening

7:30—Devotions: Song service and prayer. "The Mission of the Church," C. W. Longman, Albion.

8:30—Special music, Department of Music, Eureka College.

8:15—A Statement of Future Plans, H. O. Pritchard, President Eureka College.

8:25—Special music, Department of Music, Eureka College.

8:30—Address, "Our Educational Jubilee," John W. Hancher, Methodist Board of Education.

### Thursday, September 5

Morning

8:00—Mission study, "Women Workers in the Orient," Mrs. Ida Withers Harrison.

9:00—Devotions: Song and prayer. "The Future of the Church," M. L. Pontius, Jacksonville.

9:30—Convention business.

10:30—"The Field is the World." The Illinois Christian Missionary Society, C. C. Carpenter, Princeton; Eureka College, E. E. Higdon, Bellflower; The American Christian Missionary Society, J. Alexander Agnew, Mt. Carmel; The Board of Church Extension, A. O. Hargis, Greenville; The Foreign Christian Missionary Society, W. J. Montgomery, Niantic; The Christian Woman's Board of Missions, Floyd B. Taylor, Chambersburg; The Board of Ministerial Relief, B. H. Bruner, Danville; The American Temperance Board, Adam K. Adcock, Centralia; The Association for the Promo-

## A SIGNAL VICTORY IN FARGO, N. D.

BY NORMAN BRIGHTON

ABOUT twenty-five years ago a little group of loyal Disciples opened fire for the King in this thriving and wonderful city of North Dakota. Such loyal souls as the Judds and Monsons were among that first group to set up the standard and plead for the restoration of primitive Christianity, its doctrines, its ordinances and its fruits in this great Northwest. From that day to this they have maintained their integrity amid scorn and criticism and vicissitude of every degree; having no resting place, they were aliens and strangers in the very midst of God's people. For twenty-five years they met, to conduct the work of worship of God, in rented halls, stores, parlors, and during a goodly share of the time they worked and worshipped in the Adventist Church. In spite of it all, they were blessed in their labors, and today their work do follow them. They had additions to their numbers by letter and by confession, so that today they number about sixty in membership, with an ever-growing constituency from which to draw.

About four years ago, at the earnest solicitation of our state secretary, for the C. W. B. M., F. B. Sapp, the Board of Church Extension came to the aid of this desperately needy and worthy people with a loan of \$1,600. Let me say emphatically that but for that loan we should never have attained to the place of importance in the religious life of this city that is ours today. We were despised and rejected of men; we had been advised times without number to save ourselves by absorption in one of the leading denominations, but we knew that some day we should witness the triumph of our holy cause, and we thank our Heavenly Father that at last our faith has been changed into sight. The church building is most beautiful and complete, and taking into consideration its size, one of the most commodious buildings I have ever seen. Its appointments are perfect. John R. Booth and F. W. Burnham have pronounced it A-1. And these two gentlemen are conceded to be experts in this line. Secretary Booth endeared himself to us by coming a long way out of his way to conduct the opening services and assist us in taking proper care of the money matters pertaining to this enterprise. We thank God for such a man in such a place.

I cannot close this brief word without mentioning the fact that for years the

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C. W. B. M. has poured money into this work; supporting its pastor to the extent of \$800 a year, as well as the state secretary to the full extent of his salary. This calls forth our deepest gratitude and places us under an everlasting obligation. Our property is worth \$13,000. This is the only church building we, as a people, have in all this great state, a state leading all others in the production of wheat; a state with unlimited resources and possibilities. There is a marvelous opportunity for expansion in

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this state at Minot, where there is a basement, thanks to the Board of Church Extension; at Willesden, where there is a group of devoted Disciples worshipping in the court house, and at other places.

Our Board of Church Extension and our C. W. B. M. need the best offerings that we can give, if they are to meet the obligations and responsibilities and privileges of this wonderful West.

## The St. Louis Convention

By Graham Frank

Two months from the day on which these notes are being written the International Convention of Disciples of Christ will convene in the Union Avenue Christian Church, St. Louis.

For the encouragement of those who are interested in the Convention and in the organized activities of the brotherhood, I would submit the following items of inspiration:

First, the Committee on Recommendations, which is called for in the new Constitution, is being assured by the action of the several State Conventions and State Boards in the election of their respective quotas of members on this important committee. Already the following States have chosen their representatives for this committee: Maryland, New York, Georgia, Texas, Ohio, Indiana, Iowa, Missouri and Western Washington. Other states have agreed to select their representatives. Every

State has been or will be asked to do so.

The Constitution thus sets forth the purpose and personnel of this Committee on Recommendations:

"Throughout the annual assembly there shall sit from day to day, with power to appoint sub-committees, a Committee on Recommendations, which shall receive such reports of the various general agencies as may be submitted to it; shall analyze and scrutinize such reports; shall make such recommendations to said boards as it deems wise; and shall submit the same to the convention. To such committee all resolutions and other business shall be referred without debate. It shall report at each daily business session of the convention; and each item of business so reported shall be approved or disapproved, or recommended to it by the Convention to be revised and again reported. The Committee on Recommendations shall be annually constituted of members of Churches of Christ who shall possess

## A LETTER

Editor  
THE 20th CENTURY QUARTERLY,  
Chicago, Ill.

Lima, Ohio

Dear Sir:

I am teacher of a class of 306 women in our Sunday school. We are located in the industrial section of our city and are known as the "Work-a-Day Folk"—fishermen in the rough—the kind out of which Jesus saw fit to call twelve sturdy ones as His "own."

I realize always that under my care, each Sunday, sit future Mattie Pounds, Lula Eldreds and Mrs. Dyes. So surely do I feel this that I never go before the class without a well-prepared lesson from my quarterly—but, honestly, if I stopped there, I know I should not have a message throbbing with the spirit of the hour. Feeling this keenly, I have sought and found help for my "finishing touch" through reading John R. Ewers' talks in the "Century" just before going to my Altar of Declaration.

Now you will understand how delighted I was on finding a promise of a real-for-sure 20TH CENTURY QUARTERLY. I know before seeing it that it is an answer to prayer—the prayers of countless "great big" souls who have walked down among the crowd and have felt its heart-throb—and have turned sick at the thought of applying the old "hide-bound" plaster to the wounds of these people.

Welcome to your long-sought aid! The sun is going down on the old, stingy, starved world. You have caught the gleams of the New Day.

MRS. CECIL FRANKLIN.

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good business qualifications and be actively interested in the various agencies of the brotherhood, but not in their employ. It shall be composed of one appointee of each state or provincial missionary convention, or district convention where there is none more inclusive, and of one additional and preferably an appointee for every twenty-five thousand, or final major fraction, of members of Churches of Christ within the territory of such Convention. The members of the Executive Committee shall also be ex-officio members of the Committee on Recommendations, which may fill vacancies in its own membership."

To have the reports of our General Agencies carefully sifted by this representative committee and adopted by the Convention on the recommendation of the committee will, in my judgment, give weight to the action of the Convention that will, in a very real sense, be representative of the voice of the brotherhood. Those who know the manner in which reports have been usually adopted in our former conventions will appreciate the many advantages of this new method.

Second, while we do not anticipate the attendance of large numbers of people at St. Louis, we may, I think, look for very representative attendance. Out of the experience of the Y. M. C. A. war-work conferences, Red Cross conferences, Liberty Loan pre-campaign meetings, and such gatherings, we have learned that the getting together of a smaller number of carefully chosen men and women may carry with it an influence greater than that of assembling a larger crowd of more or less uninterested persons. If each church will select and send at least one of its best men or women, and if the best individuals of the churches will come to the St. Louis Convention, its power will reach very far through them.

Third, those who are somewhat weary of the old convention program which occupied an entire week and covered very largely the same ground from year to year, will be interested to know that the convention will be very much shorter this year—it begins Wednesday night, Oct. 9, and closes Sunday night, Oct. 13—and that the program will be shot through with the great new things that are being born out of the womb of war. The leaders of our organized work are fully aware of the new and larger day that has burst full upon us and in all their plans and programs this new day is the decisive factor.

For these and for many other reasons, let us look forward to our St. Louis Convention and prepare for it with the courage, hopefulness and humility which these great todays and greater tomorrows demand and which they make possible.

AN APPRECIATION OF MRS. J. Z. TYLER.

Thursday, July 23, 1918, the following telegram was received: "Mamma passed peacefully away at 1 15 this morning. J. Z. Tyler." This announcement will awaken in thousands of people emotions too deep for utterance. It may sound trite, but it is literally true; a heroine has gone. On December 31, 1918, it will be nineteen years since J. Z. Tyler, on account of a permanent break in health, as a result of overwork, preached his last sermon in the Euclid Avenue Christian Church, Cleveland, Ohio, from this text: "Keep yourselves in the love of God."

For the next sixteen years Mr. and Mrs. Tyler remained with this church. While their formal pastorate had closed, their real ministry did not cease; it only assumed another phase. There was no public speech; but the silent, ceaseless testimony of their lives was eloquent and convincing.

This is to be an appreciation of Mrs. Tyler, but it is difficult to write about the wife without including the husband, for the twain were one in the fullest sense. Mr. Tyler's break-down came when he was in the prime of life. Mrs. Tyler, healthy, happy, buoyant, beautiful, capable and fit for any task, now bravely and cheerfully assumed the maintenance of the household and the care of her husband. For nearly sixteen years she absolutely did the work of two women. Mr. Tyler gradually grew more helpless. He had to be dressed, fed, assisted when he lay down and arose, supported when he walked and during the night frequently turned in bed. All of this Mrs. Tyler did, in addition to managing a household of boarders. Through all these years of toil and burden-bearing there was no advertisement of misfortune, no discontent, no bitterness, no complaint; but incurable optimism and contagious good cheer. "The peace of God which passeth all understanding" stood guard over that home. The joy of the Lord filled the whole house. People who went there to sympathize with the afflicted and burdened had real difficulty in detecting any affliction or burden; for they found nothing but good cheer and came away rebuked by their own discontent, vowing that never again would they complain. Those who went there to minister were ministered unto. In time this house of good cheer became a shrine to which editors, authors, missionary secretaries, educators, ministers and laymen from every part of the world made frequent pilgrimages. They went there not to give but to get, not to bless but for a blessing. They went there to

be initiated into the mystery of contentment.

In time disease made inroads upon a body whose vitality was low and whose powers of resistance were at a minimum. Our hearts ached when we saw how Mrs. Tyler was wasting away. An attack of blood poison necessitated the amputation of her right foot. When the operation was proposed, she said: "For papa's sake I am willing to risk it." In after days when we saw Mr. Tyler lying helpless upon his couch and Mrs. Tyler sitting by his side, her crutches on the floor, it was not pity, but admiration that we felt for them; for there was the same optimism and good cheer; there was a mellowing and sweetening process. They were more than conquerors; being made "perfect through suffering." The spiritual had gained the ascendancy over the physical. They had demonstrated

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## WILLIAM WOODS COLLEGE

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Announces to Alumnae, Students and Friends that it has reached the capacity of its dormitories and therefore will accept no more reservations for this year. This unequalled registration record includes the added accommodations of the enlarged new dormitory. Reservations for 1919-20 now being received.

Joseph A. Serena, President.

August 15, 1918.



to us the supremacy of the spirit over the body.

Nearly three years ago the Tylers returned to Richmond, Virginia, the scene of their earlier labors and triumphs and the home of their older daughter, Ethel. Mrs. Tyler became partially blind and Mr. Tyler almost speechless and even more helpless. Here these two happy lovers, living more in the spirit than in the body, continued to keep themselves "in the love of God," each becoming more precious to the other. At least the heroic wife fell, "a living sacrifice" to the one whom she took "for better, for worse, for richer, for poorer, in sickness and in health, in poverty and adversity, until death do us part."

During these nineteen years of imprisonment and affliction, while Mr. Tyler's body has been gradually failing, he has been more than compensated with increasing intellectual strength and spiritual insight, that seemed to us superhuman. But even greater than these has been his compensation in the constant, comforting companionship and unselfish and skillful ministry of one of the noblest wives that ever graced a home. The Brother Tyler we know today could not have been, had it not been for Sister Tyler; and the Sister Tyler we have known could not have been were it not for God.

J. H. GOLDNER.

Cleveland, O., Aug. 12, 1918.

### THAT \$600,000 IN SIGHT

The receipts of the Foreign Society for the month of July amounted to \$91,482.64, a gain over the corresponding month last year of \$10,693.10. The gain in the General Fund receipts reached \$27,750.63. The Sunday schools gained \$10,187.89. This is fine. The churches, as churches, show a loss for July of \$1,525.05, but the individual gifts reveal a gain of \$4,789.00. These are good figures and they cheer us on the way.

The gains on the year, up to August 14, bound up to \$49,452.83. That is, the total receipts reach \$415,770.48 to August 14.

There should be no difficulty in going up to at least \$600,000 by September 30, when the books close for the year.

Let us rejoice in the opportunity of spreading abroad a knowledge of the Lord among the nations of the earth. These are great days to serve.

May every church and all the friends do their best now.

STEPHEN J. COREY, Secretary.

Cincinnati, Ohio.

—O. F. Jordan, of Evanston, Ill., has been invited by the Fourth Liberty Loan Committee of Illinois to speak over the state in the interests of the new loan. Mr. Jordan has consented to give his services in portions of the state adjoining Chicago.

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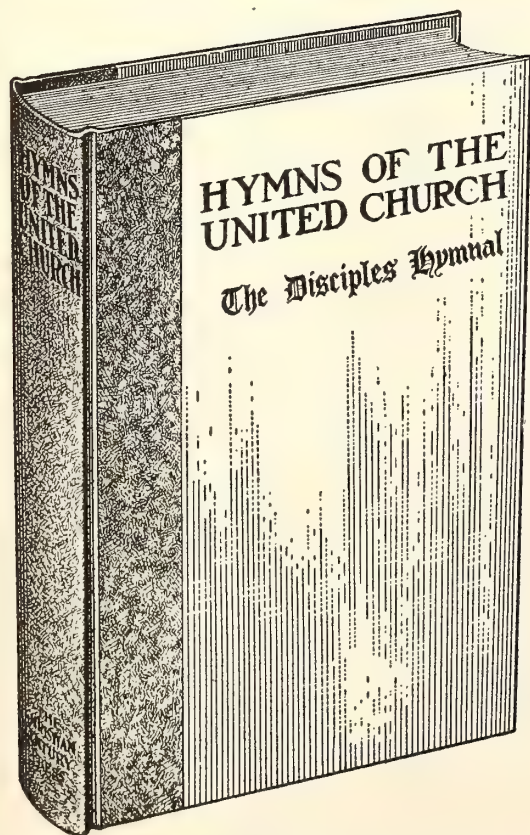
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# THE CHRISTIAN CENTURY

Vol. XXXV

August 29, 1918

Number 33

## How Can We Love Our Enemies

By Raymond Calkins

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## The Red Tape of Duty

By W. A. Shullenburger

CHICAGO



# AND STILL THEY PRAISE

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### A Growing Function

**C**HURCH Extension among the Disciples has this double credit, that it is growing substantially from year to year in the financial resources that are at its disposal and growing also in its responsiveness to the newer ideals of Christian service which obtain in the modern world. More vital to the Kingdom of God is the latter sort of growth than the former. For though vast sums should be accumulated and invested in the furtherance of merely institutional enlargement, without such modification of function these sums might become obstructions to the essential interests of Christ's work, rather than helps. But though the Disciples' Church Extension Society has now accumulated a permanent fund of nearly a million and a half, it keeps itself remarkably elastic and open-minded in adapting its expenditure to the new day in which we live.

At the beginning its work was conceived in the simple terms of helping young congregations to get church homes for themselves. While not in any degree abandoning, but rather greatly enlarging this its basic function, the Church Extension board has had imagination enough to take on such work as the planting of a community house in the heart of New York's East Side, and is already planning a similar project in Chicago and, no doubt, other cities.

This sensitiveness and adaptability of Church Extension is a virtue that must be encouraged by all the churches. Church Extension must not become a mere vested interest unless you conceive of its "interest" as vested in the future rather than the past. During the month of September the call for offerings for this fund

is being sounded in all the churches. It is well in sounding the call for gifts to reassure the givers that their money is not being tied up in a fashion that may make it a menace to progress in the future, but that by the pledge of its past record, and by its very genius, Church Extension will enlarge its function with the enlarging ideals of each generation, and so serve Christ's cause perennially.

### Heresy Even in Heaven!

**I**T would be a pity for anyone to miss the delightful humor of a paragraph in Dr. Garrison's "Easy Chair" in a recent issue of the Christian Evangelist. Out in Nebraska the defenders of the faith once for all delivered to the saints, who feed upon the spiritual fodder which comes to them through a Cincinnati church-paper, have made a list of the heretics who are alleged to be spreading German Kultur in our colleges and in our pulpits. In this list is included the late Dr. F. D. Power, pastor at Washington, D. C., for many years, but whose address Dr. Garrison says is now Heaven. Whether this change of address will furnish an alibi in the minds of Dr. Powers' critics, we do not know. Heresy has been cropping out in some very unexpected places in recent years.

It was the genius of New Testament religion to say continually, "Little children, love one another." Is the watchword of those who would "restore New Testament Christianity" in our modern world to be, "Suspect one another?" If so, we are quite sure just what attitude our modern world will take to such a revival.

Do we not need another creed to place by the side



of the one which stands at the entrance door of the church? We have confessed, "I believe in Jesus Christ," but one can hardly believe in Jesus Christ without sharing his boundless faith in humanity. The man who walks by the side of Jesus Christ must be able to say, "I believe in my fellowmen." Where there is no trust, there can be no love.

Our fellow Christians are bound to hold many religious opinions not our own. In the average religious conference, where lay people express their true religious attitudes, one will find a strange mixture of millennialism, faith cure, spiritualism and every other kind of element. To completely purify doctrine in such a gathering would be to disrupt it.

We shall live more comfortably in the world if we believe in the self-evidencing power of the gospel. To preach the gospel is to defend it. No counter-propositions need be attached. The point of view which vigorously persecutes every other type of opinion displays a nervousness that is born of unfaith.

## The Second Coming Series

OUR readers show by their correspondence that they have taken profound and steady interest in the twenty articles of Professor Willett's series on The Second Coming of Christ. It is a hazardous thing to hope to maintain the attention of newspaper readers for so long a time as this series has run, but it would appear that instead of dropping off the articles have drawn to themselves a steadily increasing body of readers as Dr. Willett's thesis has unfolded itself.

With one more article the series will be concluded. Thereafter, as a means of responding to the large body of inquiries received at our office and by Professor Willett personally, we have asked him to spend two or three issues in a question and answer department dealing with the subject of the Millennium and the Return of our Lord. The articles have elicited criticisms in other papers. Some of these will be answered along with the typical questions that have come direct. Any reader who desires to receive further treatment of any point in the series, or who has a question to ask or a criticism to offer will be assured of due consideration if he will address his message to Professor Willett in care of The Christian Century.

## India and the War

ONE of the great objectives of the Pan-German party in Berlin has been India. The Berlin-Bagdad railway was a threat. The expedition against the Suez canal was another threat. As soon as the war broke out, certain Hindus from Canada and the western part of the United States were hired by the German propagandists to go home and start a seditious movement. It is charged by Mr. Rustom Rustomjee, a distinguished Parsee touring this country, that certain missionaries of German stock were also

compromised by revelations of their activity against the government.

Even with the proclamation of a Jihad, or holy war, by the Kaliph of Constantinople and by the Kaliph of Bagdad, there has been no response by the Mohammedan populations of India. Pictures of the kaiser had been circulated all over the Mohammedan world with the inscription "Protector of Islam," and it was a popular report that the kaiser had secretly joined the Mohammedan faith. In spite of all this propaganda, India remained true to Great Britain. She sent a half million troops early in the war which were among the first to reach the shores of Europe by the sea. Soon another half million is to be sent which will make the Indian participation in the war a significant one indeed.

India has learned that under British rule she has the best opportunity possible of becoming a self-governing empire. Mr. Rustomjee was recently introduced to one audience as being from the Indian *nation*, to the amusement of the informed people in the audience. India has never been a nation and has not even been an empire until she became under British rule.

One of the most significant facts about the development of modern India has been the educational work of the missionaries. Even men of non-Christian faiths in India pay a generous tribute to the splendid results of this educational campaign. At present, self-government would be impossible in India, but with another generation of missionary work, the dense populations of India will be ready to participate in a free government. It is education and religion which must be the background of every movement for popular government.

## Wasting Time on Sundays

IT has come to be part of the tradition of evangelical churches that the proper way to keep the Lord's Day holy is to loaf. We are shocked at the laxity of our neighbors who belong to the churches of continental Europe and wonder if they are really religious when they sanction Sunday baseball games. In our homes we have often chosen to waste one day in seven for the glory of God!

When one reflects that time is our most precious possession, the gold which melts away with every moment, he wonders if it is ever the will of God for us to loaf. Rest we need and relaxation we need, but not necessarily inactivity.

The other day a member of the official board of a certain church, when asked to do some Christian work, made the objection that he had no time. It was suggested to him that he perform the task on Sunday. Like the man in the funny paper, he answered, "I never thought of that." He accepted the suggestion and found fully as much rest in doing something quite apart from the week's business as if he had taken his usual Sunday afternoon nap.

Children learn to despise Sunday because of the spirit of repression for which it is made to stand. The day is so hedged in by prohibitions that one may ask whether more people are not lost to the evangelical



churches from this one cause than from any other. The solution of the Sunday problem for the children is one of the problems of religious education. The solution is neither in ungodly license nor in any attempt to curb the children.

There will always be some people who will employ the day in the reading of good books. Others will wish to do Christian work, and many a father will take advantage of the opportunity to get acquainted with his children. But let us never think that we serve God by observing any holy day as purely a loafing day.

## War Orphans Adopted by Soldiers

THE three hundredth French war orphan has just been adopted by men of the American Expeditionary Forces. Almost every branch of the United States Army in France has now taken a little French girl or boy and has contributed for its support for one year. Many of the little kiddies have been rendered homeless through the war, some have lost their fathers on the battlefields of France, others have been released from the hands of Germans after long years of cruel captivity.

Adopting French war orphans has caused the greatest interest both in Uncle Sam's Army and in the Navy. The record number of adoptions from one unit is fifty-four children who were adopted in one week by an Ohio regiment. Two companies of the same regiment each adopted five kiddies which is the high water mark for a company. An aero squadron has taken five children and others have taken four. Two balloon sections came in during a recent week and adopted eight.

French laws dealing with adoption are so rigid that actual adoption of war orphans by the American Expeditionary Force is practically impossible. At the termination of the war this may change, but it is apparent that France will need all her children, her boys in particular, and it is doubtful whether they will be permitted to go to the United States.

The plan of providing for French war orphans originated with the "Stars and Stripes," the official newspaper of the American forces. The "Stars and Stripes" turns over the collected funds to the American Red Cross which chooses and takes charge of each orphan. Girls are the most asked for, but when no choice is given the American Red Cross usually favors boys. Many requests are made for red-headed kiddies but the thorough search of the American Red Cross has proved something that there are no red-headed children in France, not real red anyhow.

## The Man Who Suspected His Neighbor

A Parable of Safed the Sage

NOW on a day there came to me a man who said, May I look in the Philosopher's Stone?

And I led him within the house, and seated him where the Light of a Window might fall upon his

Countenance, and I said, Sit down and tell me, Why dost thou wish to look in the Philosopher's Stone?

And he said, My neighbor is reputed to be a good man, but I suspect he is a Bad man; people trust him with Money, and I suspect he misuseth it. And his neighbor next beyond hath a lovely Wife, who is even as a Peach, and I suspect that he visiteth her when her husband is away. And because I have caught him in none of these things, therefore would I look in the Philosopher's Stone, and see if they be true.

And I took the Philosopher's Stone from the Table and I gave it to him, and I said, Be sure thou keep it This Side Up; beware thou look not into the Other Side.

And he looked long in the side of the Stone which I gave him Uppermost, and I looked into his face. And what he saw I knew was Nothing; but what I saw was What he Hoped to see.

And after a time he handed me back the Stone, and I held it in my hand the Same Side Up, that he might see How I Held It; but into the Stone I looked not.

And I asked him, What didst thou see?

And he said, I think I see that it is all just as I have Suspected.

And I said, If thou hast seen what thou Camest to see, go thy Way.

But he lingered. And he said to me, Although I think I have read the Philosopher's Stone aright, yet because I am in Another Line of Business and have little Familiarity with Philosopher's Stones, look thou and tell me; and if thou seest what I think I see, I will give thee a Talent of Silver.

And I lifted the stone that was in mine Hand, and I turned it over. And I looked in the Other Side of the Stone and into his face, and he asked, Why dost thou not look in the same side of the Stone wherein I looked?

And I said, That side was for thee, and this for me.

And I looked the second time, first into the Stone and then into his face. And he asked, What canst thou see in that side more than in the other?

And I said, In this side I can see thy heart.

And I looked the third time into the Stone and into his Face, and he was Uneasy.

And I looked the Fourth time, and his countenance was Red.

And I looked the Fifth time, and he asked of me, What was the side of the Stone into which I looked?

And I answered, That side is a Moral Mirror, which reflecteth back whatever is in a man's own heart.

And I looked the Sixth time, and his face was white like ashes.

And I looked the Seventh time, long at the Stone, and longer in his face, and his Countenance fell, and he Trembled.

And I was silent till he rose to go, and he went away and spake not a word. And the Silver he forgot to leave with me.

For this have I often seen, that the Root of Suspicion is this, that a man suspecteth his Neighbor of doing what he himself would do in the like place.

And the man thought that I had seen this in the Philosopher's Stone; but I had been looking in his heart.



# Activities and Menace of Millennialism

## A Study of the Dangers to Faith and to Character Implicit in the Millenarian Propaganda

*Twentieth Article in the Series on the Second Coming of Christ*

IT has been made clear in the course of these articles that the belief that Jesus is about to return to the earth in visible form to complete the overthrow of unrighteousness and begin a new era of holiness and happiness is one that recurs from time to time in the history of the church. Like other by-products of Christian teaching, phases of apostolic preaching or practice that were incidental rather than basic,—such as physical healing, miraculous powers as bestowments of the Spirit, speculations regarding the condition of the soul after death, and the essential value of certain ritual acts as possessing regenerative efficacy,—the millennialist belief has probably persisted at all times in certain sections of the church, but has tended to break out in more self-assertive manifestations at particular periods.

Such periods have always been the times of trouble and depression in the order of the world's life. Tragedies that have affected considerable sections of the earth have always been fruitful occasions for ardent hope of an early coming of the Lord. Great conflagrations, epidemics that carried off large populations, devastating wars, natural calamities whose effects were widespread, have suggested to impressionable minds the approach of the end, and have led to outbursts of millennial zeal. There is every reason therefore why the present world war, unprecedented in its extent and violence, should be hailed by those inclined to adventistic speculations as the time of the great consummation, to which the mysterious words of biblical seers have looked forward. Whenever the facts of current experience appear to conform to descriptions found in the Bible there is a tendency on the part of untrained students of the Scriptures and of history to connect them as foreseen event and inspired prediction. And never was there a moment more congenial to such superficial readings of the meanings of things than the present.

### RECENT PROCLAMATIONS

Even men who have been trusted in broad circles of Christian activity as leaders and teachers have yielded to the lure of millenarian expectations, and under the impulse of current events have been betrayed into the advocacy of adventistic theories as of the most serious importance just now. In a document issued last autumn a group of English preachers, some of whom have been widely honored by the churches, gave utterance to a set of solemn declarations which included the following among other affirmations: "The present crisis points toward the close of the times of the Gentiles. The revelation of our Lord may be expected at any moment, when he will be manifested as evidently to his disciples as on the evening of the resurrection. The completed church will be translated to be 'forever with the Lord.' Israel will be restored to its own land in unbelief, and be after-

wards converted by the appearance of Christ on its behalf. All human schemes of reconstruction must be subsidiary to the second coming of our Lord, because all nations will then be subject to His rule."

If this document had not been signed by a considerable list of names, two or three of which are well known among the English churches, and to some extent on this side of the ocean, it would have passed with scant notice, as one more effort to attract Christian attention to certain eccentric opinions held by excellent but over-zealous propagandists. But as a matter of fact the declaration is symptomatic of the disturbed times in which we live. Like other periods of disquiet and trouble, the years just now passing have stimulated a widespread recrudescence of the millennialist agitation. Large sums of money are being expended in the preparation and diffusion of millenarian books, tracts and pamphlets. Conferences of those committed to such views, and others who may be induced to attend, are conducted in various part of the country, and their programs are sent out with the claim that the study of "prophecy" is the purpose of the gatherings. In reality the discussions conducted under these auspices bear no relation to the study of any discipline that can be called prophecy in the light of sober and intelligent biblical scholarship.

On general principles there can be no rightful objection to any form of study of the Holy Scriptures. It ought to be a matter of congratulation that people are induced to investigate the teachings of the Bible, no matter what the motive. And no one doubts the good intentions of the millennialists. They are very excellent people, whose zeal in behalf of what they believe to be the teaching of the Word of God ought to gain the approval of all. One ought to be optimistic enough to rejoice that time is devoted to so valuable an occupation as Bible study, even under the stimulus of a mere fragment of Christian truth, or even a positive error. But it is not difficult to concede the excellent character and good intentions of these eager investigators of the Scriptures, and at the same time recognize the insidious and harmful nature of their theories. The time and enthusiasm which they devote to the spread of millennial speculations might be turned to praiseworthy account if expended in some more profitable and less harmful sort of Christian activity.

### PESSIMISM

The first and most striking feature of the entire adventistic propaganda is its pessimism. The Bible is frankly hopeful from beginning to end. The prophets of the Old Testament preached and suffered in confidence that they were helping to bring in the better days of righteousness of which they evermore spoke. Our Lord and his apostles gave forth the good news of a new social



order which was to be realized through the preaching and prevalence of the gospel. This assurance of a better time to come, that is to be attained by the winning of men to a better comprehension of the divine purpose, is the very essence of the message of both Testaments. In contrast with this, millenarianism denies the efficacy of the gospel and insists that nothing less than the personal return of Jesus can be of any value.

Considering the stress which is laid upon the preaching of the truth of our Lord and his first disciples, and the bold assertion of the greatest of these disciples that the "gospel is the power of God unto salvation," it seems well-nigh unbelievable that any group of men who profess to take seriously the Word of God should be so frankly skeptical of the value of that message to save the world. And yet the outstanding assumption of all pre-millennialists is that the world-order is rapidly deteriorating, that the gospel is a failure as a means for the achievements of the ends which Jesus desired, and that the only approach to the desired consummation must be catastrophic and revolutionary, a sudden overturning of human affairs in order that they may be reshaped by the Lord in the kingly power of his second advent. There is no more striking example of a theology of denial and despair.

It is the calm and confident assumption of millenarians that the efforts to establish the kingdom of God in the world have been failures from the first, and are destined to be failures until Christ shall return. It is their claim that the kingdom has never come as yet, and that the prayer for its coming which Jesus taught his disciples proves that it was not to be expected till he should come again. That kingdom is not the new social order in the world, to which the Savior directed the thought and hope of his followers, but a supernatural dispensation, whose blessings are strictly limited to a select company, apparently the advocates of the doctrine. One need not hope for the salvation of the world. It is too evil to be saved, and is becoming continually worse. To use the words of a prominent expounder of the theory, "the world is a wrecked vessel." All that can be expected is that from the mass of humanity doomed to destruction "we may save some."

It might appear strange that a doctrine of this sort should be held by any of missionary or evangelistic convictions. Yet many of both these classes are claimed by the pre-millenarians as members of their company. This they explain on the ground that the gospel must be preached as widely as possible, not with the hope of its efficacy in saving many, but in order that there may be no excuse, and that the sin of humanity may be evident and without appeal before God. The world is destined to continue in evil courses, and wax worse and worse. The worse it becomes the better is the situation, for only the extremity of evil can bring the anticipated cataclysm. It is this curious frame of mind which causes millenarians to take what seems a melancholy satisfaction in whatever signs of disorder and trouble the age witnesses. It is almost past belief, were it not so common an occurrence, that those of adventist leanings hail the reports of tragedies by sea or land, devastations by field and flood, epi-

demics, wars and tumults, with a kind of avid delight as the proof of still greater disturbances to come, and the signs of the end.

#### MATERIALISM

The second objection to the millenarian propaganda is its materialism. It anticipates a physical transformation which shall see Jerusalem made the new and glorious capital of a physical kingdom of God. Instead of placing the ideal of Christianity in the attainment of character which shall make one a worthwhile citizen of the new order that is to be, there is postulated a series of rewards for loyalty, especially loyalty to the particular doctrine of the second advent. And these rewards are in their nature material and sensuous. Every objection which can be urged against the Mohammedan conception of the future life as a series of physical rewards and punishments lies equally against the millenarian idea. If the grossness of the Moslem paradise is not imitated to the full in the apocalyptic anticipations, the basic features are not essentially different.

But the most depressing feature of this materialized view of the future is the imposition upon the Master himself of the physical elements of visible, fleshly manifestation as necessary to the accomplishment of his divine purpose in the universe. In spite of the fact that he warned the disciples that his visible, fleshly presence with them was a limitation upon their efficiency, that as long as he remained in their midst they would wait for his initiative and fail to throw themselves into the supreme mission of evangelism; in short, that if he did not go away the Comforter could not come, the millenarians insist that what we need is the visible, tangible presence of the Lord in order to get his work done. This view reverses the entire program of Christianity, and reverts to the conception of a material rather than a spiritual leadership as the means of realizing the ideals of Jesus. With entire naivete the leading millennialist textbook declares that "to be with Christ bodily" is the great desideratum, and that this can be attained only by the resurrection at his coming.

Less and less can such an interpretation of the great hopes of our faith appeal to a Christian society which is gradually disengaging itself from crass, childish and materialistic notions of religion, and is finding in the realization and joy of the actual presence of Jesus day by day the fulfilment of its highest anticipations. The coming of the Lord does not depend upon the visible and spectacular. It is increasingly realized in personal experience and in the prevalence of his ideals in human society and institutions. Nothing but spiritual blindness or perversity can prevent the recognition of the gradual attainment, however slow and painful, of the objectives toward which our Savior directed the thought of his followers. There may be a pedagogical value to certain types of mind in the use of the vivid and apocalyptic conception of the coming kingdom, just as in the Old Testament it seemed necessary at times to describe Jehovah in anthropomorphic terms. But the great spiritual teachers of both the old and the new dispensations have made it clear that bodies, shapes and appearances are but means to aid in the dis-



cernment of spiritual realities, and that as soon as it is possible to perceive the reality without the use of its symbols we ought to "put away childish things."

#### MENACE TO PATRIOTISM

That, however, which at the present moment constitutes the most serious menace of millenarianism is its inevitable effect upon the loyalty, courage and devotion of our citizenship in the present world war. It is unnecessary and far from the purpose of this discussion to charge the advocates of pre-millennialism with disloyalty to the government and the national cause in this time of peril. They have enough else for which to answer. But it requires only a moment's reflection to discover the curve of all such speculations. It is the basic contention of all who hold such opinions that the Lord is likely to return to the earth at any moment. Still more, as has been pointed out, it is the fixed belief of all the more ardent representatives of the theory that he is practically certain to come at once. What then can be the value of any efforts in behalf of democracy, decency and world-brotherhood? The very atrocities which have shocked the soul of mankind, and branded the Prussian name with infamy for generations to come, are in fact to be welcomed as proof of the failure of civilization and the gospel, and the token of the last times. If the millennialist does not openly deny the efficacy of the present struggle in behalf of freedom, justice, honor and good-will, he is to that extent recreant to his theory. As a matter of fact it is not difficult to discover that full commitment to the adventistic views absolutely incapacitates one for whole-hearted devotion to the cause for which the allied armies are fighting.

It is conceivable that one who has turned to millennialist doctrines might give himself in entire devotion to any redemptive task necessitated by the war. He could perform hospital or Red Cross service, and thus join in the great issue with what patriotism he can command. But to accept any active work that involved an effort to restrain and defeat the forces that have arrayed themselves against morality and Christianity would require a belief in the righteousness of the cause and the possibility of its success. And such hope and confidence are a denial of the fundamentals of pre-millenarianism. If one of this persuasion speaks with awareness and candor, he will affirm that there may be nothing else for him to do than to follow the course marked out by the government and the opinion of the nation; but that in reality the war is futile, and human affairs are destined to wax worse and worse until the return of the Lord.

If the millenarian position were the only alternative to a rejection of the coming of the Lord, there would be some satisfactory justification for the efforts to spread the theory. Even a crude and unscriptural doctrine would be better than a world from which Christ were excluded. But there is no such paradox. There has never been a moment in the history of the church when the blessed hope of the coming of the Lord has not been cherished in a manner to meet the highest needs of the soul and to avoid all the entanglements which the passing years have woven for the feet of advent heralds. To turn away from

a satisfying, biblical and demonstrable reality to a speculation which has strewn the highway of nineteen centuries with frustrate expectations is to exchange the substance for a shadow. When to this one adds the fact that millenarianism offers the strangest contrast to the hopefulness, spirituality, and loyalty of the gospel by its mingling of pessimism, materialism, triviality and disbelief in the great causes which enlist the courage and devotion of our noblest citizenship, the exhibit is a sorry one at best.

The last study of this series will discuss the contrasted positions of pre-millennialists and post-millennialists, and compare them both with the biblical doctrine of the Coming of the Lord. In two or three subsequent numbers certain questions which have been presented in the course of this series will receive consideration. And to this further investigation of the subject any who desire to contribute are invited to do so.

HERBERT L. WILLETT.

## The Legal End of Church Extension

Editor THE CHRISTIAN CENTURY:

The advantage of a fund for church extension, which means the advancement of Christianity, suggests itself to many thoughtful persons, and its advantages are all the more made manifest by the observation of the successful working of such a fund. Success, in anything, we may safely say, is what counts, and to manage an extension fund as it should be, and to insure its success and its usefulness, means careful handling of the funds; not only in placing them wisely, but in the administrative management in the way of the details as to the proper evidences of title, and evidences of security for moneys loaned.

We have had some complaints in the administration of our fund on account of "red tape," which is a much abused term, which, properly understood, means only carefulness and prudence, which is absolutely necessary if funds are to be handled successfully on business lines. It may be said among Christian people there should not be the exactness that exists, or should exist, in ordinary business transactions. That might be true if all Christian people were wise and prudent, and further, if the people that were dealt with were Christian people altogether, but this is not so. While loans are made to churches, other classes that are non-Christian are to be dealt with, in which case it would not be wise to place implicit confidence on the ground of religious fidelity. Furthermore, the adjustment of titles of the property of a congregation and their legal affairs generally, inures to the benefit of the church in that it gives them a proper example of the way their legal business should be transacted, and in fact, their business affairs generally. In this respect, the proper handling of a church extension fund is a valuable educator for the congregation.

I would say that the ideal way of handling an extension fund would be one freed from all legal exactions, and merely upon the granting of the loan, sending the money to the congregation, relying on their promise to return it according to the conditions thereof, with no legal requirements or obligations. But, owing to the weakness, errors and frailties of human nature, such a course would prove disastrous, and in a short time the fund would be dissipated and lost, with but a modicum of good from its use. It is to be hoped that some day such conditions will exist, but at present, such an ideal state seems far distant, and we doubt whether it will ever be, owing to the inhered weakness of man. Weakness not altogether of the heart, but of the will to transact religious matters in a careful, conservative way.

LANGSTON BACON,

Attorney of the Church Extension Board.  
Kansas City, Mo.



# How Can We Love Our Enemies?

By Raymond Calkins

In the Congregationalist and Advance

*Love your enemies.—Matt. 5:44.*

THIS has been called the impossible commandment. People who have read the Sermon on the Mount up to this verse with sentiments of approval stop short when they come to this commandment. Now that, surely, they say, is an exaggeration. That is one of those striking utterances of Jesus that must not be taken too literally. That is one of his sayings that were intended to excite attention, but not to be an actual guide to conduct. Who can love his enemies? The proposition is irrational and unnatural.

## AN INEVITABLE TEACHING

And yet this hard saying of Christ stands right in the foreground of his teaching. The lexicon does not help us. The words mean just what they say. The context does not help us. The words that precede and that follow this extraordinary injunction do not contradict, rather they reinforce and complete it. The commentary does not help us. When we turn to see how scholars explain this word of Jesus, we find that they do not explain it away. It stands when they have finished just as it stood when they began. And then we begin to get concerned about this saying of Jesus. We become more so, when we discover that this is not a detached isolated statement, but that the main teaching of Jesus has to do with love and forgiveness. And furthermore that he himself has set us the perfect example of his teaching, when he prayed for and forgave his enemies who nailed him to the Cross.

Suppose, then, we face it. But what a thing to face! Love your enemies. Well, the word enemy means something today. It means just one thing today. It means something portentous, huge, real. It does not mean some one who has done me some petty, mean thing; played some underhand trick, on me; said some unkind thing about me. How such personal, little enmities as that have sunk all out of sight in the fact of the great world-situation that we confront today!

## A SEEMING IMPASSE

No, let us lift the question today to the height where it belongs. Jesus did not limit the word and we cannot limit it. He did not say personal enemies, or put any other adjective before it. Love your enemies. There it stands. And for us today that means just one thing. It means our enemies the Germans. We are told by our Lord Jesus Christ to love the Germans.

And there we seem to have come to an impasse. Now we have run into a stonewall. The teaching of Jesus now seems not only impossible but positively pernicious. It seems to connote moral blindness to crimes that shriek for vengeance; it seems to tell us to be mild and loving, while all the unspoiled manhood in

us prompts us to leap upon our murderous foes and pin them to the ground. Suppose all the churches in the land were to preach this doctrine of loving the Germans to our civilian population. Would congregations of men and women who are laboring, suffering to win the war, whose sons are at the front or in the trenches, listen kindly to it? With their souls on fire with indignation and with passionate desire for victory, would they sit quietly while they were told to love their enemies?

Well, we are not left in doubt. These questions have been answered and with emphasis. Not long ago one of the most honored and trusted Christian ministers in New England spoke of the necessity of cherishing love and good-will for our enemies the Germans. There was at once a great outcry. The press was filled with articles decrying and denouncing what he said. And yet, what was he saying? What had he said? Apparently nothing but what lies right on the surface of our New Testament: the simplest and most evident of the teachings of Christ. It would appear, therefore, that there is at least one of the teachings of Jesus which it will not do for a man to preach publicly in these days. And if he were to preach it publicly, would a modern congregation act the way that congregation at Nazareth did?

## WILLIAM J. LOCKE QUOTED

Some have admitted this frankly. In his novel, "The Red Planet," Mr. William J. Locke says this in so many words. "I hope" (I quote his words roughly) "that my rector will not preach to me about loving our enemies the Germans. If he does, I will tell him that I am a miserable sinner and unable and unwilling to keep this law, or else I will tell him that when these words were uttered there were no Germans."

And we cannot forget that the Germans have the same difficulty with this saying of Jesus. Miss Slocum in one of her articles has described this difficulty. She once heard a German on the street say, "I wish all the English would starve to death." And when his companion protested, "That's not Christian," then the Briton-hater answered: "No, I don't suppose it is. I'll reef it in somewhat. I wish the English would nearly starve to death." When the war broke out, she tells us, the Kaiser wrote a prayer for an "honorable peace and for divine grace to treat our enemies in a Christian manner." But by his Majesty's orders this prayer is no longer read in the churches. This amount of Christianity was evidently not able to survive the rigors and demands of the war.

## WILL LOVING HINDER FIGHTING?

Indeed, we are told that precisely the opposite of all this is now the notion that is inculcated in season and out of season in the armies on both sides. In order



to be good fighting machines, they must feel just the other way. No one wants to bayonet a man whom he loves any too well. So in order to be good at the bayonet, he must not be good at the other thing. But it is equally true of our civilian population. Is the too loving and benevolent kind of disposition what is wanted at this crisis? Would the United States Government like to have this sort of thing preached Sunday after Sunday to the people? Or is the kind of temper that they want quite the reverse of this—a determination, a resistance, a feeling in which love and good-will and all that sort of thing is conspicuous rather by its absence?

Where are we then? Are we to conclude that we have arrived at a point in human affairs when to be a Christian, in this sense at least, is impossible, or undesirable, if it were possible?

Let us begin at the beginning. If loving our enemies the Germans implies any lack of hatred, detestation, deep-seated and inveterate moral indignation in the face of the crimes which they have committed in the conduct of this war, then, whether or not this injunction is in the New Testament, whether or not Christianity teaches it, we ourselves can have nothing whatever to do with it. Here, at least, we are on solid ground.

#### THE DAMNING RECORD

If we do not hate with perfect hatred the well-attested German atrocities, then morally we are hopeless. I think that morally and spiritually there is more hope for a poor thief or a poor prostitute than there is for a well-dressed and so-called respected and respectable American who can read the undenied and undeniable crimes against our common humanity committed in defiance of all recognized laws and conventions of nations as well as the common instincts of humanity without the rising of an overwhelming tide of indignant wrath. I am inclined to agree also that on the whole there has been too little of this moral indignation rather than too much of it. There are some things that we ought not to forget, and that we ought not to be able to forget. One's soul has to be hopelessly corrupt unless he can say: "I hate it with a perfect hatred."

Have you read—and if not, why not?—what the German armies have done to Belgium and northern France? For many years leaders in every civilized nation have been trying to make warfare less brutal. Conventions at Geneva, at The Hague, made rules to protect nurses, doctors, hospitals and non-combatants. Germany signed them with other nations. My pen refuses to write what German frightfulness has perpetrated on the non-combatant population of Belgium and France, but the record of it is written.

You have read of the sinking of hospital ships—an act of barbarity prevented only by loading them with German captives. On Good Friday noon, women and children were murdered by a long-distance shell as they were saying their prayers in church. Young orchards have been cut clean by German armies in retreat—a practice forbidden even by the Turks in the Middle

Ages—churches have been rifled, wells poisoned and every other act of deviltry perpetrated that a debased and abnormal mind can conceive of. And you must loathe it, hate it, and be filled with a consuming wrath toward it, unless you yourself are loathsome and hateful. There is no other way.

According to the Bible there is no other way. Anger and hatred are moral motives. They are central to morality. They are central to the morality of the Bible. "Ye that love the Lord hate evil." "The Lord is angry with the wicked every day." "A wicked man is an abomination to the Lord." Such hatred lies central to the teachings of Jesus Christ. What else do you make out of such language as this: "Woe unto you, hypocrites, for ye are like unto whited sepulchres, full of dead men's bones and of all uncleanness. Woe unto you because ye build the tombs of the prophets and garnish the sepulchres of the righteous. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" Love and hate, that is, are not exclusive terms. To love good is to hate evil. The more one loves righteousness, the more one is bound to abominate iniquity. To love the Lord is to hate evil.

#### HATE AND LOVE GO TOGETHER

We can go farther than that. Truly to love an individual or a collection of individuals is to hate the evil committed by that individual or by that group of individuals. To love a person—using that term in its broadest sense—is to magnify one's personality to the utmost in the service of that person whom we love. And truly to serve that person whom we love implies the positive detestation and abhorrence of the evil of which that person may be guilty by perpetrating which he not only does wrong to others but also grievous wrong to himself; and to determine to put an end to it.

Imagine yourself loving a man—a brother, a son, a husband. Imagine that man guilty of the most dreadful crimes. How will your love for him show itself? It will not be love if it does not detest and hate the crimes of which he is guilty and unless it is willing to go to the limit of strength and ability in the determination to force an abandonment of the crimes of which he is guilty. But neither will it be love if it turns into sheer hatred for the man himself—an utter abandonment of him to the sins and lust that have mastered him, and a turning into vindictive detestation of the current of brotherliness and care and unselfish effort in his behalf.

Here are our enemies the Germans. Well, if we truly love them—and use that term now in its broadest sense, use it in the sense that God loves the wicked against whom he is angry, that Christ loved the Scribes and Pharisees whom he cursed—that love will not mean that we will condone, overlook or excuse the crimes and evils perpetrated by them, or temper in any sense our hatred or indignation or detestation of those evils; nor will it mean that we will lessen by a hair's breadth our determination to prevent by force the continuation of them. It would not be love if it meant that. We



should not then be magnifying our whole personality to the utmost in their interest.

#### SERVING THE BETTER GERMANY

The interest of the German people themselves, as well as our own interests demands that this thing shall cease. No one who has known the real German character can think anything else. This recrudescence of barbarity simply must not mean the Germans. German Kultur must not for all time mean frightfulness. German ideals must not forever spell the quintessence of barbarity. The nation of Luther and of Schiller, of Goethe and Beethoven, must not mean for all future generations the Lusitania and Belgium, Edith Cavell and Lissauer's Hymn of Hate.

Von Tirpitz and von Hindenburg, von Bissing and von Reventlow, Prussianism and barbarity shall not preempt this thing called German for the world to loathe and to hate—a hissing and a byword of reproach. In the interest of the German himself, in the discovery that our true interests are identical, we will fight him now to the death. The German we are now trying to defeat must be defeated in order that the true German may live. The Germany we are now trying to lay low must be laid low—and shall be laid low—that the true Germany that now lies low, under foot of junker and pirate, of vampire and beast, shall be permitted to rise.

#### SAVING BY KILLING

The Prussians we are trying to annihilate must be annihilated that the heart of Prussia which her rulers and blood-drunk generals are trying to annihilate may be saved from extermination. If this perverted Germany wins, true Germany is lost. If this monstrous, abnormal, Teutonic monster emerges victor, the spiritual ideals of a nation that began in the long-ago sagas to sing her note of idealism that has enriched in a hundred ways the soul of humanity is forever lost. And if that is lost how irreparable and irredeemable that loss will be! To prevent it, to save this misguided, perverted, distorted and deformed nation from itself is to love it. And to love it is to hate this sinister and hideous modern caricature of its real self.

This is to love our enemies: not to hate them without distinction; not to loathe the whole people and to abandon them to their evil ways; not to fight and to kill from no other motive than vengeance and vindictiveness; not to send the whole people to hell and damnation without a thought of redemption or recovery or salvation of the people from themselves for us and for the world to come.

Imagine that this false hatred could have its way, would there be anything ultimately of which we could be proud? Imagine the whole German people exterminated. Would there be anything there that we could truly say was a permanent gain for ourselves or for all mankind? Unless hatred has the highest kind of love enshrined within it, it defeats its own highest object. It defeats the moral purpose and the moral character of him who thus hates, debases him, ruins him, makes him less the thing he was and ought to be. But let

hate have this love within it that spells the redemption of him whom one resists unto death, and not only such a love and such a hate means the ennobling and magnifying of the character of him who feels it, but it means the ultimate salvation of him whom one thus loves.

Can we love our enemy so? Alas, if we cannot! But indeed we must and we will. Let us then highly resolve that we will hate and master the Germany that seeks to ruin itself as it seeks to ruin the world, that we may truly love and ultimately save the Germany that now lies forgotten and debased to herself, to us and to all the world.

## The Red Tape of Duty

By W. A. Shullenberger

DUTY is the most over-lauded word in the whole vocabulary of life. Duty is the cold, bare anatomy of rightfulness. Duty looks at life as a debt to be paid; love sees life as a debt to be collected. Duty is ever paying assessments; love is constantly counting its premiums. Duty is forced, like a pump; love is spontaneous, like a fountain. Duty is prescribed and formal; it is a part of the red tape of life. It means running on moral rails. It is good enough as a beginning; it is poor as a finality.

The captain who goes down with his sinking vessel, when he has done everything in his power to save others and when he can save his own life without dishonor, is the victim of a false sense of duty. He is cruelly forgetful of the loved ones on shore whom he is sacrificing. His death means a spectacular exit from life, the cowardly fear of an investigating committee, or a brave man's loyal, yet misguided, sense of duty. A human life, with its wondrous possibilities, is too sacred an individual trust to be thus lightly thrown into eternity.

The workman who drops his tools at the stroke of twelve, as suddenly as if he had been struck by lightning may be doing his duty—but he is doing nothing more. No man has made a great success of life or fit preparation for immortality by merely doing his duty. He must do that—and more. If he puts love into his work, the "more" will be easy.

The nurse may watch faithfully at the bedside of a sick child as a duty. But to the mother's heart, the care of the little one, in the battle against death is never a duty, the golden mantle of love thrown over every act makes the word "duty" have a jarring sound as if it were the voice of desecration.

When a child turns out badly in later years, the parent sometimes says, "Well, I always did my duty by him." Then it is no wonder the boy turned out wrong. "Doing his duty by his son" too often implies merely food, lodging, clothes and education supplied by the father. Why, a public institution would give that! What the boy needed most was deep draughts of love; he needed to live in an atmosphere of sweet sympathy, counsel and trust. The parents should ever be an unfailing refuge, a con-



stant resource and inspiration, not a mere larder, or hotel, or wardrobe, or school that furnishes these necessities free. The empty boast of mere parental duty is one of the dangers of modern society.

Christianity stands forth as the one religion based on love, not duty. Love is the one great duty enjoined by the Christian religion. What duty creeps to laboriously, love reaches in a moment on the wings of a dove. Duty is not lost, condemned or destroyed in Christianity; it is dignified, purified and exalted and all its rough ways are made smooth by love.

## France's Crosses; Christ's Cross

By William T. Ellis

A SPIRIT sublimely sacrificial pervades this war. There is less talk of religion than the folk at home imagine. Of formal piety there is very little; soldiers have a horror of parading their religion, or of anything that may seem like pharisaism. They often cloak their deepest feelings beneath jesting speech. The ideals of the war are not discussed in the camps and in the trenches as much as they are among the people at home. Soldiers have reached the action stage. Yet their purpose and spirit are branded with the cross of service and sacrifice. Does it seem irreverent to say that the army wears the stigmata on its hidden soul?

### "OVER THE TOP" FOR OTHERS

Startling in its indifference to conventional forms and phraseology of religion, the army has none the less glimpsed the glory of the cross spirit. Men who go to death for reasons entirely outside of themselves, and for the sake of others who have no immediate personal claim upon them, cannot be indifferent to the example and inspiration of the Saviour who "went over the top" of Calvary for the redemption of men. Much of the finest heroism of this war finds its spring in the death of that other young man, the Hero of the ages, who gave up all, and suffered all, for the sake of an ideal and of service.

Reverently, many soldiers know in their deepest hearts that they are following in His footsteps when they fling their lives into this ministry of mankind. Chaplains remark upon the eagerness of soldiers for the Lord's Supper; men who have never partaken of the sacred emblems in civil life kneel reverently in Y. M. C. A. hut or in barracks or in a dug-out to receive the Memorials of the Crucified. What is this but a craving for the fellowship of the Redeemed who first gave his body to be broken for the sake of the world? The sense of fellowship in sacrifice is real. The soldier servants of a cause that would have been impossible had not Jesus taught men how to die for an ideal and a duty feel their kinship with, as well as dependence upon, the Christ who became a sacrifice. With a new and living and untheological reality the cross has become central to this war. All the countless battlefield crosses that point backward and forward and upward

with their arms of faith testify to a fresh appreciation of Christ and him crucified.

### FROM CALVARY TO THE SOMME

Horror-smitten by the awfulness of this war, many persons are unable to look beyond the moment, with its weight of suffering and death. They see no reason for it all. To such, it is well to recall Calvary. It has been nearly two thousand years since Christ died, the just for the unjust. How many times during these long centuries it has seemed as if his supreme sacrifice was in vain! The cross-principle seemed to triumph with heart-breaking slowness. Ancient selfishness and sordidness and smallness persisted. Twenty centuries is a long time to wait for the vindication of an act and a principle.

But behold! In an unexpected day, when materialism was rampant on earth, and pride and ambition stalked abroad in vaunting arrogance, there sounded the call of the cross—the summons to lay down life for the sake of God's goals of righteousness and justice and mercy. A power calling itself "Superman," that scoffed at right and sneered at Jesus as a weakling, flung its iron gauntlet into the whole world's arena. Would the nations dare to respond? Or would the crushing of Belgium be permitted and the destruction of Serbia, and the nullification of all the slowly erected sanctities of civilization be allowed to go by default?

Then came the answer that proved the reality of the cross principle in the life of Christian peoples. Great nations flung themselves, in sublime surrender of all the former prizes of life, upon the cross of sacrifice. The lesson of Calvary has not gone unlearned. Life laid down is still the highest conception of existence. Life laid down all for the sake of others, and of principles, is the act that links man with God, and that relates Calvary to the Somme. Whoever would see the outworking of the Crucifixion of Jesus needs but to behold the stream of dedicated soldiers pouring across the waters to France. These young men who go forth to die are in the train of the Hero of the Cross. By their labors and death they are establishing the supremacy of the cross-principle in civilization. It is a new world, pledged to vicariousness, that is being created on the battlefields of France. This reward is worth all that it costs; even as God deemed the salvation of mankind worthy the sacrifice of his only Son.

### THE GIFT FROM THE GARDEN

"I find myself liking this cross best of all my treasures and wearing it oftenest," said one, a few days ago, to whom I had once brought a little olive-wood cross that I had made in Jerusalem, from a piece of wood of the ancient olive tree that still grows in the Garden of Gethsemane. The sentiment symbolizes the mood of our world today. We are learning to prize the cross of sacrifice, and to enter into its deeper meanings. Uncounted parents and wives and sweethearts have come to a new spiritual height as they have offered up their spirits upon the world's cross. Theirs is the greatest sacrifice and by it they have come to know the fellowship of the Crucified. Life at home is being sanctified b



the self-surrender of all who suffer because of what they have given up for this war's sacred cause. It seems, at times, as if this Calvary experience of our countries may be their real salvation. To bear a cross, and even to be crucified in spirit on the cross, is to know life's redemption and life's Redeemer.

Two great words of Scripture are often found in many minds during these days. One is, "Without the shedding of blood there is no remission of sin." We perceive how war's unmeasured sacrifice is purging the nations of grossness and evil. The price that is being paid should free us from our national sins. Should this war end without the transformation of the life of the nations engaged, it will have been fought in vain. Every drop of blood shed on the battlefield is a call to sanctification at home. The other Bible verse in mind is, "He shall see of the travail of his soul and be satisfied." Out of all this harvest of woe there is being threshed the fine grain of the fulfilled purposes of a Supreme Authority whose thoughts are greater than our thoughts. Somehow, in ways we cannot fully understand, God is fulfilling the sacrifice of his Son in this great hour. All who serve and suffer vicariously in

this hour of crucifixion are sharers in the travail and triumph of the patient Christ.

#### THE LITTLE CROSSES OF BRITTANY

A few weeks ago, in traveling about fair Brittany, I saw a new usage and learned a new lesson. Like all the devout peasants of France, it is the custom of these people to erect wayside crosses, with the figure of the Crucified upon them. In Brittany, however, they have a practice all their own. For at the base of the crosses by the roadside they have laid little wooden crosses, which represent their personal prayers and thanksgivings. It is common to see a cross, where roads meet, with dozens of simple little wooden crosses heaped about its foot.

That is the best thing to do with our little crosses—the cares and perplexities and burdens and sorrows and misunderstandings and bitternesses and defeats of life. Take them to the Cross of Christ and leave them there. Into his great sacrifice all our little sacrifices may be merged. His cross is the refuge for our crosses. There is no care too small as there is no sorrow too great, to be comprehended in the salvation wrought on Calvary's Cross.

## Pro Patria

A Story by an Unknown Author

ADMIRAL BRAITHWAITE retired to his library, reading for the fiftieth time a news item in which it was stated that Lieutenant Gerald Braithwaite of H. M. S. Orcel had been arrested last night, in a drunken brawl in a public house, and that the Naval Board would today institute an investigation, since this was not the first time Lieutenant Braithwaite's name had been mentioned in connection with similar episodes.

As he finished, the old admiral seemed to crumple in the depths of his big chair. His fingers relaxed and the newspaper dropped to the floor. Then his eyes turned toward the opposite wall where three full-length portraits stared at him.

The first was that of a robust man in the uniform of a commodore of the early eighties. Beneath the portrait was the inscription, "Gerald Braithwaite, Commodore, R. N." and several beribboned decorations.

The second was his own portrait, beneath which hung a small vice-admiral's flag, and the "Distinguished Service" bar on a blue ribbon.

The third portrait showed a young man in the dress uniform of a lieutenant in His Majesty's Navy. The space beneath it was empty.

The library door opened and the butler announced: "Captain Reynolds, sir."

As Reynolds crossed the room and shook the Admiral's hand, an awkward silence fell between them. Then the admiral spoke.

"I cannot blame them for the investigation. I would not blame them if the man were other than my son, and I cannot blame them because he is. But it hurts, Reynolds."

"Of course. Why is it, Admiral? What is it? God knows the boy had the right stuff in him?"

"It's as old as the Braithwaites—the all-consuming desire for alcohol. I fought it. The commodore, my father, fought it before me and educated me to fight it as I educated my son. We won. The boy loses. It isn't because he doesn't try. It is a disease with him—almost dipsomania. He lives a Jekyll-and-Hyde existence. He's a fine boy, Reynolds, a magnificent boy. That's the horror of it. Great God! Must he lose?"

"He hasn't lost. No man of thirty-two has lost."

"God grant you are correct. They will do nothing?"

"Not at present. They are giving him another chance. We are sailing tonight."

"Gerald—goes with you?"

"Yes, he sails with the Orcel, although God alone knows how he will come through."

"It was square of the Admiralty."

"You should have heard. I swore that he was the greatest ordnance officer in the service; and I couldn't do without him. I vouched for him."

"I understand, Reynolds. It hurts to know that my son needed such a friend before the Admiralty; that a navy Braithwaite should have come to that point. But by the great God, he'll repay you, Reynolds, repay you and England. Blood will tell."

The library door swung back and the young man of the third portrait entered, then stopped. "Beg pardon—"

"Come in, Gerald. I'm just leaving."

"You've been to the Admiralty Building?"

"Yes."



"And the verdict—"

"You sail with the Orcel tonight. It is—"

"My last chance?"

"Yes, my boy!"

"Thank you, Captain. I'll—I'll try to be worthy."

The captain was ushered out by the butler. For a long time the father stared at his son, the light of paternal worship in his fine eyes. Then he said, "Come here, Gerald."

"Yes, sir?"

"Your grandfather's portrait there—see it?"

"You were proud of that when you were a youngster. You used to boast about it to your friends. Nor were you ashamed of my portrait and my record. I'm not going to lecture you, lad. You recognize the gravity of it all as keenly as I. I know the battle and your ugly heritage. I would that I might help you. But I can't. It's sink or swim by yourself. The little frame under your portrait is vacant. See to it that it does not suffer by contrast with mine and my father's. We live for posterity, lad. You are a navy Braithwaite. You will win—because you must—my boy."

"Father, I'll try," and he hurriedly left the room. In the hall he shook the hand of the old butler and said:

"I'm off tonight, Henry, with the Orcel. Goodbye, Henry. And sort—of look after him, will you?"

"That Hi will, sir, mighty close hindeed, sir. And when we 'ear you've distinguished yourself, sir, it's right proud we'll be—'im and Hi, sir."

Braithwaite swung rapidly down the street; the light of the navy Braithwaites flashing from his eyes. When he stepped onto the immaculately swabbed deck of the Orcel, Captain Reynolds was waiting for him, and the two officers clasped hands.

Six weeks later the captain of the Orcel was pacing the deck when an excited hail from the foremost lookout broke sharply into his reverie.

"Submarine on the sta'board bow!"

The captain's trained eyes leaped to starboard. The torpedo-lieutenant bounded to his side and thrust into his hands a pair of binoculars. With the aid of these he discerned, far off, a partially submerged submarine.

The captain spoke briefly into the telephone and the big ship trembled as a thousand pound messenger of destruction went hurtling across the sun-kissed waters of the Mediterranean.

A bugle sharply blared the command to abandon ship. Men poured from the Orcel's hatches, fore, aft and amidships. It was clear that the Orcel was doomed to destruction. The bugle repeated the shrill "Abandon ship" call and the crew stood ready.

Suddenly a sub-lieutenant screamed, "The dispatch boat! Look!"

The captain swung his binoculars and saw, under Lieutenant Braithwaite's expert guidance, the dispatch boat flashing at full speed into the path of the onrushing torpedo. On it came. Straight across its course raced the dispatch boat. Officers and men hung over the side and watched the battle which meant life or death to all of them. The boat and torpedo came closer, closer. The captain, spell-bound, watched Braithwaite

alter his course slightly so that he might be more certain of meeting the weapon of death from the enemy submarine. Then he murmured:

"He can't make it! He can't. The torpedo will get by! Great God!" There came a muffled roar and 400 pounds of gun cotton, exploding on impact, had wiped the dispatch boat from the seas.

In London a few days later, the old butler entered the library and handed a newspaper to the old vice-admiral. Slowly he unfolded the paper and read. Then he said:

"Listen, Henry, I will read you what they have to say about Gerald—and so the last and greatest of the navy Braithwaites met death unflinchingly that he might save a ship and its complement. He was a man, and as a man he died." Old Henry brushed his hand across his eyes, unashamed of the tears.

Today the plate below the third portrait is inscribed:

GERALD BRAITHWAITE  
LIEUTENANT R. N.

Lost in Action in the Mediterranean.  
*Pro Patria.*

And beneath the plate is a small maltese cross strung on a blue ribbon and in its center is a crown surmounted by a lion, and deeply indented in the scroll are the words, "For Valor."

## The Story of Dr. Gladden's Famous Hymn

The following interesting history of Dr. Gladden's hymn, "O Master Let Me Walk with Thee," was sent by the author, about a month before his death, to the editor of the *Congregationalist*:

I HAVE often been asked to relate the circumstances which led to the writing of the hymn, "O Master, let me walk with thee." The first answer is that it was not written as a hymn; that I had no more expectation, when I wrote it, that anybody would ever sing it, than Paul probably had when he wrote his letter to the Philippians, that it would be a part, some day, of a collection known as the Holy Scriptures.

When I wrote these verses I was editing a magazine published in Springfield, Mass., and known at first as "Sunday Afternoon" and later as "Good Company." The magazine had social aims, but it sought to furnish devotional reading also; and one of its departments was "The Still Hour," made up of brief editorials, to which I had undertaken to furnish, every month, a short contribution in verse. One of these contributions was a little poem, without title, consisting of three eight-line stanzas, and beginning "O, Master, let me walk with thee!" It was a purely personal expression of religious feeling, with no hint of liturgical uses.

About this time my old friend, Dr. Charles H. Rich



ards, was collecting matter for a new hymnal, and in looking over old numbers of my magazine he came upon the three stanzas to which I have alluded. The second of these did not suit his purpose; but he thought that he could make a hymn of the first and third of them. Thus came into being the four four-line stanzas of the hymn whose history we are considering.

It had, as I have said, not liturgical purpose and no theological significance, but it was an honest cry of human need, of the need of divine companionship.

I had been trying to do a little honest thinking about theology, and had been compelled to differ from some of my brethren on such subjects as the nature of punishment and the theory of atonement; and some of them were inclined to part company with me. Such controversy generally fails to bring out the best part of us, and some things were said on both sides which would better have been left unsaid. The memory of some of these things is reflected in the verse which Dr. Richards wisely omitted:

Help me to bear the sting of spite,  
The hate of men who hide thy light  
The sore distrust of souls sincere  
Who cannot read thy judgments clear;  
The dullness of the multitude  
Who dimly guess that thou art good.

There is something too much of this, no doubt; but the main fact is that a young man in that rather remote time had watched his Master going through some such experiences, and felt that he was going through them bravely and sweetly, and he wanted to walk by his Master's side. That companionship would bring the calmness and strength which he sorely needed.

The prayer brought not only the divine help which never fails those who seek it, but also a great response of human sympathy and friendship which grows as the years increase.

Dr. Richards set the hymn to an air of Rossini's—"Giardini." In the next dozen hymn-books it was never set twice to the same tune. The hymn-book makers seemed bound to make a tramp of it. Not wishing to see it reduced to that extremity, I finally made it the condition of my permission to use it, that it be set to the tune of "Maryton," with which it appears in most modern hymnals. The hymn is not copyrighted, and not a penny has ever been paid for the use of it; my control of it is purely by courtesy.

One of my friends, long the executive officer of the faculty of one of our Eastern colleges, wrote to me of the personal help which he had found in the hymn. It was a Dean's hymn, he said. It touched me not a little to hear such a testimony from one burdened so heavily with "the strain of toil, the fret of care."

A Congregational minister from England came to bring me greetings, and to tell me of a ministerial brother of his to whom the hymn had become very dear. Just before leaving England he had called to say farewell to his friend, who was in the last stages of a fatal illness. The friends talked of the change approaching, until the sick man said, naming the hymn, "I want to hear it once more." Those standing by the bed lifted their voices, and the sick man's voice was joined with theirs. It was clear and

strong, they said; the breath that he needed seemed to be lent him, and he sang the hymn through. Those were his last words.

## Our Voice After Death

By J. H. Jowett

WE go on speaking after we are dead. That is a very solemn thought. What will be the character of the voice with which we shall speak? What will our life continue to say in the lives and remembrances of others? The continuing voice has sometimes been described as the echo of the life and shares its character. But it is far other than that. An echo is only a weak and weakening continuance of the original voice, and it speedily passes into unobserved and unregistered silence. But death does not change life's voice into a fading echo. The life itself persists, vital and positive, radiating quickening or deadening influence. Death does not change character, and character never loses its contagion. We live on, and after death the influence of our life is what it was before. The quality of the river is unchanged, whether its waters be clear and pure as crystal, or the vehicles of the most nauseous corruption. "He that is holy, let him be holy still; he that is unrighteous, let him be unrighteous still."

If, therefore, we would know with what kind of voice we shall continue to speak after death, we need only consider the character of our life. I do not mean our reputation. A man's reputation may seem to represent his influence, but it is by no means the main current of his life. Reputation is like an outer garment which we can frequently change; it may be changed a dozen times in the course of seventy years. But character is an inner garment, whose texture is woven by thought, and feeling, and desire, and action; and this garment is not exposed to the fickle whims of men or the caprice of circumstances. Happy the man who is clothed in the robe of righteousness and the garment of salvation! It is that inner self, our very self, with its own abiding purpose and devotion, which determines what happens in the way of continuance when death removes us from our visible place among the children of men. "He, being dead, yet speaketh!"

All this is very solemn. And it would be overwhelming if we knew no way by which our lives may be made pure and harmonious, and, even now, able to radiate influences which will help to sweeten and inspire our fellow-men. But the secret has been unveiled to us, and we know the way. Our Saviour had his own wonderful figure of speech which no one else could employ. "The water that I shall give him shall be in him a well of water springing up into everlasting life." And from that infilling there results an overflowing. From that well there flows a river. "Out of him shall flow rivers of water," irrigating and fertilizing the lives of others. Death does not dry up that living well, and therefore death does not dry up the river. And so with the river of John, and of Paul! And so it will be with thy river and mine!



# Three Labor Day Homilies

## Labor and the New World After the War. (Is. 32:17.)

ONE "drive" that has long been a strategical necessity is now being made. It is a "drive" to clarify our war aims and to state clearly to all the world, our enemies most of all, just what we are fighting for and what are the exact terms upon which they can have peace. Imperialistic statesmen found it difficult to agree because each wanted special favors for his nation. Trade leaders look for trade advantage, and any seeking of advantage irritates rather than allays friction. Military minds think only in terms of force, both now and forever, and this would make peace a part of a longer extended campaign strategy. Church leaders, so far, have done little but act as sub-lieutenants of whatever government they are under and have never agreed on any fundamental terms for international comity or a peace formula. It is a striking, and, to the ardent Christian man, a disappointing fact that there is no means at hand whereby the Christian church can formally lodge a judgment or a moral demand upon the war or upon the coming peace conference. It has remained for the united labor of Europe to put forth the clearest statement yet formulated. It is a fervent advocacy of President Wilson's fundamentals but goes even more into a concrete application of them and to the questions that must be discussed at the peace conferences than he has yet done. In it there is no checker-board diplomacy, no military strategy, no traders trading. It is a clear demand for democracy and a settlement that will put an end to trade advantage, conquest and imperialism, militarism and balance of power politics.

The following short summary is eloquent with pin-points for pulpit discussion, based upon the Christian demand for universal brotherhood, the reign of the Prince of Peace as Lord of Lords and the work of righteousness as peace. The demands for no annexations (in the sense of conquests) and of no indemnities (as penalties assessed by victors) are asserted, but the fundamental demand is for *justice*. Justice means, in the concrete terms of this formula, the restoration of devastated territories and such disposal of subject peoples as will assure their freedom. This means that Germany must restore Belgium and Serbia and that German colonies and Turkish tyrannies shall be disposed of for the benefit of the peoples concerned, though not to increase any nation's colonial domain. It is unthinkable that Armenia and Syria should be left to Turkey or that the Jews should ever again be cursed with anti-Semitism; and the oppressed Czechs and Jugo-Slavs and all other subject peoples must be allowed the "consent of the governed" principle as a basis for their new national life. Poland must be restored to nationality and the Balkan question settled by a conference that will guarantee autonomy with no interference from imperialistic powers or the designs of their own imperialistic statesmen.

The most fundamental demand, however, is that the peace agreement itself shall embody provisions that will insure an end of war, in the old competitive sense at least. It must provide for a world court, a codified international law and a League of Nations to enforce it; it must also initiate a plan for progressive disarmament, and all compulsory military service and training, put all war manufacture under government control and thus remove the munition makers from the role of war-makers, and there must be no economic boycotts or war-after-the-war trade combinations. Of course, we understand that President Wilson's declaration that failure to chastise Germany out of her wicked designs by military means may compel us to outlaw her by an economic boycott until she removes the menace of her autocracy and is willing to join the sisterhood of nations. In place of war-after-the-war labor demands that the nations shall arrange an international court of claims that will assess justice and remuneration wherever wrong was done to individuals during the war, and also an

international council that will apportion raw materials and assist all peoples in reconstruction. It asks also for the employment of soldiers and all idle workers on public works during demobilization and until industry can regain its equilibrium. Our plea for a new world wherein righteousness reigns finds in this pronouncement the best practical program yet enunciated, and our plea is of little worth if we leave the program to the old time diplomacy.

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## Making Democracy Safe for the World. (Ex. 2; 11. Deut. 24; 14-15.)

While we are making the world safe for democracy we must also make our form and type of democracy safe for the world. That is, we must move on with our principles into the world of industry. President Wilson is quite as much concerned with this as with the other. He is warring on autocracy in industry as well as in politics. Hitherto the employer has organized vast corporations, even monopolistic in their reach, yet denied labor the right to organize at all. The "price" of labor has been fixed like that of a senseless, soulless material commodity. Labor has even been treated by the economists as a "commodity" just as if it were coal, iron and machinery, and court decisions have so construed it. The basis of it all was that the relations between employer and employee were those of property rather than those of human beings. President Wilson procured first an enactment forbidding courts to construe labor as a mere "commodity." Then he investigated such scandals as the Bisbee deportations, along with those of the I. W. W., and found they were of the same class. His Industrial Relations Commission let the light in upon capitalistic and I. W. W. crime alike and awakened the nation to the evils of an industrial system that "hired and fired" and paid labor on the same basis that it installed and "scrapped" machinery. Now comes the emergency of war putting huge corporations at governmental work under the control of the administration. The Western Union discharged men who dared join a union; the Steel Trust did the same; the majority of the firms refused to recognize the right of "collective bargaining," i. e., they fixed the wage and the workingman could take it or leave it—there was usually a man at the gate. Powerful unions of investors "bargained" (?) with the single laborer. Now industrial democracy gets a new charter. The administration, through its War Labor Board, establishes four fundamental principles of industrial democracy, namely: 1. The right of any man to belong to a union without interference. 2. The right of all employees to collective bargaining with their employers. 3. The obligation to conciliate the government, representing the big innocent third party—the people—to arbitrate and compose all differences that are otherwise irreconcilable. 4. A wage based upon a just standard of living. It strikes at those labor leaders who term the relations of labor and capital as "war" also by compelling conciliation and denying the "closed shop." Here is a program for industrial democracy that is concrete and forward looking. Again, it is of little use to plead for industrial peace if we do not have a program that will effect it. The church that pleads for brotherhood and champions the oppressed will find in the President's program a practical application of the Gospel to a concrete situation that is full of strife and unbrotherliness.

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## The Woman Who Works. (Jer. 22; 13.)

The war has brought millions of women into the shops. In the United States there were 8,000,000 women and girl wage earners before the war. To their number have now been added 1,500,000, and the withdrawing of 250,000 men per month for the army will add hundreds of thousands more. In England 2,000,000 women have taken up war work, thus



doubling the host of woman wage-earners. In France, before the war, women worked in the fields by the side of men, but now they do most of the farming and furnish enough shop labor to equal the entire munition making of the nation. In America woman has been an economic dependent until recently; she has been cloistered, and the result has been the cultivation of the parasitic status. Hitherto economic misfortune or the low wage of the father forced her to accept a wage until she could get married, or, if married, to supplement the husband's wage until the children were able to work. Thus the "commodity" wage system took advantage of her and paid a supplementary instead of a living wage. It exploited her as a sort of accessory or by-product of the wage system. If she lived at home she shared the home standards; if not, there was no relation between her wage and the cost of her living, and the rule was devil take her if he can. She did not regard herself as a permanent wage earner so did not organize with her sisters to any extent, and thus could enforce no demands as to hours, wages, working conditions or aught else. An employing system that treats labor as a commodity instead of a humanity is careless of anything except labor output. The rush of war emergency in England's first days at war entailed long hours, heavy burdens and insanitary conditions. The result was a fatigue that destroyed efficiency, a resort to stimulants that destroyed character, a neglect of health and home and future motherhood. Then came a reversal of policy and short hours, equal pay for equal work with men, hygienic workshops and lifting adjusted to woman's strength and her future as a mother. America is passing through some of the same difficulties, but has learned much from England and France. The church that builds the social foundations on the home, and whose Gospel is a charter right of womanhood wherever it goes in the world, will find a great labor day message in the program for the conservation of womanhood while woman takes up the industrial burden of war; and it will plead that she take it up and never again make it possible for the charge of industrial parasitism to be lodged against her. There are sufficient unused reserves of woman power in the country to take up all the burdens men must lay down to go to war, but we must rearrange the burden-bearing so muscular men shall lift the heavy loads and the agile fingers of women do the work that requires deftness and skill, for woman is first of all the home keeper and maker. England's awakening has resulted in a gain in child saving that will equal the losses in killed at war. The plea for woman's right to a woman's type of work, the same wage for the same work as the man receives, the protection of her home and children and her right to motherhood are a practical application of the Gospel to an imminent human problem.

ALVA W. TAYLOR.

## Books

TWO THOUSAND QUESTIONS AND ANSWERS ABOUT THE WAR. This is an unusual and an unusually interesting volume, giving in attractive form the information one naturally desires to have with regard to the War. Methods of fighting; the armies, navies and air fleets; the personalities, politics and geography of the war lands—these are some of the subjects treated in the book. There are seventeen new war maps, also a pronouncing dictionary of names. There is also included a record of events of the war from the beginning. Here are two or three sample questions asked and answered: "Is it true that the Germans are officially encouraging polygamy?" "How many wounded soldiers recover?" "Would it be cheaper for Germany to restore Belgium than to continue the war for a week?" (Doran, \$2).

FRENCH-ENGLISH AND ENGLISH-FRENCH DICTIONARY. For the boy at the front this handy dictionary would make a welcome gift, as well as a most useful one. It is one of the Thomas Nelson pocket dictionaries, and is stoutly bound in leather. Small as it is, yet the volume contains over 600 pages. (Nelson, \$1).

LIFE IN A TANK. By Richard Haigh. Captain Haigh was a tank commander at Arras and Ypres, and was in charge of the "Brittania," the tank that visited this country a few months ago in the interest of the British recruiting mission. He here tells of that "strangest weapon the war has yet produced." His is as thrilling a story as was ever written by Jules Verne, of early memories. (Houghton, Mifflin, \$1.25).

A REPORTER AT ARMAGEDDON. By Will Irwin. This author was a real writer before the war began, and had revealed a genius for reporting, but the war has made him truly "The 'Ace' of American correspondents." In the present volume he narrates vividly his experiences at the battle fronts in France and Italy, and also gives his personal observations with the civilian population behind the lines, and in the neutral countries of Spain and Switzerland. (Appleton, \$1.50).

THE WAY OUT. By Emerson Hough. The author of "The Mississippi Bubble" here gives his readers a romance of the feud districts of Kentucky, and tells how David Joslin, heart-sick of conditions there, went out to secure an education that he might come back and bring a saving message to his darkened people. Some surprising adventures are met with before success comes to him. (Appleton, \$1.50).

## The Sunday School

### Intoxicated Men!\*

I CHOOSE today the last verse of the last section of our lesson on "Conquering Evil." "And be not drunken with wine, wherein is riot, but be filled with the Spirit." It is all right to talk about overcoming evil, but evil is a big, hard proposition and it will never be conquered by little half-hearted efforts, lacking in enthusiasm and constancy. Paul was intoxicated with the Spirit of Christ.



Rev. John E. Ewers

That Spirit caused him to do the most unheard of things; it caused him to leave his business and rush off into strange cities preaching the gospel; it caused him to risk his life not once, but a hundred times; it caused him to break with past traditions and hurl himself body and soul into a brand new cause; it caused him at last to lay down his life in a far away metropolis. Surely Paul was drunk with the wine of heaven. How I glory in Paul! How magnificent he was! How lion-like!

How dauntless! How reckless! How adventurous! How original and free! Above all, how grandly enthusiastic—the very word means *God in us*.

Christ was God-intoxicated. He was filled with the Spirit. Filled! He hurled his life into the cause. He died on a cross. He broke with the blood-rusted past. He dreamed of world-empire. He was never discouraged. His life was charged with a strange buoyancy. He radiated a new light. His touch thrilled. His look melted. His words inspired. His personality created a new epoch in history on this planet. He was surcharged with powerful enthusiasm.

Every great preacher has possessed this trait—he has been intoxicated. Augustine, Ambrose, Knox, Wesley, Beecher, Brooks, Moody, Jowett, each and all have had this marvelous element—more than mere men; true super-men because God-intoxicated. Great Sunday school teachers have this note. They may not know it, but they have. That is the reason their classes are full; that is the reason their pupils stay for church; that is the reason the class as such does so many deeds of mercy; that is the reason every scholar becomes a Christian. Every worthy church-member has it. That power

\* This article is based on the International Uniform lesson for September 8, "Conquering Evil." Scripture, I Kings, 21:1-29; Eph. 5:6-21.



not self that makes for righteousness—filled with the spirit.

Many freakish people and long-haired religionists have spoiled this noble phrase, "Spirit-filled," and have given it a sorry connotation, but we must live down that perversion, for the idea is right—Christians should be spirit filled! The church has a right to expect it.

You are back from your vacation, the new church year has begun. Tell me, are you any different? A great English preacher tells us that he left his great London pulpit some years ago completely dissatisfied with himself and his work. He had had crowds, but the spirit of Christ was not in his church to any marked degree. He spent weeks in earnest study of his own soul: he had not committed any sin, he had not neglected his work, he had not lost his faith, he had not ceased to study, he had not lost touch with his times, he had not failed in being social, he had not failed in popularity. What was wrong? At last he found that he had lost his enthusiasm. He was not God-intoxicated. He was not fire; but ashes. The Spirit did not stir mightily in him. For that reason rhetoric took the place of passion; for that reason conversions were few.

In the hour of that discovery he sought God's help in remaking his life. From the very altars of heaven he rekindled his soul. Coming back to his parish in the late autumn the people at once recognized the strange note, the new passion, the mystic power. People flocked to the inquiry room, converts were many. The church took on new life; the whole

community was stirred. People of every class thronged the church, finding the very word of life. God grant that you may come back not only with fresh physical vigor and mental strength, but with a new spirit—"filled with the spirit."

JOHN R. EWERS.

## The Manliness of Discipleship

Fearless, open loyalty is our great need today—a choice of right principle and true character and the Son of God as Lord. It is a man's duty and privilege to stand up in clear and open discipleship; because Christ was not ashamed to stand up and die for men; because loyalty is the noblest of all manly virtues; because the unwillingness to be decisively with Christ and own him openly saps the very foundations of vigorous manhood; because the world needs today men who have God for their master, and who will honor their master openly before all mankind. Are you this kind of man, or are you a waiverer, or a questioner, or a compromiser, or a concealer? "Come and satisfy yourself," says Christ. "Do you believe in me? Then confess me before men."

ROBERT E. SPEER.

# America's Answers

## *In Flanders Fields*

(Written by Lieut. Col. John McCrae—  
Died in France, Jan. 28, 1918)

**I**N Flanders fields, the poppies grow  
Between the crosses, row on row  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

*We are the dead; short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders Fields.*

*Take up our quarrel with the foe!  
To you, from failing hands, we throw  
The torch; be yours to hold it high!  
If ye break faith with us who die  
We shall not sleep, though poppies blow  
In Flanders Fields.*

\* \* \*

## America's Answer

I.

**I**N Flanders fields the cannon boom  
And fitful flashes light the gloom,  
While up above, like eagles, fly  
The fierce destroyers of the sky;  
With stains the earth wherein you lie  
Is redder than the poppy bloom,  
In Flanders Fields.

Sleep on, ye brave; the shrieking shell,  
The quaking trench, the startled yell,  
The fury of the battle hell  
Shall wake you not, for all is well.  
Sleep peacefully, for all is well.

Your flaming torch aloft we bear,  
With burning heart an oath we swear  
To keep the faith, to fight it through,  
To crush the foe or sleep with you  
In Flanders Fields.

—C. B. GALBREATH.

II.

**R**EST in peace, ye Flanders dead.  
The fight that ye so bravely led  
We've taken up. And we will keep  
True Faith with you who lie asleep  
With each a cross to mark his bed,  
And poppies blowing overhead,  
Where once his own life blood ran red,  
So let your rest be sweet and deep  
In Flanders Fields.

Fear not that ye have died for naught.  
The torch ye threw to us we caught.  
Ten million hands will hold it high,  
And Freedom's light shall never die!  
We've learned the lesson that ye taught  
In Flanders Fields.

R. W. LILLARD.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## The Rock River Conference

One of the strongest conferences in Methodism is the Rock River Conference, which includes Chicago and most of northern Illinois. This year's meeting of this conference will be held on October 1, and it will be presided over by Bishop Quayle, formerly a Chicago man. The fate of several hundred Methodist preachers for the coming year will be decided at this meeting.

## Evangelical Counterpart to New Thought

Mrs. Edith Armstrong Talbot has in recent years been a close student of Christian Science, New Thought and other idealistic movements which claim to cure through prayer or metaphysics. She finds them all objectionable in certain features and in her speaking and writing has developed an evangelical substitute for these religious attitudes. Speaking recently in a series of meetings in the First Congregational church of Buffalo she attracted much attention. Taking as her general theme, "A Religion of Power, or Getting the Most Out of Our Religion," she spoke successively on "Finding Our Health in Religion," "Finding Our Success in Religion," "Finding Our Happiness in Religion," "How to Pray for Results," "Dealing With Difficulties," "How Can the Church Supplant Christian Science and New Thought?" and "Living by a Victorious Faith."

## Contest Over Modernism

The two Houses of the Convocation of the Provision of Canterbury in the English church met recently at Westminster. The bishop of Chelmsford presented a petition signed by 54,000 people asserting their faith in the virgin birth and the physical resurrection of Christ. The Archbishop stopped the way to the discussion of the petition and the petitioners were referred to a pronouncement of an orthodox character by the Houses of Convocation in 1914. Bishop Henson arose and pronounced the petition and resolution a gross personal attack and there was some tension over the situation. While the orthodox element in the church is decidedly in the seat of power, there is a considerable latitudinarian element in the church who would dispense with many of the miraculous elements of the Bible.

## Discussion of Cooperation With Protestants

The recent meeting of the two Houses of Convocation of Canterbury of the English church discussed a resolution looking toward closer cooperation with dissenters. With a few minor modifications the following resolution, presented by Canon Burroughs was passed: "That this House, being convinced of the importance especially at this time, of visible unity and united witness among all who acknowledge Christ as Lord, urges upon churchmen, as a step toward ultimate reunion, the duty of seeking and welcoming opportunities of joint witness and joint action with those who, while not of the same communion with us, are engaged in the service of the kingdom of God." The motion was regarded with much suspicion by the Catholics, received but a half-hearted support from the Anglicans and was warmly favored by the latitudinarians. It was finally passed, however, after considerable debate.

## Camp Pastors to Be Abolished

Many religious bodies have been sustaining camp pastors to do religious work in the camps, but a recent order from the Adjutant General seems to take away the privileges of these men. "In view of the greatly increased number of chaplains authorized by recent legislation, and the provisions now being made for the professional training of chaplains

in their duties before appointment, it has been determined, as soon as the services of a sufficient number of additional chaplains become available, to bring to an end the present arrangement at camps and posts whereby privileges within the camps are granted to camp pastors of various denominations and to voluntary chaplains not members of the military establishment. An appropriate period, not to exceed three months, will be granted for such persons to complete the work that they now have in hand, and to make arrangements for leaving camps and posts."

## Selling Bricks for the Orphans

Some years ago Dr. W. T. Grenfell, of Labrador, brought together various waste materials and erected a poor building to house the orphan children of the section to which he ministered. The building was of unseasoned lumber, the only kind to be had, and it is now a very draughty and unsuitable structure. It is proposed to erect a brick building for the orphans and in various sections of America the children of Sunday school classes are buying bricks for the new orphan-

## Bible Society Calls New Worker

The American Bible Society has called as a worker in the West Indies, on the Spanish speaking islands, a new worker, Dr. Jose Marcial. He is a graduate of the University of Madrid, a native of Spain and is well known in literary and religious circles. He is making a tour of the islands and will make a report on their needs.

## Catholic Editors Hold Meeting

The Catholic Press Association of the United States held a four-day meeting recently at the Congress hotel in Chicago. They were welcomed to the city by the Rt. Rev. Francis C. Kelley, D. D. Many well-known newspaper men were on the program, among them being Arthur Brisbane, John T. McCutcheon, Emerson Hough, and S. J. Duncan-Clark. Mr. Brisbane urged the Catholic church to take a middle ground on the liquor question, favoring neither whiskey nor prohibition.

## Urges Union Services This Winter

The Home Missions Council, anticipating a shortage of coal again this winter, has urged that churches arrange as far as possible to hold union services in order to economize on coal. It is also pointed out that the war has caused a great shortage in ministers and this shortage may in part be made up for the period of the war by combinations of churches holding somewhat the same attitude in religion.

## Hymn Writer Dies

There are not many of the modern hymn writers which have been honored by having their verses included in the great hymnals, but one of them was Professor Joseph Henry Gilmore of Rochester University who wrote, "He leadeth me." He died recently in his eighty-fourth year. His hymn has been sung by millions of Christian people with appreciation of its beautiful thought.

## Daily Vacation Bible Schools in Chicago

The Daily Vacation Bible School is becoming a fixed institution in Chicago, helping to solve a problem felt by every parent. Conferences of the workers are held every Monday in the St. Paul's Methodist church in Chicago on the West Side. Over one hundred schools are in operation, with an enrollment of fifteen thousand children. One small church reports the enrollment of children from seventeen families not previously interested in the church.

ORRIS F. JORDAN.



# News of the Churches

## Charles M. Sharpe Sends Note From France

Dr. Charles M. Sharpe, who has been in France in Y. M. C. A. service for a number of months, writes this brief note to the "Century": "After a real experience of the dangers and hardships of war, I am enjoying here in the heart of the French Alps a much appreciated rest. I was under shell fire by day and aero attacks at night for a week. Much work and strain. But I stood it all right, and in a few days I shall go back to my post at the front."

## Every Member Canvas in the Philippines

Frank V. Stipp, of the church at Laoag, Philippine Islands, gives the following "twelve facts concerning the every member canvas" which was carried through at this church: 1—It was conducted according to the instructions in the Men and Millions literature, with Philippine adaptations. 2—The emphasis was placed on "men" as well as "millions." 3—A year's educational program preceded the campaign. 4—A six weeks' intensive campaign preceded the canvas. 5—The budget was displayed, together with some striking facts of missions and giving. 6—The committee of twenty was composed partly of women—they carry the pocketbook in the Philippines, and can therefore make the appeal to other holders. 7—The budget called for 600 pounds (\$300) per year, 20 per cent of which was for others. 8—The budget was exceeded by 156 pounds, a total of 756 pounds, many times that given in the past. 9—There were givers, averaging more than thirteen centavos (6½ cents) each per week. 10—The highest pledge was 1 pound per week and the lowest one centavo. 11—The Laoag church is now self-supporting and has a chance to become self-governing and self-respecting. 12—The church recommends the plan especially to her sister churches on the mission field.

## Widely Influential Illinois Layman Passes Away

The death of L. H. Coleman, an elder in First Church, Springfield, Ill., removes one of Illinois' most prominent and useful laymen from the active service of the church. He passed away suddenly on Aug. 10. Mr. Coleman was prominent in business and church circles in Springfield for more than forty years. He was a trustee of Eureka College. Four children survive him, all vitally connected with the church, one of his sons being Dr. C. B. Coleman, professor of history in Butler College, Indianapolis. The funeral service was held in First Church, conducted by Charles Clayton Morrison, editor of The Christian Century, a former pastor. Mr. Coleman gave to his community a remarkably winsome and virile illustration of the Christian life.

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—Some of the churches of La Salle and Livingston counties, of Illinois, are planning a get-together meeting at Long Point, Sunday, Sept. 1. District Evangelist C. M. Wright has been invited to be present as one of the leaders at the meeting.

—Northwestern District of Illinois has its final report to make of its success in the recent emergency drive, reports C. M. Wright. The district was apportioned

\$41,300, but raised a total of \$47,590, thus exceeding the apportionment by \$6,290. Seventy-two churches are on the contributing list. Mr. Wright believes that "the success of this undertaking has greatly emphasized the importance of co-ordinating national interests and of organizing the forces into one great co-operating body."

—The following men are preaching at Euclid Avenue church, Cleveland, O., during August, in the absence of the pastor, J. H. Goldner: M. E. Chatley, of Ashtabula, O., August 4; J. C. B. Stivers, of Cleveland, August 11; M. E. Chatley, August 18; R. H. Miller, of the Men and Millions Movement, August 25, and David W. Teachout, general secretary of the Y. M. C. A. at Camp Sherman, on September 1. Euclid has about 140 men in the army service, one member being represented on the service flag by a gold star.

—Special: Report comes that a religious debate, "conducted in ye old-time manner," was recently held at Hutton Valley Christian church, near West Plains, Mo., "to settle the mooted controversy over the use of the organ in the church." A three-day debate held the community breathless, awaiting final decision. Unfortunately for our readers, the newspaper reporting the "event" does not state the verdict of the judges.

## CAMP CUSTER

Minister T. S. Cleaver,  
55 Kingman Ave.,  
Battle Creek, Mich.

WRITE US ABOUT THAT BOY

—The Board of Ministerial Relief at Indianapolis reports contributions from the churches in July amounting to \$2,028.96, a gain of \$522.73 over July, 1917, and twenty times as much as was received in July, 1911. The total increase in church offerings to date for the year is \$3,385.00. This, together with the returns from the Emergency Drive of the Men and Millions Movement, has enabled the Board to increase payments by from \$2.00 to \$18.00 each to 94 of the 180 aged and disabled ministers and widows of ministers who are on the roll.

—William M. Mayfield, of the Roanoke church, Kansas City, Mo., celebrated the twentieth anniversary of his ministry the last Sunday of July. He began his work at Roanoke January 1, 1917. His early work was in Kansas.

—J. E. Chase, of the Lubbock (Texas) church, has entered "Y" work, and is now at San Antonio attending the Y. M. C. A. training school in preparation for overseas duty.

—Ernest C. Mobley, of the church at Amarillo, Texas, has been unanimously granted a leave of absence for six months overseas work with the Y. M. C. A. The church will pay his full salary during this period. The Rotarians of the city, Mr. Mobley reports, recently attended his Sunday morning service, being accompanied by their wives.

—The enrollment in Transylvania College last session represented the largest college student body the institution has had in its history of one hundred and twenty years.

—C. R. Stauffer began the seventh year of his ministry at Norwood, O.—a thriving suburb of Cincinnati—two weeks ago. During the six years of his pas-

torate there, more than 800 persons have been added to the membership of the church. A fine Sunday school plant has been erected and nearly paid for. The Norwood pastor has recently been ap-

pointed chairman of the war work committee of the Cincinnati Federation of Churches, which has as one of its aims to minister to every home where sorrow enters as a result of the war.

—Dr. Arthur Holmes was unable to finish out his Chautauqua dates in Ohio owing to his call to the presidency of Drake University. O. F. Jordan took up his circuit the end of August for ten days with his lecture on "The New America."

—E. T. McFarland, recently of Texarkana, Tex., begins his new work as superintendent of city extension work at Dallas, Tex., next month.

**NEW YORK** **CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—W. F. Mott, minister at Dublin, Ga., has accepted a chair in the Southeastern Christian College at Auburn, Ga.

—The new Kingshighway church, St. Louis, Mo., will be dedicated next month. W. G. Johnson ministers to this work.

—Including a few wives, Transylvania and the College of the Bible have thirty-two representatives under the Foreign Society, twenty-six under the C. W. B. M., twenty-two under the American Society, and more than one hundred serving under state boards.

—Elmer Ward Cole, of Huntington, Ind., church, will give the address at Fort Wayne, Ind., at the memorial service held in honor of Allen county's soldier boys who have fallen in France. The date of the service is September 8.

—John McD. Horne, of the Sullivan (Ind.) church, has received notice of his appointment as a chaplain in the American Red Cross for overseas service. Mr. Horne is the third Sullivan minister to take up war work.

—Joseph Myers, Jr., of Transylvania College, and now minister at Millersburg, Ky., has been spending the summer farming and threshing; he reports a "casualty," having lost the end of one finger of his left hand. Mr. Myers is now spending three weeks at his home in Crawfordsville, Ind. In the autumn, Oscar E. Kelley, rural church expert of Indiana, will hold a meeting at Millersburg for Mr. Myers, Mr. Boatright, of Paris, Ky., leading in the music.

—The C. W. B. M. of First church South Bend, Ind., has entered the Living link column. Their missionary will be C. Emory Ross, of South Africa, who went out under the joint arrangement between the Foreign Society and the C. W. B. M. John M. Alexander, the pastor, reports forty-five young men, two nurses and one surgeon now in the service of the nation.

**ST. LOUIS** **UNION AVENUE**  
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George A. Campbell, Minister

—W. E. M. Hackleman, of Bethan Assembly, writes that Dr. E. L. Powe was unable to fill his engagement at Bethany this year because of a recuperation. He sent Professor A. W. Fortune, of Transylvania College, in his place.



## Disciple Ministers on War Themes

**L. J. Marshall, Kansas City, Mo., Declares Home Forces Must Fight as Bravely as Boys at Front**

"With such fighting spirit exhibited over yonder in France, it is necessary for us here at home to give in like measure. Some way or other we will be called on to do heroic things, sacrifice, and keep stout hearts no matter what happens. And there is no such thing as being too brave. If we act as bravely as did our boys who fought and died where they stood, we will only be doing our little share in the struggle."

**Ira L. Parvin, Fort Wayne, Ind., Says Greater Sacrifices Are Coming if War Goes On**

"If this war goes on and Germany grows more threatening, the time will come when we will be willing to give all that we are and all that we have. And those who have been enjoying the free institutions of our land and have still been lending the enemy comfort will be willing to get down off the fence and line themselves up as loyal patriots where they should have been months ago. 'Eternal vigilance is the price of liberty.'"

**Edgar DeWitt Jones, Bloomington, Ill., Sees Greater Unity in America Through National Army**

"The last vestige of sectionalism in America due to the Civil War, has been obliterated through the new national army. The Spanish-American war did much to destroy the Mason-Dixon line and the rallying to the call of the colors in the present conflict has brought the North and South together in a unity as beautiful as it is effectual. Out of this melting pot will come a new solidarity of American citizenship—a better understanding between men of different race and condition of life. It is not difficult to dislike people at long range, but to work together, to suffer together—these experiences make for new appraisals of manhood and for a consequent unity of purpose and fellowship."

**Chas. M. Fillmore, Indianapolis, Ind., Considers Question, "Why Does Not God End the War?"**

"God has not ended this war because it is not his war, but the devil's. Man can not be made moral by physical compulsion. The war itself will not settle the moral principles involved in the conflict, it only opens up the way for their settlement. After the war, the statesmen of the nations will have to get together in council and there settle the real problems back of the war. If they do this on the high moral plane on which such questions should be settled, then the world will have abiding peace, the peace of God, based upon good will. And thus God will end the war and end all war among men."

**Boyd Jones, Terre Haute, Ind., Points out Some Effects of the War on Religion in America**

"After the war we will test a man's spirituality, not by what he says, but what he does. We will insist that there be in harmony with the profession. The man will be recognized as a Christian who, like the Master, goes about doing good. He will be expected to render selfless service to his fellows. It will not be enough for him to pay his pew

rent and attend divine services once a day and then serve the devil the rest of the week. Our soldiers in the trenches are teaching us a lesson of genuine sacrifice and when they are with us again they will insist that we practice what we preach. Shams and pretensions will not be accepted by men who have faced hell in 'No Man's Land.' It is glorious to live now, but tomorrow is filled with such large possibilities that a heroic soul is thrilled when he thinks of having a part in the reconstruction of the world and especially in helping to adapt the church to the new conditions created by the war."

**J. J. Tisdall, Columbus, O., Asks, "What if Christ Were Here Today?"**

"If Christ were living in Germany today he would be convicted of treason and probably killed, for he would not subscribe to the doctrine that might is right. If Jesus were a citizen of the United States today—hearing the call for enlisted men to defend Christian rights and life—that he would place a sword in your hand and mine and himself stand idly by is unthinkable. He came not to send peace but a sword; and a sword he would carry in the cause of the ideals for which he died. To him death in a trench for these ideals would be equal to the bloody cross."

## What the War Did for Our Church

Some time ago I noticed a request—where, I do not remember, but it may have been in THE CHRISTIAN CENTURY—as follows: "Tell us just what the war has done for your church." Because of the peculiarly interesting history of our church here in Vacaville, Cal., during the last six months, it occurred to me, during the absence of my minister husband, Charles H. Foster, in France, to briefly outline the changes which the war has brought to us.

On the first Sunday of the year we made the motto of the church for 1918, "Keep the Home Fires Burning in the Church," and on the walls of the homes of the members and friends of the church can be found neatly printed cards upon which are the following words:

KEEP THE HOME FIRES BURNING IN OUR CHURCH

"This is the motto for our church during 1918. We have before us a year of unprecedented opportunity. Let us keep the home fires burning in the church. What do we need most in the year 1918? Cheerfulness, hopefulness, courage, a spirit that can carry a heavy burden with a light heart, a smile for everybody and a love that is ready to help those who need us. How can we get all these? There is one sure way: Keep the home

fires burning in the church. Come to church smiling and full of hope. Come determined to make somebody else glad and then you will be sure to find gladness yourself. Come determined to make the services full of life and faith and song. While the boys are over there, sacrificing for the truths and liberties we cherish more than life itself, we must assure them that back here in the homeland the fires are burning brightly. So let us keep the home fires burning in the church more than ever before. Let us make each Sunday a day of faith and joy until the boys come home."

When we made this our motto we had no idea just where it would lead us, but we had the spirit of the motto in our hearts. Our boys were going, our hearts were feeling heavy, and we knew that it was our duty to keep the fires bright at home. We renovated the interior of the church, because it was in a run-down condition, just to help us to keep our spirits high. Our services grew sweeter and more impressive, but best of all, we caught a new vision of what we could do.

Through the inspiration of the motto, we organized a young people's society called "The Home Fires Young People's Society." At first its work was to keep in touch with the boys who had gone forth from the community. It then branched out to the task of entertaining enlisted men from the great navy yard and marine barracks about thirty miles away—not just to dinner, but from Saturday night to Monday morning. Things in the church began to brighten, and a

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new life and energy came into our membership—especially among the young people. We had large evening meetings, where before we found it hard to have any at all. Our young people adopted "war orphans" and entered actively into various phases of relief work, until at last they became one of the principal patriotic organizations in the community, and even beyond the community. It was not the members, but the vision and the work done that made them count and their influence felt.

There was a good deal of misunderstanding on the part of many people, especially in the beginning of the war, about the aims of our allies, so this young people's society was given the management of the evening service, and for four months about every other week we had some wonderfully inspiring meetings. Once or twice more persons

### MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

attended than could be seated, especially when the marines and some men of one of the Stanford University Ambulance Units took charge of the meeting. The general consulates of France, Japan, Great Britain and Belgium were interviewed and they sent to these evening gatherings some very brilliant and distinguished men who inspired the people with a new spirit of unity in the great task ahead of us.

One of the most significant meetings was when Mr. Kasai of the Japanese Press Association represented Japan. Vacaville was one of the centers of anti-Japanese propaganda, and the racial prejudice was very deep-set and stub-

born in the community. We felt that the future peace of the world depended upon the destruction of such prejudices, so we started building for peace in the midst of war. The results were truly remarkable for so small an outlay of effort. Mr. Kasai made an impression which was followed up, and in a few weeks the small society and the church which backed it did more to kill the anti-Japanese spirit than has been done in the last ten years. An entirely new feeling is growing up between the two peoples and the promises for the future are very bright.

When the services came to a close for the season the governor of the state was invited to close the series of meetings held through the winter, and he spoke to a great meeting. This was the first time in the history of our churches in California that the governor of the state had

## New Community Church Building of Disciples of Christ

147 Second Ave.,  
New York City

### The Broadway of Foreigners



The offerings of the churches are to be used this year in the completion of this Community Church, which has all of the latest and tried-out facilities for needed work among immigrant populations.

This building will cost about \$75,000. It will have modern heating and plumbing, will be lighted by electricity and is to be fireproof.

The Board of Church Extension buys the lot, erects the building and will hold title to the property for our Brotherhood. The money is not to be returned to the Board, nor is any interest to be charged.

**This building will be the new home for our Russian Work in New York City.** *The Outlook* said that if such work as we shall do in this district had been done consecutively for the last twenty years, social and industrial conditions would have been such that Trotzky would never have gone to Russia and destroyed one of our allies in this World War.

Wherever the Disciples of Christ have done this work—in Chicago, Cleveland, Indianapolis, Buffalo, Western Pennsylvania and New York City—no Anarchists can be recruited by the Industrial Workers of the World. This kind of work will make conditions in society safe for our children.

The American Society and the Disciples Missionary Union of New York City will carry on the work in this Community House with competent Superintendent and helpers, doing a work after the most approved plans. **The building is in the center of the Russian population.**

### What the Annual Offering Must Do

1. Finish this House with an additional \$25,000 above the \$50,000 appropriated by the Kansas City Convention.
2. Furnish money to complete church buildings at the following cities near which are cantonments: For Montgomery, Alabama, \$10,000; for Arcadia, Florida, where there are 1,000 aviators, \$1,200; for Deming, New Mexico, near Camp Cody, \$3,500; for University Church, San Diego, Cal., located on Audubon Park, where soldiers and sailors are camped, \$3,500; and \$5,000 for Lincoln Park Church, Tacoma, Wash., doing service for Camp Lewis.
3. Help to provide other needed buildings.

The Annual Offering for Church Extension begins Sunday, September 1st.

Remit to

**G. W. MUCKLEY, Cor. Sec.,**  
603 New England Building  
**KANSAS CITY, MISSOURI**



spoken from one of our platforms.

Now the pastor of the church is in France working for the Red Cross, and our "Young People's Home Fires Society" is to see that the great meetings of last winter are carried on through the coming season. This is what the war did for our church.

GLADYS BOWMAN FORSTER.

SEVENTIETH ANNIVERSARY OF EUREKA COLLEGE

One of the points of interest in connection with the forthcoming Illinois Christian Missionary Convention will be the celebration of the Seventieth Anniversary of the founding of Eureka College. Of course, the college proper has not been chartered that long, but the institution of learning out of which it grew dates back for seventy years.

The community known as Walnut Grove, Woodford county, Ill., had its origin in the early twenties, while central Illinois was practically a vast wilderness. It was rapidly settled by emigrants from the adjoining states, most of them hailing from Kentucky, bringing with them characteristics of that noble people, and soon the community became widely and favorably known for its hospitality and other social distinctions.

About the year 1847, Elder B. Major, E. B. Myers, Elder William Davenport, David Deweese, A. M. Myers, B. J. Radford, Sr., Elder E. Dickinson, Elder John T. Jones, William P. Atterberry and R. M. Clark were the prominent and leading citizens of the community, and major part of them immigrants from Kentucky, and all were members of the Christian Church. They were all men of advanced views on the subject of education, and recognized the establishment of schools of a high order as essential in the great work of developing the resources of the Prairie State.

In August, 1848, A. S. Fisher, a student from Bethany College, appeared in the community and made application for a school, proposing to teach all the common English branches, the higher mathematics, natural philosophy, chemistry, rhetoric, logic, etc., etc. He was employed to teach a school for ten months, Elder B. Major, E. B. Myers, Elder E. Dickinson, B. J. Radford, Sr., and others guaranteeing his salary. On September 10, 1848, the school was opened in a small frame building, modestly provided with seats, desks and other furniture, and located near the northeast corner of the present Eureka cemetery.

The institution, now known as Eureka College, grew out of the attempts at higher education which have just been outlined, and it was in 1854 that the trustees made application to the legislature for a special college charter. This charter was granted and approved on February 6, 1855. In September, 1855, the college was formally opened as Eureka College, so this September marks the seventieth Anniversary of the opening of Walnut Grove Academy, and the sixty-third Anniversary of the beginning of Eureka College proper. It is planned to make it a great event, and all the former students, alumni and friends of Eureka will want to be present on the afternoon and evening of Wednesday, Sept. 4, at which time the anniversary exercises will be held. Prof. B. J. Radford will deliver the anniversary address at the afternoon session. He, perhaps, knows more about the history of Eureka College than any other living man, and certainly no more worthy representative could have been chosen to deliver the address on this occasion.

H. O. PRITCHARD, President.

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### ADDITIONAL NEWS ITEMS

—Geo. W. Buckner, Jr., has resigned at Mokane, Mo., after a ministry of something over two years. He begins his pastorate at La Monte September 1. During the brief ministry at Mokane much of enduring good has been accomplished. About seventy-five members have been added, the church has changed from a "half-time" to a full-time church. Something over \$2,000 has been raised for all purposes during the past year. The church has been changed from an "omissionary" church to a "unanimous" church, giving to every enterprise of the Disciples. In the recent emergency drive the church went well over its \$500 apportionment. Eighteen names appear on the Honor roll—more than from all other churches of the town combined.

—M. M. Long, of Windfall, Ind., has accepted the work at Portland, Ind., and will begin his service there September 1.

—The men's class of Niles (O.) church has 37 men in war service. The first man from Niles to be killed in action was Sergeant Carl L. Gilbert of this class. Pastor W. H. McLain writes that an impressive memorial service in his honor was conducted by the church in the newly erected McKinley Birthplace Memorial. Approximately 1,000 people from all parts of the county attended. In addition to all the protestant ministers of

the city, B. F. Leitch, of Girard, O., and L. G. Batman, of Youngstown, assisted in the service.

—L. J. Marshall, of Wabash Avenue church, Kansas City, Mo., is spending August at his Jackson county (Mo.) farm. George H. Combs is rusticated at West Plains, Mo. Burris A. Jenkins has sailed for France. E. E. Violette is regularly in charge at Independence Boulevard. C. C. Sinclair is now leading at Swope Park church.

—At a recent all-day meeting at East Broadway church, Sedalia, Mo., under the leadership of the pastor, W. W. Kratzer, over \$600 was raised to apply on the church indebtedness. In the evening a patriotic sermon was preached by Lawrence Ashley, leader at Marshall, Mo., his subject being "What Do Ye More Than Others?"

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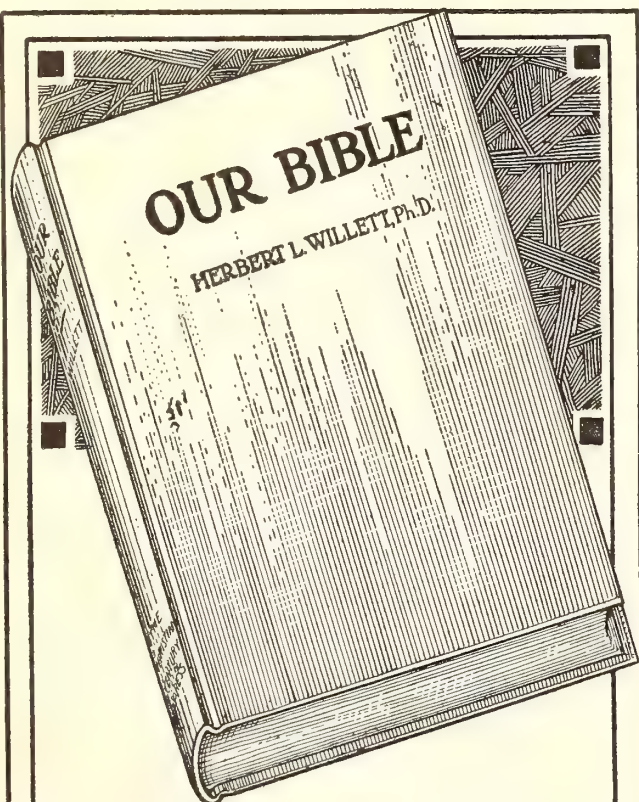
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September 5, 1918

Number 34

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Making the Church Safe for Democracy

IT IS a strange phenomenon of our time that the political life of the world is developed in the direction of more democracy at the same time that certain religious leaders are seeking to fasten upon the church more autocracy. In England today there is the greatest opportunity since the time of Cromwell of uniting the Christian forces. The nonconformist denominations, though as prosperous as the state church in most regards, and numerically about as strong, are yet willing to merge their individuality in the state church. But there is no proposal for union which does not involve an outgrown episcopacy, which in religion stands in the road of the democracy which characterized Jesus Christ and his apostles.

In the name of efficiency, many denominations are getting more centralization of ecclesiastical power. In recent years Disciples, Baptists and Congregationalists have organized national conventions and to these conventions are being accorded more and more leadership in the life of the denomination. How easy it is for a seeming democracy in religion to become an oligarchy and at last a tyranny is only too well illustrated by the history of the church.

Those who hold the social view of religion insist that religion shall always embody the highest ideals of the social structure. Should the church of Jesus Christ these days fail to convince the world that it is a truly democratic institution, then we may look for new religious organizations to arise (as proposed even now by

some literary men) and if these were democratic and in other ways serviceable, one could imagine an era of eclipse for Christianity.

Our task is to define what true democracy in religion is. Certainly it could involve no coercion of opinion. There must be room for the free expression and activity of lay as well as clerical elements in the church. There must be the respect for human life of every sort and the sympathy without which no individual and no church can claim to be democratic in spirit.

### A Meeting of National Importance

A MEETING of national importance will be held in Chicago at the Hotel Sherman, September 26 and 27. National organizations which study the church in its relationship to the war will cooperate with the Chicago Interchurch War-Work Committee in holding one of the most significant gatherings of churchmen that has come together since the war began. There will be distinguished visitors from England on the program, among them being Bishop Charles Gore of the Oxford diocese and Rev. Arthur T. Guttery, member of the National Free Church Council, of Liverpool, England. Such distinguished Americans as Rev. Arthur J. Brown and Mr. Hamilton Holt will also speak and it is partly promised that Ex-President William H. Taft will be present.

The topic that will be discussed will be international Christian fellowship in the war. This topic will



help to answer the anxious questions that ministers are asking, What direction will religious progress take as a result of the war?

When religion fails to express the bigness of life and the spirit of the social order, we always start in to reform it. The reformation of religion has been done over and over again and perhaps will always need to be done. In these days when we have twenty-four nations fighting side by side for some of the most precious spiritual possessions of the race, it is altogether impossible for us to be satisfied with the narrowness and division of our religious situation.

Unfortunately the movement for international Christian fellowship has been taking on a reactionary character. It is argued that for the sake of realizing the unbroken fellowship in Christ, we should be willing to forget our protests against superstition and error and autocracy in church government and accept the older forms of doctrine and polity. At the coming conference there will be opportunity for another type of leadership, that which shall truly lead, showing that unity is to be had by going forward and not by retreating. If the main theme is really discussed, Chicago will be in the limelight of the religious world this month.

## Disfellowshipping the Christian World

ACCORDING to his account, John Ruskin was lost to the evangelical practice of Religion in a little religious service. A half-educated man was addressing a dozen or more people and arguing that they alone would be saved. The narrower the sect, the more certain it is of being the elect. The Dunkards claim that only those receiving trine immersion are safe. The Plymouth Brethren will not even let the man of another denomination drop his dime on the contribution plate, for the money of the outsider is worse than tainted—it is polluted.

Is it conceivable that the Disciples of Christ could ever have become one of these narrow intolerant sects? When one considers their fundamental principles, with their motto "In matters of opinion, liberty," it would seem impossible. Yet if a Disciple becomes unduly proud of the breadth and tolerance of his people he is soon humbled by some statement in a reactionary journal supposed to be representative of this movement for Christian unity.

There are now many Disciples churches which practice Christian union by some method, as well as preach it. Concerning the unimmersed people received into such churches, a recent writer says that they are attached to that particular congregation but are not a part of the body of Christ. Of course, receiving a Methodist into one of our churches does not make him a part of the body of Christ. He became a part of Christ's body when he received Christ in faith and baptism.

What an unhappy man this writer must be! He sees large cities full of noble buildings, which are hardly better than idol temples, for their worship and teaching do not make of the people true Christians. And the

prosperity of these organizations is in his eyes only a further extension of error and unbelief!

We cannot believe that such shocking views of their Christian brethren of the various communions can ever become very common among Disciples. Even our most conservative ministers are delightfully inconsistent in their treatment of their neighboring ministers. But narrowness and bigotry must be scotched out of corners of our great brotherhood. Our brethren, though wearing names which we cannot wear are, beneath all that, Christians, and their churches are true churches of Christ.

## A Day on a Troop Train

IN the gathering of conscripts and the shipping of them to the camps and cantonments, there have been some interesting experiences. Civilians usually accompany these trains to represent the Y. M. C. A. and these men have stories to tell which are of real significance to religion.

Before the train leaves, the families come to the station to bid the men good-bye and there one can estimate the spirit with which America has received conscription. There is a woman's face swollen with weeping; she looks into the future with a nameless fear. There are the jolly, thoughtless folks with their jokes about bringing back some personal belonging of the kaiser for a souvenir. Some of the conscripts are busy studying war manuals that they may understand their new duties.

A day on the troop trains indicates the quality of men aboard. These men are from every social class. The farmer and the factory worker are there. The immigrant and the native American, the rich and the poor, are alike found on these trains. The religious and the irreligious are there.

The Y. M. C. A. man who boards these trains finds that a majority of the men are church members, but that many of them have been living a long way from God and the religious life. The challenge of the new situation will soon decide which way they are to go, whether into a complete renunciation of religious ideals or toward a new and earnest service to Christ.

We cannot help but feel that the troop trains reveal the fact that the church has not been succeeding very well with young men. Has our religious education been at fault? Have our churches been conducted too much for the older adults who make the subscriptions and "do the church work"? The lessons of the troop trains need to be assembled and studied for the sake of the valuable information that might be gained.

## A Better Teaching Force

THE Sunday school has awakened in some measure to its opportunities as an educational force. Once conceived in terms of enthusiasm for numbers filled with a zeal not according to knowledge, it is now becoming more useful in educating the people and especially the children into the likeness of Jesus Christ.

The key person in the Sunday school is not the super



tendent but the teacher. The administrator has his place, but the teacher who deals with the problem at first hand must be a person of parts.

In the first place, a teacher should be an educated person. Our secular teachers use good grammar and dignified speech. Our children cannot be with this kind of instructor through the week and then find satisfaction in a slangy enthusiast on Sunday. Some schools will want teachers who are not high school graduates. Other schools may not establish so high a standard. But we must have a standard.

The teacher of religion must know what religion is. It is not so important that the teacher belong to "our church," but it is altogether essential that a teacher of religion should know of the religious life other than by hearsay. The person who has a real delight in the Bible, in the church and in Christian service is the sort of person who should teach.

Our Sunday school teacher must be the sort of person that we should like our children to imitate and emulate. Religious education is not a question just of maintaining attendance or of any other purely organizational matter. The teacher must be a fair sample of the religion we propagate.

For this reason the teacher training class is in many ways a necessity in the school. It not only imparts necessary knowledge of religion to the prospective teacher, but so provides opportunity to reveal the quality of the prospective teacher. There should be organized a system of instruction which will not only prepare new teachers, but keep the old ones growing. It is time now to plan for next year's class.

## Mr. S. J. Duncan-Clark to France

MR. S. J. DUNCAN-CLARK'S war articles will be suspended for the next two months while their author is in France. Mr. Duncan-Clark, the war analyst of the "Chicago Evening Post," has created a department in The Christian Century that has made a large place for itself in the minds of our readers. Upon his return he will resume his weekly articles with an added authority gained by his visit to the front.

## Two Shadows

### A Parable of Safed the Sage

NOW it came to pass in the Summer that I sojourned by the side of a Little Lake that lay to the westward of my habitation. And there was one evening when I watched the Sun as it was going down, and behold it was Glorious. And as I turned away from it and entered my dwelling, behold mine own Shadow went before me, and climbed up upon the inner wall of the Room as I entered. And as I went forward, lo, another Shadow rose upon the wall, and it was like unto the first, even mine own Shadow. And I marvelled much that one man should cast Two Shadows. And the Thing Seemed Passing Strange.

But the reason was this, that the Sun as it was going down shone on the water and was like unto an-

other Sun, and cast a Shadow even brighter and taller than the Sun in the heavens. For the Sun in the heavens was partly obscured by the trees; but the Sun in the lake cast its reflected rays under the branches and shone clearly. And so it was that in the sight of men the reflected Sun was brighter than the real Sun, and cast the greater and taller Shadow.

And I thought within my soul how to men the vision of the Most High God is often obscured; and how there be men who must see the exceeding brightness of His Person by reflected light. And I prayed to my God that such light of Him as I may reflect might reveal to such men as behold it the true glory of the Sun of Righteousness.

## A Mother's Thoughts, 1918

By Lynn Harold Hough

Y OUR eyes are shining in my heart tonight;  
Are they shining bright in France?  
Your face is glowing with courageous light;  
Is it strong and firm in France?

Your voice is singing in my heart to-night;  
Does it lift gay songs in France?  
You're all a-tingle for the great, stern fight;  
Have you kept your zeal in France?

Your feet are marching in my heart tonight;  
Do they keep bold time in France?  
Your arms are stalwart with a soldier's might;  
Do they do brave deeds in France?

You're a spotless baby in my arms tonight;  
Are you clean and true in France?  
You have said your prayer in the waning light;  
Have you kept the faith in France?

\* \* \*

## Father and Son

*The following poem was written by a Canadian father whose son, not long after these words were written, fell in battle on the French front. The author is James D. Hughes, superintendent of public schools in Toronto. The verses were first printed in the "Continent":*

G OD gave my son in trust to me;  
Christ died for him and he should be  
A man for Christ. He is his own  
And God's and man's—not mine alone.  
He was not mine to give. He gave  
Himself that he might help to save  
All that a Christian should revere—  
All that enlightened men hold dear.  
"What if he does not come?" you say.  
Ah, well! my sky would be more gray;  
But through the clouds the sun would shine  
And vital memories be mine.  
God's test of manhood is, I know,  
Not "Will he come?" but "Did he go?"



# Is Christ Coming Again?

## A Study of the Second Coming of Our Lord in the Light of the New Testament and Christian History

*Conclusion of the Series on the Second Advent*

THERE are two schools of millennialists, known as pre-millenarians and post-millenarians respectively. The former look for an early return of the Lord, either at a date which they are willing to designate, or at an unknown time within the near future. They hold to the millennial program set forth in the *locus classicus* of their group, Rev. 20:1-7. This scripture they interpret with complete literalness, and to it they compel all other biblical utterances to conform. In accordance with this passage so interpreted, they believe that the second coming of Christ will be the means, and the only possible means, of rewarding righteousness and bringing sin to its proper punishment. This great event is to be followed by a period of a thousand years, during which the saints will dwell in a rebuilt and beautified Jerusalem, and Satan will be confined. At the end of that time, Satan will be loosed for a final conflict with good, only to meet his doom, and the judgment will close the present world-order and usher in the era of enduring happiness for the saints, and punishment for the wicked.

The post-millenarians find difficulty in this literalistic view, and yet wish to hold as far as possible to the doctrine of an actual second coming. They do not agree among themselves as to details, any more than do the pre-millenarians. But they look for the coming of a period of righteousness worthy to be called, in contrast with the present imperfect realization of the ideals of Jesus, the Millennium. This is to be followed by the second coming of the Lord, and the end of the world-order. Until the modern period of closer examination of the subject in the light of comparative studies in Jewish apocalyptic literature, and the recognition of the evolutionary principle in science and history, the position of the post-millennialist was supposed to be the only alternative to the bald literalism of the other opinion. It was taken for granted that some doctrine of millennialism was held by all Christians, for no one denied the fact that in some manner Christ is to come to make the earth and its people his possession and for this reason to the conscious post-millennialists is due the gradual release of the term "Millennium" from the hard and fast literalism which makes the entire idea impossible to such a large proportion of the Christian world. In this modified sense the word has come to stand for the golden age ahead, and even for the gradual realization of the purposes of our Lord in accordance with his plan of development,—“first the blade, then the ear, then the full corn in the ear.”

### TEACHINGS OF SCIENCE AND HISTORY

But the studies in science and history, particularly Christian history, to which the most scholarly and

reverent of religious leaders have devoted themselves in the modern age have made less and less convincing any theory of millennialism whatever. At the time the pre-millennialist manifesto was issued last year in England, Dr. Forsyth challenged its authors to point to a single scholar of any outstanding reputation who was an advocate of the theory. It was merely a by-product of Jewish-Christian teaching in an atmosphere heavily charged with apocalyptic hopes. The studies of this series have made it clear that the early Christians shared the Jewish views of the time regarding a catastrophic consummation of their own age and the life of the world. This view was in no manner of the essence of Christianity. We do not know to what extent, if at all, Jesus shared this current conception of things. We are wholly dependent upon his first interpreters for our knowledge of what he thought and said. As has been shown in the studies on that part of our theme, these testimonies differ. In some of the Gospel records the apocalyptic element in the teaching of our Lord is considerable. In some it is much less, and in some it is entirely wanting. Did Jesus share the opinions of his age? Or did he employ them as useful in reaching the minds of the people? We cannot be sure. It is the same question which confronts us in reference to his employment of current erroneous ideas regarding Old Testament books and the facts of nature.

We know today by the very processes of careful investigation, the inspiration of which is due to the teachings and influence of Jesus, that the early Christians, like their Jewish contemporaries, were in error regarding matters in all three of these fields of fact. We also know that either Jesus shared these views, or he employed them in accordance with the laws of accommodation, or that his first reporters represented him as doing so. None of these facts affect in any manner the vital themes of his life, over which there is no debate. If anyone wishes to affirm that the authority of Jesus is discredited because of these perfectly patent facts, he must assume the responsibility for such an unwarranted and unforgivable affront to our Master. The centuries stand with uncovered head in the presence of the great truths he spoke in reference to the Father, the Kingdom of Heaven, the salvability of humanity and the coming realization of his ideals in a changed social order. The centuries have cared very little as to what was mistakenly thought by the early Christians regarding the end of the world and a spectacular coming of the Lord. It is simply a difference of values, and by such differences the significance of all doctrines must be audited.

We know today that the earth is not approaching a catastrophic end at any period within calculable time.



from the days of the Apocalypse, on through the times of the mediæval writers who loved to write hymns after the manner of the "Dies Irae," and "The days are evil, the time is waxing late," on to the latest assurance that the end is at hand, and that President Wilson is the apocalyptic angel of Rev. 10, as one confident prophet affirms, men have been busy with speculations regarding what they thought to be fulfillments of biblical utterances. But we are not living in the last times. The world is very young as yet. It could not be as foolish and childish as it is in many regards if it were not extremely young. One does not discount these apocalyptic predictions of an early cataclysm with the assumption of any superior knowledge, but rather because of confidence in the teachings of science and history regarding an almost incalculable past in which crime and catastrophe have played no part, but the orderly unfolding of a divine plan has been manifested. The spirit of the promise long ago recorded that "seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." In that attitude of mind the human race may confidently anticipate a far longer career to come than any measure hitherto accomplished time can span.

#### THE STRUGGLE AHEAD

Today we know by all the teachings of the prophets, and of our Lord and the apostles, that the salvation of the world is not going to be realized in any such smooth and easy manner as the millenarian assumes. We lived in the sort of world of which he is thinking, which God could change from evil to good by some outpouring of divine energy, some supernatural intervention. In the order of the years, it would be a smug satisfaction to sit down in indolence and wait for such a time, and it would be little less than a colossal crime on God's part to delay it for an hour. But we confront no such mechanical and childish solution of the great problem of the world's sin and redemption. That solemn and magnificent task has been committed to us, as Paul on almost every page of his epistles assures us with mingled triumph and tears. It is nothing less than the transformation of society by the slow but effective methods of Christian education and social service. In the realization of this ideal almost incalculable distances have already been traversed. But far greater areas are yet to be won. It is an enterprise so overwhelming and sublime that centuries and millenniums to come will see it uncompleted, but moving on with the certainty of the promise of God to its completion. It is the "one far-off, divine event to which the whole creation moves."

The fact that the great company of Christian believers in the present time as in the past have slight interest in any millenarian program with its insistence upon imminent manifestations of divine power in spectacular events, is no proof that the hope of the coming of the Lord has been abandoned, or that the church is less concerned to realize that blessed experience than in the days of the apostles or at any period since. The assurance of the coming of Jesus is written in letters

plain past all misreading on the pages of the New Testament and in the hearts of the followers of our Lord through the years. That hope has never waned, for the simple reason that it has been in process of actual realization in every epoch of Christian history. To the early church it was a vivid and precious embodiment of the entire drama of the divine purpose in the world. In that hard pagan society where religion was the cloak of scepticism and oppression, where sloth and lust corrupted, and where thieves staid in to steal, there appeared a marvelous new message and motive.

Viewed as one of the moral forces in the Roman Empire the gospel seemed insignificant and futile. But the friends of Jesus knew that it was the power of God to save a helpless world. The Master had tarried with them in the flesh so brief a time that they thought of those few short years with a wistful yearning that craved only the satisfaction of having him come back. And he had said he would not leave them comfortless, he would return, he would be with them evermore. Meantime the faith was spreading on every hand. To their astonished eyes the message was winning its way in unbelievable manner. It was beyond all human anticipation, mystic, wonderful. Every day brought new marvels of conversion and extension. Little seemed to remain but the coming of the Lord himself. When persecution laid its heavy hand upon groups of the faithful the need was increased and the hope became more vivid. It is not strange that many sections of the church shared the confident anticipation.

#### THE REAL COMING OF THE LORD

And that hope was not an error. Back of all the forms in which the primitive church represented to itself the growing power of the gospel in the world was the great reality, the actual spread of Christian truth, the increasing prevalence of the spirit of the Lord. Some of the later writers of the New Testament perceived this fact, and understood that old things were passing away and all things were becoming new. To be sure many, perhaps even most, of the members of the Christian community still looked for a visible return of Jesus, and some of them were growing impatient that their hopes were not more speedily realized. But longer experience and closer reading of the records of Jesus' life and the facts of Christian history made it increasingly clear that the great expectation had a deeper meaning than any spectacular event could measure, and that the coming of the Lord was not to be an episode but a process. This was not to allegorize it out of meaning; it was rather to invest it with a vaster and more permanent value. Truth may be clothed in many forms, some of which are inadequate to express its full significance, though useful in the effort to illustrate it. The figure may prove partial and insufficient, but the truth remains. The figure was the apocalyptic imagery with which the coming of Jesus was clothed in the current speech of the Jewish-Christian believers. The truth is the presence of the Lord with His church, realized in ever increasing measure.

The coming of the Lord is as fundamental an ele-



ment of the Christian faith as it was at the beginning. But it has a larger meaning and a vaster significance than at first. It is not an event either of the past or of the future. It is a continuous process by which the spirit and ideals of the Lord become increasingly the motives of his people. It takes place not at some moment of time which can be set down in the calendar, but at all times when the waiting and watchful soul welcomes her Lord to fuller mastery, when the quickened church in humility and prayer opens wider its doors to let the great Head of the Church assume his ever growingly impressive place in her life. It is pathetic to see intelligent and earnest Christians storming heaven with prayers for the coming of a Lord who is here all the time working with his people and asking only their clearer perception of his presence to make their joy complete. The Lord comes just as rapidly as we give him place and room in our lives, our homes and our institutions. If a hope of this sort misses something of the dramatic value which a visible coming of the Lord might possess, it has the far greater meaning of an unfolding order of life of which Christ is the author and supreme example, the inspiration and the goal.

#### NEED OF WATCHFULNEES

Nor does such a view lack anything of the urgency which has been supposed to reside in the pre-millennarian theory. To be sure there is no hectic fever of expectancy regarding some anticipated moment for which the supreme epiphany is set, a day evermore in need of readjustment as disappointment succeeds failure through the years; but rather a steady, calm preparedness of heart and life for all eventualities, any one of which may be as significant for personal choice and the consummation of character as the open appearance of the Lord. The emphasis is thus removed from curiosity to determination, from the interest of an onlooker as participant in a pageant to the attainment of an ideal, the realization of a growing friendship with the Master, and the achievement in the due measure of one's power of the great objectives of the gospel. Does one need a sharper spur to stimulate him to watchfulness and preparation? If so, then no resurrection morning, with the shout of angels and the trump of God would be adequate. If men require greater persuasives than the call and the program of Jesus to win them to tireless effort and a Christlike character, they would not believe though one should come from the dead.

The attitude of watchfulness and preparation has a classic example in the answer which John Wesley gave to a millenarian friend who asked him what he should do if he were suddenly made aware that Christ was to come that very day. He pointed to his memorandum of activities laid out for that period, with its notation of a sermon to preach, certain calls to be made, some letters to write, and a conference with a committee, and said, "That is what I should do. I do not see why I should change a single item." The believer in the truer and deeper doctrine of the coming of the Lord will be ever ready, knowing that every fresh experience of life,

whether of joy or of sorrow, of achievement or failure may rightly be the occasion of a new disclosure of the presence of Christ. We learn to know each other, to find each other out, in the crises of life when great needs are felt and character is revealed. The Christ comes in the same manner, and is made known to us in the breaking of the bread of life.

The vast majority of Christians have little interest in the millennial speculation, and will have less as knowledge grows from more to more. Yet they hold no brief for God, and are in no sense concerned to limit the operations of the divine Spirit. They are ready not only to admit but insist that if ever in the achievement of the gracious purposes of our Lord a visible, spectacular manifestation of himself should be necessary, it will doubtless occur, whether at a time near or remote. But such an event they neither expect nor desire, since every purpose of which the Master gave assurance is being realized by processes in harmony with the divine methods employed throughout the ages. The way of God with man is that of seed sowing and patient waiting for the harvest. Our impetuous lives demand rapid and often violent results. The Sower sows the good seed of the kingdom and is content to wait till it comes to maturity. To be able thus to see him in the gracious ministries of his unceasing presence with us is to realize the mystery and power of the Coming of the Lord.

## Protestants Must Unite

By Perry J. Rice

THERE is just one thing that Protestants of America and of the world should be saying to themselves under present circumstances, and that one thing is: We must get together, unite our divided hosts, adjust our service programs, mobilize our forces and thus prepare ourselves for the performance of the new and Herculean tasks that are awaiting us in this great new day into which we are coming.

We do not need more churches. In many places we now have two or three or four times as many churches as we need. We must unite them and thus make them significant and worth while to the people residing near them. We must conserve our resources; we must make the fullest possible use of our money, materials and men. It takes labor and materials to build churches, and it takes money and men to maintain them. Churches we must have at any price, but not too many of them.

The war may make the world safe for democracy; it cannot make democracy safe for the world. That is the constructive task that awaits the church, and it is a greater task than carrying on the war. We must vision this task in its true proportions; we must see it in its length, its breadth and its depth, and we must get ready to perform it. If there is one thing more certain than another it is that a divided church cannot perform the task. A united church might have prevented the war with all its vast wastes, its unimaginable losses and its heart-breaking sor-



ows. That opportunity is forever gone. Another opportunity presents itself. It is the opportunity of filling the world full of the gospel of Christ, the gospel of love, of service and of sacrifice in constructive labors.

#### BIG SOULED MEN NEEDED

The church is to have a chance to preach this gospel to the awakened consciences of men and women such as she has never had in all the centuries of her history. Such a gospel cannot be preached by little struggling churches content upon the petty problems of selfmaintenance and committed to the pronouncement of party shibboleths. It must be preached by big souled men who have been amply trained to meet the great issues of this crucial hour in the world's life, and it must be given publicity and emphasis by churches adequately housed and amply equipped to render the service they may reasonably be expected to render.

This country would not seriously suffer if there were not another protestant church of any kind organized within it for the next five years. The religious life of the people would be vastly advantaged if there should be a thousand unions or federations in as many communities of two or three or four churches. We must make the churches significant from an institutional point of view, and what is more important, we must arrange service programs that will grip the people of the several communities. We must appeal to their imaginations and meet their social and their educational as well as their spiritual needs. It is not enough that we should unite or federate; we must, with new determination, address ourselves to the great practical tasks that lie nearest our doors.

Speaking recently of the work of the LaSalle Avenue Baptist church in the city of Chicago, its pastor, Rev. Joseph B. Rogers said: "Twenty years ago this was a rich family church. The inevitable removal of its parishioners to the suburbs has changed the character of our work. Today this is an institutional church, ministering to the needs of a neighborhood made up largely of a transient population. We are in the midst of thousands of people who come from everywhere. Some are students, others clerks, stenographers, young people who are trying to get a foothold in the life of a great city. We minister to the stranger, the children and the poor. We preach the gospel in four languages. We help in the Americanization of these people, leading them toward the high ideals of our American civilization, and they respond quickly to this appeal."

#### NOT MORE CHURCHES, BUT BETTER CHURCHES

There are hundreds of places both in the city and in the country where similar adjustments to environment must be made. We do not need more churches, but we do need better churches and we must so equip and man them that they will be able to cope with the hundred and one problems that are arising on every hand.

I am not indifferent to the place which doctrinal convictions and group consciousness have in our religious life, nor am I wishing that these be compromised or overriden. I am simply saying—and this is one of the convictions I hold which I shall not easily allow to be com-

promised—that we must somehow so hold these convictions and these sentiments that we shall be able to address ourselves to the great practical problems involved in making the world Christian. We must get rid of that bump of conceit which makes us assume that the world cannot be Christian except by adopting our standards of orthodoxy. It is not true. The creeds have none of them far outlived the generations in which they were written.

"Our little systems have their day,  
They have their day and cease to be.  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

I repeat it, there is just one thing Protestants should be saying to themselves these days, and that is: We must get together, unite our divided hosts, adjust our service programs, mobilize our forces and thus prepare ourselves for the performance of the new and Herculean tasks that are awaiting us in the great new day into which we are coming. We must say it to ourselves over and over again. We must say it on all occasions; we must say it when the difficulties in the way seem greatest; we must say it when we are feeling that it cannot be done, and when, in the profound conviction that it is the will of Heaven, we are feeling that it must and can be done. When enough of us begin to repeat it often enough, a way will be found to do it and it will be done.

## America in France

By Thomas Curtis Clark

YOU have not fought in vain, O dead,  
Who sleep amid the poppies red;  
Your plea, attested with your blood,  
By all the world is understood,  
And we, your brothers, come from far  
To win our nation's service star.

How could we fail you, in your fight  
For liberty, for truth and right!  
You quailed not when the tempest broke  
About your homes; your bold guns spoke  
A message we ourselves would speak,  
Who stand as guardians of the weak;  
And we are here: with mighty tread,  
Our sons avenge your noble dead.

Brave France! We cross the troubled sea,  
Not only at your battle plea;  
Though stirred to strife by war's alarms,  
We come not only men in arms.  
We come to seal our broken past  
With fellowship and friendship fast—  
One heart, one mind, for all the years,  
Till earth may hide her warlike fears,  
Till Freedom, idol of your sires,  
May pledge to all her sacred fires.

—THE BOSTON TRANSCRIPT.



# "The Ball of Controversy"

By E. W. McDiarmid

**T**OSSING the ball of controversy to and fro has from the beginning been a favorite pastime among the Disciples of Christ. May it be appropriately indulged in at the present time, when the fate of Christian civilization is in the balance, and when an insistent call is coming to every man to bend all his efforts to its preservation, forsaking non-essential employments?

Our men in France cannot understand why professional baseball is allowed to go on. Dexterity with a baseball is a prime qualification for hurling hand-grenades. So Eddie Collins has given up a \$15,000 job at second base and has gone to first base to do what he can with the marines. Here is a parable for the polemics among us, who will have fightings and disputations. There is a long line in Flanders and in France, where may be had to the full the best and most important fighting against the "world, the flesh and the devil."

## LET WRANGLING BE ADJOURNED

There are no greater desiderata now than the abandonment of "politics," the cessation of denominational disputes, the giving over of internal bickerings and strife in lodge, in school and in church. Even important questions in these arenas must be shelved for the present. The government is calling for unanimity of action and for agreement in the one great purpose before us. To our colleges the government will send back this month trained young men to lead and to drill their fellows. For the time being, at least, our colleges are training posts for service and for sacrifice. The government has put, so to speak, its imprimatur upon these institutions. Ought not the Church of God, in this crisis, to have a whole-hearted policy of sympathy and endorsement for those institutions out of which thousands of our bravest and best are going, all of them dedicated in purpose and in will to a great Cause, some of them destined surely never to return? Failing that generous word of approval, will it not border dangerously upon the disloyal, if by needless criticisms of our colleges governmental plans for enlisting trained men are shattered at their source?

Always there have been many who have thought that the incessant attacks upon our colleges and other agencies among us have lacked a Christian justification. When these colleges are aflame with a fervent religious and patriotic spirit that is finding expression in every form of devoted and loyal service, surely the business of attempting to quench that great light is entirely out of time and place.

## KANT ON MORAL DUTY

Let it be said to the credit of Kant that he put this question of the immediate moral duty to a very clear test: "Is what I am about to do a moral law for all? Will my act become a universal law?" The controversialist lugging into the arena and propounding questions

in which at this time there can be no real interest may well apply Kant's test to his conduct. For instance should the "Y" men at the front be called back forthwith in order to take a part in the discussions that agitate us at home? Imagine the disgust with which these valiant men of the Cross would receive the proposal that they are to forsake their work at the front and return home to engage in theological pugilistics arising out of a difference of opinion regarding the Mosaic authorship of the Pentateuch!

After all, is it not a question of relative values? Are there not other matters which at present may be pressed to the greater advantage of the Kingdom? Augustine Birrell raises this same question most suggestively. He asks: "Would it not be better for most people if, instead of stuffing their heads with controversy, they were to devote their scanty leisure to reading books, such as, to name one only, Kaye's 'History of the Sepoy War,' which are crammed full of activities and heroisms, and which force upon the reader's mind the healthy conviction that, after all, whatever mysteries may appertain to mind and matter, and notwithstanding grave doubts as to the authenticity of the Fourth Gospel, it is bravery, truth and honor, loyalty and hard work, each man at his post, which makes the planet inhabitable?"

## DISCIPLES NEED A NEW LEADER

If ever there was such a need, the Disciples of Christ need a Moses to lead them away from petty issues and inconsequential disputes and wranglings, and to bring them to a consuming passion for and interest in the great international movements that are sweeping the world forward into the righteousness of the Kingdom of God.

There is also the question of justice. Heresy hunting through all the Christian years has been consistently scandalous for the bitter injustice of its misdirected efforts. In the eighteenth century, Thomas Woolston was sentenced to a fine of £100 and a year imprisonment, among other things, for commenting as follows on the miracle of the Pool of Bethesda: "An odd and a merry way of conferring a Divine mercy. And one would think that the angels of God did this for their own diversion more than to do good to mankind." Woolston died in prison, but the only troubled waters that remain are the waters of the recollection of the treatment accorded him.

So likely are the zealous defenders of truth to fall into this unchristian spirit that they would find it profitable to read frequently Ruskin's words to the women of England: "You women of England are all shrieking with one voice, you and your clergymen together, because you hear of your Bible being attacked. If you chose to obey your Bibles, you would not mind who attacked them. It is just because you never fulfil



a single downright precept of the Book that you are so careful about its credit; and just because you do not care to obey its whole words, that you are so careful about the letter of them . . . the Bible tells you to do justice, and you do not know nor care to know what the Bible word 'Justice' means. Do but learn what so much of God's truth as that comes to, and then this 'attack on the Bible,' as you wrongly call it, will cause you no further anxiety."

#### THE BIBLE AND PERSONAL LIVING

In other words, ceaseless compliance with Bible teaching for one's own personal life will crush out all fears for the safety of that Book, and will leave neither time nor inclination for self-righteous censure of other Christians who do not see eye to eye with us.

One final word—and that a mighty one—from John Wesley. Can anyone read his words without knowing in his heart that here is a distinct and appealing message, to which the Disciples of Christ would do well to give heed?

Said John Wesley: "Nearly fifty years ago a great and good man, Dr. Potter, then Archbishop of Canterbury, gave me an advice for which I have even since had occasion to bless God: 'If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature, but in testifying against open notorious vice, and in promoting real essential holiness.' Let us keep to this, leaving a thousand disputable points to those that have no better business than to toss the ball of controversy to and fro; let us keep close to our point; let us bear a faithful testimony, in our several stations, against all ungodliness and unrighteousness, and with all our might, recommend that inward and outward holiness without which no man shall see the Lord."

## America in Action

### Another Family Letter from Sergeant Robert Willett

**D**EAR FRIEND FAMILY: Last Sunday was July the 14th, and there was quite a celebration, with a big parade in the Stade in the afternoon. After that we went into the hotel to cool off, and got into conversation with a funny little Frenchman who had spent fourteen years in the States. He talked excellent English and several other languages, and was very pronounced in his praise of our troops. That led on to further discussion, and soon we were deep in the study of the problem our Government has had to face in sending our troops over here.

Very few people, I think, realize just what a big thing we are doing. This man had spent four months in one of the French ports prior to coming to Bordeaux, and had been stationed at various other places. He says that France is literally covered with American troops and supplies. What he wanted to make clear was that practically no one over here and few at home know what that means. At the place where we landed there were miles upon miles of warehouses; and I have seen a few of the warehouses here. I have seen the trucks come up to the meat house by the dozens and haul away hundreds of sides of beef, and from various other storehouses potatoes, canned goods, bread, etc. And think—here at Bordeaux there are but a handful of men as compared to the whole army.

Another striking thing: Our little hospital unit with 250 men and 125 nurses requires what seems an immense amount of material; it would surprise you to know how much, not only food, but clothing, medical supplies, utensils, trucks, etc. Then multiply that—Great Caesar! It is unbelievable. Sears-Roebuck's catalogue hasn't a single item that isn't over here, from pins to locomotives, and

## The Abiding Christ

By John R. Mott

**N**OTHING has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the UNCHANGEABLE ONE, the One who is the same yesterday, today, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on the only One who has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—JESUS CHRIST THE LORD.



from soup to nuts. We see what there is here, others see what there is somewhere else, but very few see the total amount, and therefore we don't realize what we have accomplished. We may have been slow about entering the war, but it didn't take us long to get over here when we did get in. By this time we must have a million and a quarter of men here—our sector of the front is growing every day—and there are enough supplies here to feed all the men for three months if all the boats in the world were sunk tonight. I am not mentioning the engineering construction work we have had in our charge, nor the aviation situation.

I read in a Paris paper about an American regiment of artillery that was sent up to the front. It was on the road without sleep for seventy-two hours, found its position taken, was forced to find any sort of shelter, and in thirty minutes from the time of arrival was after the Huns! It is also common talk that whenever the Boches signal for a barrage fire, the United States artillery outposts get

the signal, and in thirty seconds the Boches are getting what they expected to give, with no chance to start! What does that and hundreds of other examples mean, but that we are better trained men in one year than the whole Kaiser bunch put together—and how he raves! I have heard so much knocking from those weak-kneed patriots who are always complaining about the Government—particularly the President, Mr. Baker, Mr. Daniels, General Pershing and the others—that I wish they could see what I have seen, and then make the tour of the other ports and camps. Then there would be less kicking and more cheering than is now the case. Everytime anybody knocks the Administration, I get a little more enthusiastic about it. And you don't hear much knocking over here. Everybody knows the truth.

Good night, and write often,

ROBERT.

Beau Desert, July 22.

## The Will to Serve

By Harry F. Ward

IT was only a few days since I heard a teacher of the philosophy of religion identify freedom and democracy. Without the principle of service neither religion nor democracy is complete. To identify freedom with democracy leaves us with nothing but individualism. The elimination of the principle of service from the religion and democracy of the Western world has resulted in the spirit of selfish pietism in religion, of cut-throat competition in industry and of destructive nationalism in government that has finally involved the world in the welter of this war. Without service liberalism in religion becomes just as sterile as the emotional self-seeking of evangelicalism. It may seek fellowship, but without yielding to the law of service, fellowship becomes a mere platonic affection, a vague and ineffective sentiment.

### JESUS QUOTED

The task of religion in democracy is to generate the will to serve, for the highest freedom for the individual is the freedom to serve, and one's own personal religious experience is only complete, or, rather, it has only reached its final stage of development when the yoke of service with its burden is undertaken. But it will be remembered that when Jesus was trying, after three years of preaching, to make that plain to His disciples, He faced a condition which led Him to point out that they were to endeavor to put the principle of service into effect in a world which was organized around a contrary principle. He pointed out that the Gentiles had their lords and rulers, who had dominion over them. "Ye shall not be as the Gentiles," He said, "but whoever would be greatest among you, let him be the servant of all."

And there lies the conflict. There is brought to light the fact that all the civilizations of this world, including

that in which we now live, whatever may have been their form of political control, have been organized around the will to power. The right of the strong man to rule has been the essential organizing principle.

But in the community life that is to express the religion which Jesus taught, the religion which was the culmination of the teaching of the old Hebrew prophets, there is to be this change in organization—the central power is to be the will to serve. Those who endeavor to do that in this age find not simply that the world is organized on a different principle, but they find that the will to power has been strengthened by an intellectual discipline, by a philosophy which has intrenched itself not simply in one nation, but which has been taught in the universities of all the nations. They find that the will to power has been so strengthened in the practical world that it has been able to reward the men who have expressed it with the richest prizes, not simply in the state but in the economic life. High office and big fortunes have been the reward of the will to power, and for the will to serve there has been little offered except that which Jesus had to offer His followers when, seeking a throne, He could give them nothing but a cross.

Therefore, if religion would be effective it must meet this intellectual culture and this practical discipline of the will to power with an equally effective mental discipline and practical cultivation of the will to serve.

### NO SELF-SEEKING IN THE CHURCH

Not long since I heard one of the greatest teachers and investigators of church history that this country has produced, speaking on "The Unfinished Reformation," declare that the great task which lay before the churches now to complete the Reformation was to develop the technique of service. But there is something more than



a technique to be developed; there needs also to be developed a propaganda of intellectual discipline, a teaching of the principle of service and of its application. And we might as well begin in the church.

If religion is going to require for its fulfilment that the whole of society be organized around the will to serve, of necessity the church as a social group, one member of the social organism, must itself manifest that principle. The will to serve must be the controlling principle of its own life. About the church there must be no shadow of a suspicion of self-seeking. It must not be an organization living off the community, in any sense. Its motive before the community must not even appear to be simply the seeking of members or of income. It must be a group which is recognized by the community as existing simply to serve, willing, if need be, to lose its own life in its quest for religion and democracy; willing to meet all opposition, seeking only to minister to all the needs of all the people in the community.

Only so can the church today find authority, because authority today rests entirely upon the democratic basis of service rendered. The church can never sustain authority today on the external principle of king or pope. When the church begins to seek an authority based only on service, then the church will begin to reveal to the world a God adequate for democracy, and if we are going to develop a world-wide democracy we must needs have an interpretation of God that is adequate for such a condition of world life.

#### H. G. WELLS' GOD

Under the stress and strain of the war even Mr. Wells must needs get himself a god, but when he gets his god, lo and behold, his god is a king, and he conceives and accepts a mediæval theology. This may well make us consider that our concept of God has been worked out in an aristocratic state of society. It remains to develop a god whom democracy can fellowship with—a workingman's god, if you please—one with whom we may indeed have communion as we work with him in the service of mankind.

Then we have the task before us of demanding and securing that the world of work, this bread-and-butter business, this industrial process of modern society, be organized around the will to serve, for there, of course, is the last intrenchment of the will to power. After you have overthrown autocracy in the form of a military caste you still have left that same old principle dug deep into the conflict of the economic life. Here you have the will to power no longer grasping a throne, but grasping economic control, and able under the law of profit to secure and enforce it.

It seeks not merely gain in the sense of the piling up of goods, but it seeks the control which success in that process gives. Instead of a feudal military aristocracy intrenched in and sustained by land ownership, the will to power today builds up by fortunes and by economic control a plutocratic group of special privilege, with special opportunity for culture and for luxury. As counterpart of that there grows at the other end of society a dependent group denied the privileges and

sometimes the decent necessities of life, and in between a middle class, thwarted and baffled in its longings and aspirations, denied full opportunity for its development.

#### THE INDUSTRIAL MOTIVE

When you come to get the facts behind the recent denials of free speech and mob terrorisms of this country you find that the dominant motive is not political, it is industrial. It is an attempt to defeat any rebellion against the principle of autocracy in the economic world.

We are faced, then, with the necessity of demanding and securing that the state be organized around the will to serve. At once we are confronted by our nationalistic states, holding on fast to the principle of absolute sovereignty, willing to yield nothing of it. When we begin to talk about making the world safe for democracy, what do we mean? Do we mean simply the old principles of States' rights carried over into the international field? Do we mean to propose presently to sign a paper contract which will give the right of free action and free development to the smaller states, which will give people everywhere the right to walk to the ballot box once in so often and choose their rulers even as we do? And then do we mean that these states, being free, shall simply be left with no obligation of service to the common life, each securely intrenched in its absolute sovereignty? Because if we do mean nothing but that, all that we have done is to increase the complication and the antagonism in the international field by multiplying the sovereign units and the possible causes of conflict between them.

#### THE CHALLENGE TO RELIGION

Here lie the supreme challenge and the supreme opportunity for religion. If American resources, economic and military, are to have the balance of power in this conflict, are the religious resources of America to be cast into the scale? Are they to have any decisive voice in the issue of this struggle? Is the United States, coming for the first time into the fellowship of the nations, getting unto itself great military power, developing great economic strength—is the United States to seek mastery or service?

The mere fact of political democracy has not saved any people yet from economic imperialism in international relations. Read the story of diplomacy in Europe for the last ten years and ask what France did in Morocco and what England did in Persia, and then see if the mere fact of political democracy means the will to serve in international relations. And unless the United States becomes dominated by the will to serve, her entrance into the family of nations as a force of supreme strength simply means another great menace to the future peace of the world. Is the United States to come into the international sphere not as one seeking power, not as one seeking economic control, but as the suffering servant among the nations, willing to pay the price to the uttermost to lead the peoples of the earth into a fellowship of co-operative service?

That is the question for religion in this country to answer.



# Justice to the Conscientious Objector

## The Conscientious Objector and the Military Machine

**I**S Uncle Sam dealing justly with the conscientious objector? Is it possible for a good citizen to refuse to accept war service of any kind? Here is a bit of colloquy the writer indulged in recently at one of the cantonments.

After some talk about pacifism we asked what was being done with the "C. O." in that camp. "Well," was the reply, "here is a sample. A young man of twenty-eight years, a Ph. D. from the University of Illinois and a professor of engineering in one of the southwestern state universities, was sent to Ft. Leavenworth the other day under sentence at hard labor for twenty-five years. He was born and raised a Mennonite and was so educated and prejudiced against taking human life that every fiber of his being revolted at the idea of becoming a soldier. Certainly he was no coward, for carrying a rifle in France would have been far easier than such a sentence. The fact is, he was heroic in his resistance. We have few men in these times with such moral courage. It made our blood boil to see him marched away under such sentence, but it is war and one can say nothing."

"You do not mean to tell us that Uncle Sam will send a man to the rock pile for twenty-five years if he is really conscientious in his objection to active war service. We understood that the President and Secretary of War were both very anxious to preserve that constitutional right and that they had appointed a commission of eminent jurists to review all such cases and that these men in the 'C. O.' barracks were allowed temporary exemption until their cases could be heard by this civil commission. On what specific charge was this man court-martialed?"

"Well, he was ordered to the hospital for duty and refused to go. He said that any form of service rendered to the war establishment was promotion of war and he was conscientiously opposed to all war."

There was the rub. When must tolerance cease to be a virtue? How far can an organized society grant exemption from every form of duty to the social body? When a man will not nurse a sick boy who is putting on the khaki for his country just as conscientiously as the Objector is refusing to do it, or will say that to bind up the wounds of a lad who has offered his life for the protection and safety of those whom the Prussian heel would mercilessly crush is "promoting war," is not the issue removed from that of exemption for conscience sake to coercion for the sake of duty and the preservation of the social bond? When does it cease to be a matter of individual conscience and become one of social obligation?

\* \* \*

## Two Types of "Personal Liberty"

In truth this educated, refined young man was demanding that his privilege of personal liberty should be recognized to an absurd limit. He was not only refusing war service, he was refusing human service. The government benignly excused him from doing his part in the army that is organized to save civilization, because it wished to guarantee a certain maximum of individual liberty. It feels that there is a constitutional right in conscience that must not be coerced even to the universal will. It prefers that the individual should fail to do his duty rather than for the government to fail to protect fundamental personal rights to conscience; so it gives him the benefit of any modicum of doubt anyone may have and exempts him from active military service. But the government is society organized to enforce certain social obligations and to guarantee the peace of all the people against the selfish encroachments of the few. Therefore, there is an-

other side to the equation, viz., how far can the individual refuse to yield to the common judgment and the prevailing social conscience of his fellow countrymen? Where do the individual "rights" end and society's "rights" begin? Or where do "rights" end and "duties" begin? Is it a matter for the individual to determine wholly for himself? If so, where is the social bond? What becomes of law? If "personal liberty" is the sole criteria, where is social control to function and what is to validate it?

The brewer, saloon-keeper, dope pedlar, gambler and every other enemy of social welfare argues for the principle of "personal liberty." "If the individual wants to drink or use cocaine or gamble away his earnings, whose business is it but his," is his eternal contention. Just so, the laissez-faire advocate of industrial Prussianism; if a man is willing to contract to work in unsanitary surroundings or for less than a living wage, whose business is it? he asks, and piously adds that "freedom of contract" must be maintained. Now "freedom of contract" is like "conscientious objection" and "personal liberty." It is a question of where social rights cross individual privileges. It is the line of division between social duty and obligation and respect for the rights and immunities of others and the rights of the person. "Personal liberty" easily degenerates into anarchy; social obligation may harden into tyranny. America is in no danger of the latter—that is Germany's sin. Our danger is in refusal to give full consideration to the claims of society. Our Mennonite non-resistant would get no consideration in Germany; is he not abusing liberty in the land of his people's adoption where he refuses even to care for a sick man because his duty in a war organization? His demand for "personal liberty" is refined and idealistic while that of the man who preys upon the weakness of men is depraved, but they are both at an extremity that runs them perilously near each other so far as the net result on social obligation is concerned. The one would kill men or for sake of gain contribute to their killing of themselves; the other would refuse to save the brave of men because of a rather abstruse and idealistic "conscience"

\* \* \*

## Conscience or Moral Judgment

When does a matter of this kind cease to be a thing of conscience and become one of moral judgment? One can be conscientious about all manner of absurd and dangerous things. Shall his conscientious scruples be always respected? What of the head hunter, the thug's caste of India, the Oriental's idea of woman's rights, the human sacrifice of the Jiu-jitsu, the aristocrat's class contention, the auto de fe of the Middle Ages, the Salem witch burners, the slaveholder who argues that slavery was a means of grace to the slave, the priest's sacramentarianism and an endless list of other absurdities? Conscience abounded and its scruples were limited only by ignorance, but the quality of moral judgment was either altogether lacking or was limited by inability to submit questions to sane thinking and the test of experience.

There will always be a border land where differences of judgment must be recognized. There will always be moral questions. But there will also always be some boundaries in an organized society within which the individual will be guaranteed "personal liberty" and "rights of conscience" on the one hand and compelled to recognize social obligations and duty to an organized society on the other. In Germany the former is at a minimum; in America it is at a maximum. But the individual cannot defy all social obligation in America. Increasingly we are demanding that he acknowledge his obligations to society. We give him the benefit of discussion when we exempt him from carrying arms. We do no more than justice when we ask him to care for the si-



help raise the wheat, or perform any sort of non-combatant service for his fellow men.

Of course, the tension is high in the army and intolerance is liable to arise when a nation goes to war. The average soldier shoulders his gun, faces the hardships and danger and finds it all but impossible to conceive of the chap by his side being anything but a coward and a slacker if he is unwilling to do the same. He finds some suddenly becoming "conscientious objectors" when danger looms before them and he believes all who make such claims smitten with the same cowardice. When one endures to the limit of the young professor described in this article he denounces him for a fool. The question is as to whether or not there is not much truth in this last judgment, though perhaps the word should be softened into "foolish." Some of these men have been very roughly treated by the boys in uniform. We heard stories of very severe man-handling and we know that even the government gave such men harsh judgment in England in the first days of the war. Many are now accepting dangerous non-combatant service. They ask no questions when men suffer but go to their aid. Many Friends in England have joined the mine sweepers and stretcher bearers—two of the most dangerous forms of service. This type of conscience can be respected. The writer knows of one Y. M. C. A. staff that has persuaded four such men to take up arms. They were detailed for duty in the "Y," and the secretaries, in a friendly manner, educated them into a sense of duty to their fellow men.

Uncle Sam's Commission is ferreting out the frauds and it seems to us they have drawn the line in justice when they refuse to absolve them from all duty but give them the benefit of the doubt by assigning them non-combatant duty.

ALVA W. TAYLOR.

## Books

**DRINK AND BE SOBER.** By Vance Thompson. We are well past the days when drinking songs are popular at college, with drinking bouts the chief entertainment of gentlemen. But we must recognize that there has been a subtle charm about the taking of liquor's narcotic poison that has not only fastened the habit upon multitudes but inspired poets and conditioned moral codes. Vance Thompson is a witty, graceful, imaginative, poetic and charming writer. The best of prohibitionists can be tolerant toward his descriptions of the charm of the bibulous little goddess Bacchante's insinuating charms because he also describes in striking fashion this alluring way that leads to rags and disillusionment and death. In other words, we need to know the secret of the temptation as well as the sordidness of its denouement. A good reformer will understand the subtleties of his opponent and of the evil he would reform. He will not thereby be made more moderate, only more statesmanlike; he will strike deeper even if less wildly. Mr. Thompson strikes deep and resolutely and lays squarely upon the nation the responsibility of uprooting for all time an evil so desperate because so subtle and so fortified in ancient habit. (Dutton. \$1.00.)

**TRADES UNIONISM IN THE UNITED STATES.** By Robert F. Hoxie, Ph.D., with an Introduction by E. H. Downey, Ph.D. Professor Hoxie was a teacher of economics in the University of Chicago. His tragic death cut short a career that promised, to the minds of many, an authority on the labor question in this country of an eminence equal to that of Sydney Webb of England. This volume is made up of his writings and class lectures, put together in orderly fashion by his wife and Mr. Nathan Fine. Being the material for his regular course on the subject, it is homogeneous and logically related. The material is so rich and the field so multifarious that an exposition of it is impossible in a short review. Labor is coming into its own during the war. The world is at present organized, and its governments

and industry with it, on a business man's viewpoint. Thus the assertion so constantly made regarding the right to "hire and fire" and do "what you wish with your own." Labor represents a more humane demand and a more cooperative social spirit and, if English experience is any index, will have more to say henceforth as to government and social and industrial matters. Unionism is in the formative stage; it is in a state of ferment—that ferment of chaos becoming creation; therefore there are unions and unions, and the opponent denounces them all by judgment upon the worst and most revolutionary. Professor Hoxie analyzes the situation from a genetic standpoint and finds that the union is essentially an organization of the like-minded and that they are in various stages of evolution. Why craft war? What is the I. W. W.? What is the difference between the American Federation and the socialists? Why does labor fight scientific management in workshops? Why is it distrustful of courts and arbitration? Why are the well organized careless of the poorly organized or the unorganized? Every student of current events should know, for labor will progressively influence them and the partisan editorials of the daily press, the paid advertisements of manufacturer's associations at times of strike, and the rantings of the soap-box orator are poor means of enlightenment in regard to them. (Macmillan. \$2.50.)

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**A TRAVELER IN WAR-TIME.** By Winston Churchill. The famous author of "The Inside of the Cup," and other American stories, has recently returned from abroad, and here sets down some of his observations of conditions in the war countries, especially in England and France. He tells of famous battle-fields seen, of distinguished leaders interviewed, and with the insight and descriptive powers for which he is noted, he lets his readers see as he sees the war spirit at work in Europe. A most valuable feature of the book is an essay closing the volume on the theme, "The American Contribution and the Democratic Idea." (Macmillan. \$1.25.)

**THE LAST DAYS OF JESUS.** By Lyman Abbott. A series of lenten meditations on the closing experiences of the Master, all of them inspirational and written in Dr. Abbott's clear and charming style. (Macmillan. 60 cts.)

**HIGH ADVENTURE.** By James Normal Hall. This is no theoretical treatise on what will happen after the war, but a very vivid narrative of some things that are happening during the war in the realm of aeronautics. This is a new feature of war, as is also the work of the tanks, and perhaps has more possibility of romance than any other branch of war service. Captain Hall's story of a battle with seven German airplanes is a narrative new and thrilling; during this conflict the American was shot through the lungs, and lost consciousness, but by a miracle became conscious long enough to gain the ground without injury. (Houghton, Mifflin. \$1.50.)

**THE INFERNO.** By Henri Barbusse. "Under Fire," the earlier book of this vivid French author, has taken rank as the leader among books descriptive of the conditions of modern warfare, and it is predicted that "The Inferno" will be the most widely discussed book of this year. It depicts that other conflict, the war between the sexes, and from another point of view it is an expression of the human cry against the fate which keeps men in the darkness of mystery. The sales of this book in France amounted to a hundred thousand copies in 1917 alone. Edward J. O'Brien has given apt translation to the work, and it is now given to the English reading public. Mr. O'Brien says of it: "The Inferno is a great and pitiless book, but there is a cleansing wind blowing through it, and it leaves a new hope for the future in our hearts." (Boni & Liveright. \$1.50.)

**A GOLDEN TREASURY OF MAGAZINE VERSE.** Edited by William Stanley Braithwaite. The editor of this charming volume has for many years prepared an annual review of the magazine poetry of the year, and here brings into a single volume the finest of the poems that have come under his notice during the past twelve years. There are poems of rhyme and meter, and also some of the newest of the new rhymeless verse. Amy Lowell is there as well as Richard LeGallienne. Mr. Braithwaite has performed a real service for lovers of poetry in thus preserving in book form many poems which have appeared in the leading magazines but which would perhaps have been lost in the files had they not been gathered together into this volume. (Small, Maynard & Co., Boston. \$1.50.)

**THE GILDED MAN.** By Clifford Smyth. One who has wearied of war and its terrible realism will find the remedy for his mental and spiritual aches and pains in this startling tale of the finding of the Eldorado, the land of gold. Gertrude Atherton calls it "the most breathless yarn I have ever read." Richard LeGallienne, the poet, says it is the greatest romance since Rider Haggard's "King Solomon's Mines." For several years Dr. Smyth served his country as consul at Carthage, and has breathed in the spirit of the Spanish Main from that point of vantage. The tale has the modern atmosphere to as great a degree as most other books written by twentieth century romancers, but there is also the spell of the fabled Eldorado of other centuries. The scene is laid in South America. Finishing the story one asks, Is it indeed true or is it only a work of the imagination? (Boni & Liveright. \$1.50.)

# The Sunday School

## The World View\*

**T**HE time has come when the narrow outlook must be banished. Only the man who can see in terms of the world counts now. The new world wherein righteousness reigns is about to be born. Christianity is to have its inning and if it fails—well—it will not fail.

I sat at a luncheon recently and heard Sherwood Eddy, just home from China, discuss the big problems of the Orient. We felt the appalling needs and the marvelous response. He took most of his time in telling how the literati of China, the leading citizens, the most prominent rulers, the largest business men, were clamoring for Christianity. If only we could get the Y. M. C. A. secretaries, the buildings, the missionaries, the schools, we may yet save that great Orient. The problems there are most complicated, but this much we must learn: that now is the time to drive into



Rev. John E. Ewers

all Japan and all China with the essential Christian message.

Christian statesmen feel chagrined to death while facing the fact that the Church has had so little voice in the present world crisis. Why did not the Church stand up and stop the war? Why did not the Church have some commanding voice and stirring message in the hour of danger? The protestant Church was divided. There was no spokesman. The Catholic Church also was not listened to. What had the Church been doing all these years? Why had the Church not succeeded in establishing the principles of love and brotherhood? Why had 2,000 years elapsed and only one-third of the world been won? The Church had been asleep! The Church had been more interested in dogmas than in living. The Church had been very selfish. Even in America we had boasted of our social prestige, our brilliance, our rich members, our oratorical preachers, our high-salaried singers—and the devil must have held his sides in raucous laughter to see how short-sighted the great, divided Church was! But having failed, it remains to be seen whether we shall profit by our failure. Already the journals are full of more or less clever apologists explaining how the Church has not failed. Very plausible and adroit rhetoric is palmed off on the undiscerning, seeking to show how splendid and divine the Church is in spite of all. Christ has not failed, but the Church has. So few church people actually accepted Him and those few possessed so little of His spirit that the world went wrong. We were supposed to be the salt. But the savor was very, very weak. It was not strong enough to stop the decay of morals, not vigorous enough to stop the Prussian putrefaction. We were supposed to be the light of the world. But our lighting system was almost a joke. I remember that when I was a small boy the hamlet in which I was reared put up oil street lamps; they were so poor and unsatisfactory and far apart that the people preferred the darkness, with what natural gleams came from the moon and stars, and the oil system was cast aside—only the poor, old posts remain to tell the tale of that melancholy period—like the steeples of dead churches! No, you cannot light the world with tallow dips, and most of the folks seem to be afraid of arc lights even yet. New light scares them. They want the "old-fashioned religion" of hyper-emotionalism, wild evangelism and "The-once-for-all-delivered" variety. Very well, if you cannot learn from your failures you are hopeless.

\* This article is based on the International Uniform lesson for September 15, "Winning the World to Christ." Scripture, Matt., 5:13-16; 28:18-20; Acts, 16:6-15; Neh., 1:1-11.



I tell you, the old scheme has failed. You cannot go on narrowly building up your own pet scheme; you must take in the world, and if your plan is not big enough to work for all the world then you are headed wrong—that's all. We can call upon all men to accept Jesus as Son of God. We can try to persuade all men everywhere to live in his spirit. But you cannot go on dividing up the communicants according to

every whim of doctrine and every variety of polity. The program must be more generous and free than that.

Great men are predicting that within a very few years all the western world will be in a death grapple with the Orient. That is the next big event. We must get busy on the essentials or we shall lose everything. Mint, anise and cummin must go. Christ must be enthroned. JOHN R. EWERS.

# The Larger Christian World

A Department of Interdenominational Acquaintance

## Roman Catholic Political Activities in Ireland

The innerness of the Irish problem may be sensed somewhat by recent utterances of some of the more extreme priests of that unhappy land who have used their religious authority to back up certain political propaganda. Father Murphy is reported as saying in the Church of Killenena, on April 28: "All Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription. If any policeman should go out to force Irishmen to join the English army and were shot down when doing so, they would be damned in hell, even though maybe in a state of grace that morning." Father Gerald Dennehy of Eyries, County Cork, is reported to have told three hundred men at mass that any Roman Catholic policeman or agent of the government who assisted in putting conscription in force would be excommunicated—"The curse of God would follow them in every land."

## John R. Mott Tells of Y. M. C. A. Needs

The Young Men's Christian Association has fixed its budget for the coming autumn drive at \$112,000,000. Dr. John R. Mott spoke recently on the needs of the organization, as follows: "We need this money because of the vast increases in the United States army. We have more than a million men now on the other side. There are 1,500,000 more in cantonments, and General Crowder has said there would be 3,000,000 men in camps and overseas before winter. The \$112,000,000 would hardly allow ten cents a day to be spent for the individual soldier. Our navy is larger than the British navy was at the beginning of the war, and we must stand by our navy, for if they were not there, girdling the British isles and down the eastern shores of the Azores, our men would not reach France. We must extend our ministry to the navy and to industries engaged in war work as well. As this budget involves the women, we have included in our budget the sum of fifteen millions for the Young Women's Christian Association."

## Federal Council Considers Rights of Women in Industry

The Social Service Commission of the Federal Council has issued a bulletin on women workers which is full of the most interesting facts and figures on the subject of women in industry. In Great Britain there are 3,500,000 women in the ranks of labor, 1,500,000 of them new recruits. There are women working in 295 of the 303 occupations listed in the census. It is urged by the Federal Council that the great task of the church this year in co-operating with the workers is to insist upon an equitable wage and better working conditions for the women workers.

## Friends' Church of Indianapolis Has Service Flag

The idea that every Quaker is a conscientious objector to war does not seem to be borne out by facts, for the First Friends' church of Indianapolis has a service flag which is an

object of pride to the members. It bears, besides the stars of those in military service, the red triangle of the Y. M. C. A. and the black eight-pointed stars of the American Friends' Reconstruction Bureau of Civil Affairs of the American Red Cross.

## United Presbyterians Prepare Book for Enlisted Men

The United Presbyterian church has done a unique thing in preparing a book containing helpful messages from great Christian leaders. The book is called "The Church's Message to Her Men with the Colors." The book has been mailed to several thousand men in the service.

## Is Something Wrong With Methodism?

The schism within the ranks of the denominations is a source of anxiety and discontent today. A Methodist journal reports: "The Wesleyan Methodists have recently held their annual conferences in Indiana; last week the Methodist Protes-

## You Can Help

THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

**The Christian Century Press**

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tant conference of that state was held; in a few weeks two Methodist Episcopal conferences of that state will convene; the date of the Free Methodist conference has not been made public; the Southern Illinois conference of the Methodist Episcopal Church, South, having congregations in Indiana, will convene in November. Methodism means system, but it spells schism."

#### Great Conference of Theological Seminaries Held at Cambridge, Mass.

A conference of the theological seminaries of America was held in Cambridge, August 13-16. Fifty-three schools representing fifteen denominations participated in the conference. The fellowship was larger than usual, for the so-called "liberal" denominations were represented and even the seminary of the Swedenborgian faith. The conference revealed the fact that all theological seminaries had been experiencing a falling off in attendance and this was regarded as being due to wrong attitude both in church and home with regard to the ministry. The schools were agreed that men pursuing theological studies should be college graduates except in unusual cases. The course of study was given a thorough-going examination, some advocating a four year course and most of the speakers favoring the teaching of some new disciplines not usually included in the curriculum of a seminary. The recognition of "clinical work" was also advocated. It was the belief of the conference that after the war many Christian workers would enter the seminaries to prepare for the work of the Christian ministry.

#### Conferences on Union the Fashion in Britain

The spirit of Christian unity is now in the air in Great Britain. The Church of Scotland (established) has recently approached the Free church with a proposal for union, and the Scottish Episcopal church has asked the Church of Scotland for a conference. The Wesleyan, the United Methodist and the Primitive Methodist churches in England are having conferences that look very much like a speedy union. These are but a few of the evidences that denominational spirit is making way for the larger fellowship of all Christ's believers.

#### Methodists Use Instructive Books in Centenary Campaign

The Methodists have a big program in their "Centenary movement" which they are making something more than an instrument for money-collecting. Three study manuals are already in use in the churches. They are: "The Christian Crusade for World Democracy," by S. Earl Taylor and Halford H. Luccock; "Christian Democracy for America," by D. D. Forsyth and Ralph Welles Keeler, and "Studies in Stewardship," by Ralph S. Cushman. Concerning the latter book the following statement is made: "Dr. Cushman says that the stewardship revival must be steered between the bald legalism which can see in Christian stewardship nothing larger than the tithe, and the sophistry of the really insincere man who is ready to acknowledge only with words that 'all I have belongs to God.'" The use of such books in the Methodist campaign will keep to the front some educational and social motives that will give it dignity and respectability outside the ranks of Methodism.

#### Methodists Arrange to Care for War Orphans

The Methodist Episcopal Church recently bought a farm near Lyons, France, with over two hundred acres and commodious buildings, and into this purchase they have put \$55,000. On this property the Methodists will gather together war orphans; it is expected that they will be able to take care of 250 boys on this farm. A similar program is being worked out for Italy. E. W. Bysshe is the Methodist superintendent in France and recently Bishop Anderson has been in that country negotiating for the purchase of the property. The

whole enterprise is being managed by the Methodist War Council.

#### Church Gains Fall Off

The stated clerk of the Presbyterian church has issued the statistics for his denomination for the past year, and they show the smallest gain in membership for six years; the money given to benevolence, however, has increased two millions over the previous year's record. The gain in membership was 27,703. The money given for the benevolences of the church reaches the imposing figure of \$33,138,387. This is one answer to the question, What is the war doing to the churches?

#### Discuss Millennialism at Winona

The conference on prophecy at Winona Lake this year between Aug. 7 and 15 had various attitudes toward the subject presented. Postmillennial views were advocated by Dr. McClenahan of the Pittsburgh Presbyterian Assembly, by Dr. J. H. Snowden of Western Theological Seminary and Bishop Hughes of the Methodist Episcopal church; the premillennial speakers were President C. A. Blanchard, Doctors J. H. Gray, W. B. Riley and Masee; independent positions were presented by Dr. Haegle and Dr. Wesley. The conference was not a debate, but an exchange of views on a subject that has of late been given more attention in the religious world.

#### Christian Endeavor Succeeds in the South

The program agreed on three years ago for the promotion of Christian Endeavor in the southland is succeeding. It was a five-year program and it was hoped to organize one thousand new societies. At the All-South convention, held in Memphis recently it was reported that there were 1,799 new societies and 100,000 new members. It seems likely now that 2,500 new societies will be organized instead of the original 1,000 sought.

## Not a Sleepy Lesson In It!

*That's the Fact Concerning—*

### The 20th Century Quarterly

Most lesson quarterlies are made up largely of reprint matter from commentaries and quarterlies of twenty-five years ago. Much of this material is unimportant and uninteresting, and is therefore an imposition on the busy Bible student of these hurried days. **The 20th Century Quarterly** is not only informational; it is also attractive and intensely interesting. It will keep your class of men, women or young people awake.

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## A Page of Miscellany

### "PRAY WITHOUT CEASING"

BY P. T. FORSYTH

Go into your chamber, shut the door, and cultivate the habit of praying audibly. Write prayers and burn them. Formulate your soul. Pay no attention to literary form, only to spiritual reality. Read a passage of Scripture and then sit down and turn it into a prayer, written or spoken. Learn to be particular, specific, and detailed in your prayer as long as you are not trivial. General prayers and stately phrases are, for private prayer, traps and sops to the soul. To formulate your soul is one valuable means to escape formalizing it. This is the best kind of self-examination. Speaking with God discovers us safely to ourselves. We "find" ourselves, come to ourselves in the Spirit. Face your special weaknesses and sins before God. Force yourself to say to God exactly where you are wrong. When anything goes wrong, do not ask to have it set right, without asking in prayer what it was in you that made it go wrong. It is somewhat fruitless to ask for a general grace to help specific flaws, sins, trials and griefs. Let prayer be concrete, actual, a direct product of life's real experiences. Pray without ceasing in this sense. Pray without a break between your prayer and your life. Pray so that there is a real continuity between your prayer and your whole actual life

\* \* \*

### THE SECRET OF THE LORD

Archbishop Benson said, "We are hearing a great deal today about high churchmen and broad churchmen, but I am convinced that what we need most is deep churchmen. We need men who know the secret of the Lord; who, like the canny old Scotchman, know that they are converted because they 'were there.'"

So much of our hurried modern life and thought are merely on the surface. We do not get down into the depths. And because this is true we fail to gather the treasures of the "riches in Christ" which might be ours. In his Paracelsus, Browning makes his hero say, in speaking of the eastern pearl diver, "There are two points in the adventure of a diver. One when, a beggar, he plunges into the depths. And the other, when a prince, he comes up with a priceless pearl in his hand. But they can be found only in the deep places."

And this is true of the best things—the splendid truths—of Christian experience. There is no get-rich-quick device for expediting this matter.

There are certain phases of experience—of travail—through which each soul must pass ere results are won. There must be a personal entrance into the secret place of the Most High, if we would truly abide under the shadow of the Almighty.—Exchange.

\* \* \*

### Words and Music

NOW among the men whom I count my friends is a Great Musician. And he standeth before his Orchestra, wherein are an hundred men, and he swingeth his arms and wieldeth a Baton, and they Play. And they play skillfully with a loud noise, even upon the Timbrel and the Harp, the Viol and the Pipe, and the Dulcimer and the Cornet and the Sackbut. And he said to me:

Music is the Language of Heaven, and the true Language of Souls. Words are Clumsy Makeshifts; for a Word meaneth one thing to one man, and Another Thing to another man, and Nothing Whatever to another man, and many kinds of things to the Dictionary. Wherefore when thou Preachest, thy Trumpet giveth forth an Uncertain Sound. But with my trumpets it is not so.

And I said, Thinkest thou that men hear Music with more United Minds than they hear a Sermon?

And he said, Verily it is so. When thou preachest, one man thinketh of his Business, and another of the Price

of Gasoline; and one woman thinketh of her Bonnet and another of her Neighbor's Bonnet. There is no Unity. But with Music it is not so. Come to the Concert of my Orchestra, and thou shalt see Four Thousand people All Swayed by One Common Impulse. There shalt thou behold True Harmony of Soul induced by Harmony of Sound.

So I went and listened. And it was Enjoyable.

And I stood in the door as men went out, and Women also, yea, seven women to one man, and I asked one and another, What was thy thought while the Orchestra played?

And the first woman answered me, and said, My Thought was of Heaven, where only, as I believe, may one hear Sweeter Music.

And a Maiden answered me, and said, My thought was, O, for a good Partner and a Slippery Floor!

And a man said, I thought it was a Beastly Bore.

And a woman said, I thought the Soloist had Perfectly Lovely Hair, and I wondered how he made it Stand Out So.

And a man said, I thought if each of those Hundred Musicians would Swap his Horn or Fiddle for a Gun, and go over with Pershing, they could make Quite as much Noise, and maybe get Now and Then a German.

And when I heard these Comments, I did not feel so Badly about the Discordant Impressions of my Preaching.

## The Silent Army

By Ian Adanac

NO bugle is blown, no roll of drums,  
No sound of army marching.  
No banners wave high, no battle-cry  
Comes from the war-worn fields where they lie,  
The blue sky overarching.  
The call sounds clearer than bugle call  
From this silent, dreamless army.  
"No cowards were we, when we heard the call,  
For freedom we grudged not to give our all,"  
Is the call from the silent army.

Hushed and quiet and still they lie,  
This silent, dreamless army,  
While living comrades spring to their side,  
And the bugle call and the battle-cry  
Is heard as dreamer and dreamless lie  
Under the stars of the arching sky,  
The men who have heard from the men who have died  
The call of the silent army.



# News of the Churches

## E. W. McDiarmid Goes to Texas Christian University

Professor E. W. McDiarmid, for many years president of Hamilton College, Lexington, Ky., has accepted the chair of philosophy at Texas Christian University at Ft. Worth, Tex. He has spent this summer in study at the University of Chicago.

## Secretary George W. Muckley Has Three Warrior Sons

Secretary George W. Muckley, of the Church Extension Board, is proud of his soldier sons. He has three now in service. His oldest son, Dwight, 29 years old, is in the Ground School, Austin, Tex., preparing for aviation. His second son, Herbert, 27 years of age, is preparing for an officers' position at the Municipal Pier School, Chicago; he hopes to serve as an ensign in the navy. The youngest son, Robert, 22 years old, is a second lieutenant in aviation, having secured his commission May 25 at Wichita Falls, Tex.; he is now training at Brooks Field, San Antonio, Tex., in pursuit work and for service as an instructor; when he shall have been in the instructor's work for ten weeks, he will go to France. The boys are all graduates or students of the University of Michigan.

## Some Changes in Indiana Pastorates

Last spring the pulpit at Vincennes, Ind., was made vacant by the going of Edgar F. Daugherty to First church, Los Angeles, Cal. Word comes that L. C. Howe, many years leader at Noblesville, Ind., has been called to this field, his service to begin next month. John M. Alexander, who has served First church, South Bend, Ind., for five years, has resigned there to accept a call to First church, Marshall, Mo., the seat of Missouri Valley College, a Presbyterian institution. The Marshall church is one of the six largest of the state. One of the outstanding achievements of Mr. Alexander at South Bend has been the raising in cash and pledges of \$22,000 of a \$28,000 church debt. Another change in Indiana fields is the coming of Ira L. Parvin from Niagara Falls, N. Y., to West Jefferson church, Ft. Wayne, Ind. He began work there last Sunday. During his service at Niagara Falls Mr. Parvin led in the raising of over \$8,000 for missions.

## "The Seventy" a New Organization at Central Church, Peoria, Ill.

—A successful feature of the work at Central church, Peoria, Ill., is an organization of women known as "The Seventy," the purpose of which organization is to see that "friendly visits" are made on members of the congregation who need help or sympathy. The city has been divided into fourteen districts. Each district has its chairman and four assistant workers. It is the duty of this committee in each district to see to it that any new person who moves into the district is called upon and made to feel welcome in the community. Persons who are ill are to be given special attention and in addition to the visits made by the committees they are called upon by every member in the church during the year. Anyone in need of financial aid or comfort is also looked after through the activities

of "The Seventy." There is a general superintendent in charge of the organization. H. E. Sala leads the Peoria church.

## Secretary Corey Reports War Has Not Hurt Mission Work

It has been a great year on the foreign fields in spite of the war, writes S. J. Corey. India reports 156 baptisms as against 140 last year. The Philippine Islands report over 1,000 baptisms. Every mission station in Japan reports a number of new converts baptized. In China, the Sherwood Eddy meetings have added a new stimulus to evangelism. In Nanking, more than 500 decisions for Christ were made; leading officials, prominent students, business men and Confucian teachers were among the converts. In Tibet the school numbers over 100. Two head men in the rug factory were baptized recently. Africa reports 72 baptisms on one day and 147 other baptisms at a conference of the evangelists.

## National Evangelistic Association Elects New Officers

At its recent annual meeting held at Bethany Park the National Evangelistic Missionary Association elected the following officers for the year: President, Crayton S. Brooks; vice-president, Fred Wolff; treasurer, T. J. Legg; secretary, Ray H. Montgomery. It was thought wise to change the name of the association. In the future it will be known as "The Association for the Promotion of New Testament Evangelism." Of the program features of this year, the address of G. I. Hoover made a very strong impression, his subject being "Life and Times of S. K. Hoshour, a Contribution to Present Day Evangelism." The address is being printed in tract form. A number of successful meetings have been held this year under the direction of the association. About 500 members have been added to the weaker churches through these efforts.

## Entertainment at the St. Louis Convention

The Entertainment Committee of the International Convention, October 9-13, is listing hotels and homes in St. Louis to accommodate all delegates and visitors. All who expect to attend the convention should write the chairman of the committee at once, stating the kind of entertainment desired. Lodging and breakfast will be provided in homes at reasonable rates, and luncheon and supper at restaurants in the vicinity of the church. Communications should be addressed to E. S. Hallett, Chairman Entertainment Committee, Union Avenue Christian Church, Union and Enright Avenues, St. Louis.

## H. O. Pritchard New Educational Secretary

H. O. Pritchard, of Eureka College, has accepted the secretaryship of the Board of Education of the Disciples, and has resigned the presidency of Eureka, that he may take up his new task at once.

\* \* \*

—Editor B. A. Abbott of the Christian-Evangelist, St. Louis, now has three sons in war service. Lyman S. Abbott, in his senior year at the medical college at Baltimore, enlisted in the medical re-

serves. Fred B. Abbott has been in France for two years. The latest to enter the service is Robert D. Abbott, who has just enlisted with the Marines.

—New recruits from the Disciples ministry to war service are B. H. Bruner of Third church, Danville, Ill., who is now in the chaplains' training school at Louisville for a five weeks' course of instruction; J. T. Bloom of Palmyra, Mo., who is serving as chaplain at Camp Travis, Tex.; D. F. Cross of Lyons, Kan., who will undertake service under the Y. M. C. A.; A. M. Growden of Tullahoma, Tenn., and J. D. Montgomery of Nashville, Tenn., both of whom are at Camp Jackson, Columbia, S. C.; and Ross Williams of Hebron, Neb., who will leave immediately for France to take up "Y." work. George H. Combs, of Independence Boulevard church, Kansas City, Mo., will spend the next six months in Y. M. C. A. work in Europe. Mr. Combs has three sons who have joined the colors. C. H. Swift, of Carthage, Mo., has enlisted for six months' service with the Y. M. C. A. R. A. Doan, of the F. C. M. S., who has been serving as Y. M. C. A. secretary at Ft. Thomas, Ky., has been transferred to Camp Sherman, O. David Teachout, who has been general camp secretary for the Y. M. C. A. at Camp Sherman, Chillicothe, O., has left that place to become religious director for the central department of the Association. His new field of work extends from Pennsylvania to Utah and from Canada to the Gulf of Mexico.

—Roy E. Deadman, who has led the church at Auburn, Neb., during the past five years, has accepted a call to the work at Lebanon, Ind.

—T. J. Golightly, recently of the Drake University faculty, is under appointment as chaplain in the army and has been ordered to report to Camp Sherman, Chillicothe, O., not later than September 9. Mr. Golightly is now visiting with his aged parents in southern Illinois. After closing the community school of religion, over which he had charge, at Shenandoah, Ia., Mr. Golightly went to Bethany, Mo., where he formerly ministered, and there occupied the pulpit on one Sunday by invitation of the present pastor, C. V. Pearce. While at Shenandoah, he occupied the pulpit for three weeks, in the absence of the pastor, E. L. Karstadt.

—Dr. and Mrs. Herbert Swanson, while at San Francisco en route to the Philippines, for mission work under the Foreign Society, gave inspiring messages to the First Church congregation there.

—Secretary S. J. Corey reports that April 29 was "red letter day" in the church at Takinogawa, Japan. At the close of the morning service fourteen persons were baptized. This is the largest number ever received in this church at one time.

—Nelson T. Rice, son of Perry J. Rice, executive secretary of the Chicago Christian Missionary Society, has recently been commissioned as second lieutenant of the aviation service and is now at home on a brief furlough, visiting his parents. He is stationed at Payne Field, West Point, Mississippi, where he will return in a few days to continue his flying.

—Arthur Dillinger, of the Salina, Kan., church, has been spending his summer vacation in the west in chautauqua work. He acted as superintendent of chautau-



quas in Oregon, Washington and Idaho. He held two assemblies in Spokane and preached once at Central church and once at University church, while in that city. He reports that the Disciples are strong in Spokane. During Mr. Dillinger's absence from Salina, his pulpit was occupied by leaders of his own congregation. His church is the only downtown church of Salina which held August evening services.

## ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—Fred M. Gordon, one of the Brooklyn ministers, has been conducting a summer chautauqua at Branchville, N. J., during the past weeks. It has been a community welfare enterprise and has been quite successful and most delightful, Mr. Gordon reports.

—F. M. Warren, who has been out in Chautauqua work during the summer, will soon return to his pastorate at Keota, Ia. Prof. Sherman Kirk of Drake has been supplying for him during his absence.

—George E. Purdy, for five years leader at Bloomfield, Ia., goes October to Oskaloosa, Ia., succeeding there C. H. DeVoe, who has resigned.

—The West Virginia convention is being held this week at Fairmount. Among the speakers are State President W. H. Sheffer, Mrs. J. M. Stearns, Editor B. A. Abbott, President T. E. Cramblet, Prof. J. W. Carpenter, Mrs. Laura G. Craig; pastors H. A. Van Winkle, H. E. Stafford, J. W. Yoho and others; and number of the national secretaries.

—Miss Vera Adamson, of the Philippines, writes that the training school in Laoag opened June 10 and will close December 8. The following courses are taught: English, arithmetic, history, geography, hygiene, dietetics; Life of Christ, Acts and Apostles, Old and New Testament history; music, crocheting, lace-making, sewing and domestic science.

—First church, Freeport, Ill., reports good feeling and good works under the leadership of William B. Clemmer, who has given the church a single weekly service since May, 1917. He will continue to preach there every Sunday evening during his stay at Camp Grant as religious work secretary, which will be indefinitely. A recent report showed 1 bills met and cash on hand in every treasury. Ninety dollars in cash was given by this small group of thirty-five more persons to the Men and Mills Movement. The Church Extension offering will also be called for this month.

## MEMORIAL CHURCH OF CHRIST CHICAGO

(Disciples and Baptists)  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Wilett, Minister

—The training school for evangelists Bolenge, Africa, is getting a good start. Dr. Barger teaches lessons in physiology, Mrs. Hensey has regular lessons in French and Mr. Hensey gives courses in the Old Testament and the New Testament. Mrs. Barger has oversight of the printing press. Several hundreds of volumes are turned out each year. About two-thirds of the entire New Testament has now been printed in the language of the people and a quarterly paper of the native tongue is also issued from this press.

—On July 21, F. A. Poffenberger closed a two years' work at Edgerton, O., and on August 11th he began his ministry at Waynesboro, Pa. This city has a population of twelve thousand and the church is located on the city's best street. Two years ago the church auditorium was remodeled and a Sunday school building erected in the rear, thus the plant is adequate for immediate needs. One reason for Mr. Poffenberger's change of work is that he is now only a few miles from his old home at Hagerstown, Md. He is a Bethany and Yale man.

—George W. Wise writes from Pittsburgh, Pa., Knoxville church: "We have every reason to be encouraged with the work here. The Sunday school keeps above the 200 mark during the hot weather and our treasurer has sold more than \$6,500 worth of war savings stamps since the first of June. The men are planning a big membership campaign for the men's class, with a luncheon, on September 3rd. I baptized two persons last Wednesday night at prayer-meeting, and there were two more additions yesterday. The outlook is hopeful."

—Dr. W. E. Macklin, veteran missionary of China, with his wife, is now visiting his son at Coon Rapids, Ia. Dr. Macklin has a younger son who leaves soon for France as a soldier.

## CAMP CUSTER

Minister T. S. Cleaver,  
55 Kingman Ave.,  
Battle Creek, Mich.

WRITE US ABOUT THAT BOY

—The Christian Banner, of Michigan Disciplesdom, reports that among the fine features of this year's state convention (at Crystal Beach) were the addresses of Peter Ainslie, John E. Pounds and Professor W. C. Morro; Professor F. E. Lumley's talks on social service; and the great messages of Secretaries Corey and Muckley. The Michigan society closed this year free of debt, because of which fact State Secretary J. Frank Green rejoices. The dedication

of the new \$60,000 building at Flint, Mich., with the entire cost covered, puts new hope into the Michigan Disciples.

—The Arkansas state convention is held at Jonesboro this year, the dates being September 2-5. John S. Zeran is state superintendent of missions, and Gilbert Jones leads the work at Jonesboro.

—R. A. Thibos, after seven years' service at Fremont, Mich., has accepted a call from the church at Fairfield, Ill.

## NEW YORK

CENTRAL CHURCH  
142 West 81st Street  
Finis S. Idleman, Minister

—A new daughter has entered the home of Mr. and Mrs. Champ Clark Buckner, formerly of Chicago and Connellsville, Pa., but now leading the church at Ionia, Mich.

—Dr. Paul Wakefield, medical missionary to China, who has been spending some of his furlough in this country at his old home in Springfield, Ill., gave an address at First church there last Sunday on the effect of the war on the work in China. In part he said: "The Chinese mission workers and Chinese Christians have stood for a united Christian church, so this war, driving denominations together at home, is extremely pleasing and hopeful to the workers in the foreign fields." Doctor Wakefield, Mrs. Wakefield and their three children have left Springfield on their return trip to China. They will sail from Seattle this week.

—Garry L. Cook, secretary of the Central regional district of the A. C. M. S., and located at Indianapolis, has a son with the Rainbow Division in France.

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### FACTS ABOUT THE COMING CONVENTION

October 9-13 is the time. St. Louis, Mo., is the city. Union Avenue Christian church is the place where the convention will be held. It is large and commodious. Two other large churches are in the immediate vicinity, where meetings can be held, if desired.

Abe Corey, of Men and Millions fame, is now in France, but expects to return in time for the convention. He will bring a first-hand message from the front. There is to be a special session, we learn, devoted to problems growing out of the war. It will, without question, be one of the most interesting sessions of the entire convention.

Peter Ainslie will be happy in his Christian Union session this year, which, we believe, is scheduled to close the

convention on Sunday evening. World-events are bringing home to the Christian consciousness with much poignancy our religious inefficiency on account of division, to say nothing of the scandal of it. All signs point to closer cooperation among Christians. The Disciples earnestly desire union. Have they sufficient catholicity of spirit to promote it in a time like this? This session of the convention will reveal what grasp they have of the entire situation, and with what measures they propose to bring about union and concord among all religious bodies. This session will be anticipated with a lively interest.

Then there is the unification program of the societies. It is the biggest project on the immediate horizon of the Disciples of Christ. Every church among us is vitally interested in this question, and should have one loyal, sensible, delegate present to help settle this

great problem in the right way. The religious efficiency of our movement depends, to a very large extent, on the result of this effort at unification. The principle involved is unquestionably right. Cooperation and Liberty; in other words, Cooperation in order to Liberty, should be our watch-word.

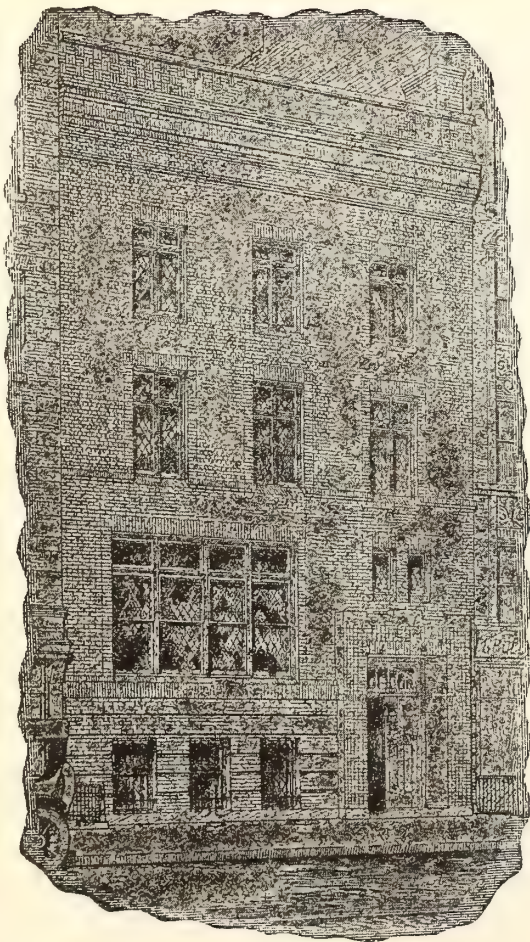
The various societies are now assured that this year will be the very best. It is a wonderful record. Many thought there would be a falling off in receipts on account of heavy war taxes and the high cost of living. But contrary to this expectation the receipts will be larger, and there will not be a single society, but what, in all probability, will be able to report the largest financial receipts this year in its history. These reports will be eagerly awaited by convention goers.

W. G. JOHNSTON,  
Chairman Publicity Committee.

## New Community Church Building of Disciples of Christ

147 Second Ave.,  
New York City

### The Broadway of Foreigners



The offerings of the churches are to be used this year in the completion of this Community Church, which has all of the latest and tried-out facilities for needed work among immigrant populations.

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The Board of Church Extension buys the lot, erects the building and will hold title to the property for our Brotherhood. The money is not to be returned to the Board, nor is any interest to be charged.

**This building will be the new home for our Russian Work in New York City.** *The Outlook* said that if such work as we shall do in this district had been done consecutively for the last twenty years, social and industrial conditions would have been such that Trotzky would never have gone to Russia and destroyed one of our allies in this World War.

Wherever the Disciples of Christ have done this work—in Chicago, Cleveland, Indianapolis, Buffalo, Western Pennsylvania and New York City—no Anarchists can be recruited by the Industrial Workers of the World. This kind of work will make conditions in society safe for our children.

The American Society and the Disciples Missionary Union of New York City will carry on the work in this Community House with competent Superintendent and helpers, doing a work after the most approved plans. **The building is in the center of the Russian population.**

### What the Annual Offering Must Do

1. Finish this House with an additional \$25,000 above the \$50,000 appropriated by the Kansas City Convention.
2. Furnish money to complete church buildings at the following cities near which are cantonments: For Montgomery, Alabama, \$10,000; for Arcadia, Florida, where there are 1,000 aviators, \$1,200; for Deming, New Mexico, near Camp Cody, \$3,500; for University Church, San Diego, Cal., located on Audubon Park, where soldiers and sailors are camped, \$3,500; and \$5,000 for Lincoln Park Church, Tacoma, Wash., doing service for Camp Lewis.
3. Help to provide other needed buildings.

The Annual Offering for Church Extension begins Sunday, September 1st.

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# The 20th Century Quarterly

For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

Makers of the Quarterly:

John Ray Ewers  
William Dunn Ryan

Herbert L. Willett, Jr.  
Prof. W. C. Morro

The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly is based upon many years' experience of the makers with the modern organized class.

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# THE CHRISTIAN CENTURY

Vol. XXXV

September 12, 1918

Number 35

## Will the Jews Return to Palestine?

By Herbert L. Willett

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## Burying Booze with the Kaiser

By Alva W. Taylor

CHICAGO



# **“Different,” “Admirable,” “Excellent”**

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**20th Century Quarterly**  
 For Adult and Young People's Bible Classes

*Edited by Thomas Curtis Clark*

## ***Makers of the Quarterly:***

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 C I C A G O



# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Control of Opinion

IT was once the proud boast of the Disciples of Christ that they had no creed. Those reading some of our journals these days might be tempted to believe that this is not now the case.

The Pope of Rome issues on various occasions anathemas against certain kinds of religious opinion. His decree *Gregis Pascendi* was directed against modernism. Translating into modern English, it was, Let any man be damned who holds modern views of religion. The threat of eternal damnation or of excommunication from the church, or the severance of one's social ties has been effective in that organization, and modernism now languishes. It is not likely that similar pronouncements among the Disciples of Christ will ever prove effective, for we have no purgatory and no official with the power of the keys.

No threat of punishment ever modifies opinion. Galileo, under fear of death denied that the earth turned round, but under his breath declared it did turn anyhow. A young man might be intimidated by threats from talking publicly about evolution, or higher criticism, or philosophy, but this would never lead to any real change of opinion.

There is only one effective method of controlling opinion, and that is by the logical presentation of facts. A fact stands like a rock, while the turbulent stream of denunciation breaks upon it. If any man would overthrow evolution or higher criticism or any doctrine that he regards dangerous, he can settle the whole matter by presenting facts that will upset these hypotheses.

Young men are hungry to hear a constructive word spoken in behalf of religion. They are flocking into modernism because the denunciation that they hear in reactionary camps convinces them that the older views of religion must be hopeless. There is only one cure for the modern trend in religion, and that is by meeting it with its own weapons. But no one seems to think this possible.

### Putting the Big Preacher on a Circuit

ANY given denomination has only a few great preachers. These men are often burdened with administrative details in a parish for which they have no particular genius. The man with one outstanding talent is not likely to have another equally great. Such great ministers once circulated to a limited extent outside their parishes by going out occasionally to hold revival meetings. But great preachers are no longer interested in the sort of revivalism that has been prevailing and now the churches know their faces only on the lecture platform or at church conventions.

In Ohio, Dr. John E. Pounds has been sent over the state with his great address on the subject of a Christian's duty to make a will in the interest of the kingdom of God. Dr. John Ernest McAfee, who was until recently secretary of the Home Mission Board of the Presbyterian church, advocates sending all preachers of outstanding ability out over the country, from town to town, where they will present a message of far-reaching significance to hundreds of thousands of people in the course of a year.

Why should not all of the churches in Indianapolis



or Chicago or Kansas City secure the presence of some man with a prophetic message to spend a month in the city, addressing the various churches and holding conferences with the ministers for the practical realization of the ideals of which that minister is a conspicuous spokesman? Such an interchange of thought and of spiritual power would vitalize many a city and lift it out of the ruts into which church work is too often apt to fall.

It is manifest that there is use on such a circuit for the missionary who comes back from the foreign field with an unusual story to tell and power with the people in the telling of it. People are still confused about the implications of the modern attitude in religion. Some one who could in a single evening clear up many of the doubts and difficulties that are in the people's minds these days with regard to religion would do a great service. The Disciples have a score or more men who ought to speak every day for ten years.

### The Harvest Time of the Soul

WE no longer follow the religion of nature, with moods dominated by the seasons and the seasonal occupations. But we have not traveled so far away from these primitive religious attitudes as to be absolutely unresponsive to our environment. When the autumn days come, we enter the season of the Feast of Tabernacles which our Lord once helped to celebrate. It is hard to look upon the tinted leaves, the bursting granaries and the autumn skies without feeling once more religious emotions.

Is there not a harvest time for the soul, as well as for nature? This has been one of the most compelling ideas of Christianity. The medieval church may be said to have been chiefly busy getting people out of purgatory into heaven. The harvest of the soul was a matter of primary concern.

There is a certain sense in which this harvest is being reaped all of the time. Just as in the tropics certain trees are always bearing blossoms and fruit together, so human life is in the midst of daily choices and daily judgments. John declared that some were condemned already because they had chosen darkness rather than light.

But not all of our spiritual harvest is so closely related to the sowing of the spiritual seed. The careless boy does not immediately develop into the useless man. The tippler does not at once become a drunkard, nor the idler in any brief space a beggar. It is just because the judgments of God upon sin are so often deferred that sin flourishes in the world. When we place a hand upon a hot stove the penalty is immediate. Were spiritual penalties as immediate, sin might almost disappear from the world.

But the spiritual harvests are inevitable, even if they are deferred. The man who sows tares will also reap tares. The golden leaves compel us to ask of our souls, What will the harvest be? Do we lay up for ourselves the wrath of God and the sting of our guilty consciences, or do we make ready the harvest of kindness

and brotherhood which we have sown through the years?

### Recruiting Sunday School Teachers

THE summer time always results in a certain amount of disintegration in the local church. Sunday school teachers quit or move away and the result is that the beginning of the new season is a time of desperate search for new teachers for the church school.

A great many people will not volunteer for service, being modestly acquainted with their lack of equipment for such a task. They respect too highly the great office of moulding the souls of the young in religion to undertake the work unprepared. On the other hand, there are some who seek this work with little idea of the social and religious responsibilities involved.

It might be a good thing for the minister to preach a sermon soon on the ideal Sunday school teacher. Just what must a person know and be in order to be fitted for the task of guiding the young into a knowledge of Christ? Must not the prospective teacher be something of an embodiment of the religion he or she sets forth? When it is remembered that it has ever been the tendency of the youth to idealize the Sunday school teacher, this latter point will be seen in its true importance.

The choosing of a teacher is often a matter of accident. A desperate superintendent looks over the adult class for a likely candidate. Some one has to be chosen, so one is chosen. If this person does fairly well, he or she will probably remain permanently in charge of the class.

But suppose the pastor and the superintendent should spend an evening in a consideration of the church members according to their relative availability for this work. Then if they would call on the person who ought to take up the task and make the needs of the particular class a call of God upon him, a fortunate selection would usually be made.

When we study the religious attitude of our young men who are going away to war, we know that in many cases we have failed in the fundamental aim of religious education. It is more a matter of teacher than curriculum just now. We must find the right people to teach.

### Federation During the War

THE Presbyterian church at White Hall, Illinois, has made overtures to the Disciples' church to federate with them for the period of the war. They propose to retain the Disciples' pastor, and to hold the services alternately in the two church buildings. In Chicago, there is a proposed war federation of the Monroe Street Church of Disciples and the California Avenue Congregational church. In this case, the first pastor would be a Disciple, the Sunday services would be held in the Congregational church and the mid-week services in the Disciples' church.

It is to be noted that in both of these cases our re-



religious neighbors propose to treat us with great generosity. This spirit is one of the splendid by-products of the war. The proposed mergers are occasioned by the new conditions. The ministers of the various denominations have gone away to the camps and to France for religious ministry to the soldiers. There is a greater shortage than ever of educated and capable ministers. A coal shortage also threatens this winter. With millions in the army and the Red Cross, the congregations will be smaller. The war merger is the logical solution of the problem for many churches.

Those who ask what effect the war is going to have on religion will find one kind of answer in this circumstance. The war conditions are driving the churches into temporary alliances. In many communities, there is going to be a need for more churches instead of less after the war, and in such communities the federation will not develop into a permanent policy. But in other communities there have always been too many churches and there would still be after the war, unless the various denominations see the wisdom of permanent local unions.

The opponents of this kind of federation will be church officials who fear that a church merger will reflect upon their administration. We, however, dare to hope that Disciple secretaries and superintendents will act in harmony with Disciple history and teaching.

## Concerning Lemons

### A Parable of Safed the Sage

NOW it came to pass that I journeyed to a far country called California. And there I found a friend, a citizen of that country, and he had an Automobile, and he took me on swift journeys to show me Orange Groves and Grape Fruit Orchards, and Vineyards, and many trees whereon grew Prunes.

And it came to pass that I heard often of a town called Corona, and always this was said of it:

Corona, Home of the Lemon.

Now on a day we passed through Corona, and the day was warm and dusty, and I spake to my friends:

Behold, this is Corona, the Home of the Lemon. Let us tarry, I pray thee, for of lemons are concocted a cunning drink that maketh glad the heart of man and doth not intoxicate.

So we rode through the street, and we came to a place where it was written:

Ice Cream, Soda Water, Sundaes and All Kinds of Soft Drinks.

And we alighted from the chariot, and went in, and behold, a man in a White Apron.

And I was about to speak to him, but my friend spake:

Be thou silent, and keep thy money in thine own pocket; I am paying for this.

And I kept silent willingly, for those are pleasant words to hear.

Then spake my friend to the man in the white apron: Hasten thee, lad, and prepare for us four good,

ice-cold lemonades, and make them Good, and make them Speedily.

And the man in the White Apron heard him as one who understood not what he said.

Then spake my friend again:

This friend of mine is from Chicago, and these other friends are from Boston, and they think they know what good lemonade is; but I want them to have a drink of lemonade that is Lemonade. Hasten thee, and prepare it for them.

Then spake the man in the White Apron:

We have no Lemonade.

And the man of California grew red in the face, and he said: What? No lemonade in Corona, the home of the lemon?

And the man in the white apron answered, We have Soda Water, Root Beer, Ginger Ale, Ice Cream, but no lemonade.

Then spake my friend:

Hasten now to the grocery store, and buy a half-dozen good lemons, and quickly make us Lemonade.

And the man in the White Apron hastened, and returned, and said:

There isn't a lemon in town. They ship them all to Chicago and Boston.

And when I heard this I meditated, and I said:

I have suffered for lack of good Fish at the Seashore, and Fresh Eggs in the Country, when both were abundant in Town, and now I behold that the place to buy good Lemonade is where they do not raise Lemons.

And as I meditated, I remembered that in many other things the shoemaker's wife goeth unshod.

Now my business is commending goodness for export, even as that of Corona is the production of lemons. And I said within myself: Glad will I be if the demand for goodness ever shall grow like the demand for lemons from Corona, and I will seek to supply all the demand. Yet will I seek to keep some of it on hand; for my peril is even as the peril of the man in the white apron. Yea, he shall be to me as a Parable, lest having preached to others I should become a Castaway.

So I resolved that with all my exportations of goodness, I would keep some for Home Consumption.

## Earth Is Enough

WE men of earth have here the stuff  
Of Paradise—we have enough!

We need no other stones to build

The stairs into the Unfulfilled—

No other ivory for the doors—

No other marble for the floors—

No other cedar for the beam

And dome of man's immortal dream.

Here on the paths of every-day—

Here on the common human way

Is all the stuff the gods would take

To build a Heaven, to mold and make

New Edens. Ours the stuff sublime

To build Eternity in time! —EDWIN MARKHAM



# Will the Jew's Return to Palestine?

*In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at this office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This will be done in the present and one or two following issues. Those who are interested in presenting criticisms or questions are invited to send their communications to Professor Willett, either at the University of Chicago or in care of The Christian Century.*

IT seems surprising that one phase of the subject of the second coming of Christ which is intimately connected with the problems that Professor Willett has been discussing should have failed to receive any consideration at his hands. I refer to the return of the Jews to Palestine, which is certainly a matter of direct and unmistakable prophecy, and is being so wonderfully fulfilled in these days. If there were no other proof that the end of the age is at hand, bringing with it the second coming of our Lord, this remarkable realization of expectations long ago predicted ought to be sufficient to convince any unprejudiced observer that the "times of the Gentiles" were complete and Israel is about to return to its ancient home and enter upon that redeemed career which the prophets foretold. Is it not worth while taking account of this aspect of the question in a candid review of the facts?

\* \* \*

It is indeed a satisfaction to have attention called to an angle of the subject which has for many readers of the Bible a particular significance. The reason that it has not been included among the topics treated in the series which has been running for several weeks past is that it is not an essential feature of millenarianism, although most of those who hold advent views find somewhere in their list of cherished opinions a place for this one. And in several discussions of the problems of millenarianism it holds an important place.

What are the facts? The two most serious shocks that disturbed the life of ancient Israel were the fall of Samaria and the closing of the chapter of Northern Israel's history in 721 B. C., and the destruction of Jerusalem and the beginning of the exile of the most important section of the people of Judah in Babylonia in 586 B. C. Of course neither of these events removed a very large proportion of the population either of the north or of the south. Some of the more resourceful of the people, those who were most likely to promote new efforts for national revival, or those who were most promising as citizens of the lands in the Mesopotamian Valley, were removed. The remainder, which included the vast majority, was not disturbed. Those who refer to the "ten lost tribes" as though they were taken somewhere else and lost, forget that the most serious dislocation of this unhappy people was not of population, but of racial integrity and institutional life. They "lost out" by intermigration and neglect. For more than half a century from the fall of Jerusalem the territory of Judah was occupied by the depressed though numerous remnant of the kingdom of Judah, while the region to the north did not recover its importance until shortly before the Christian era.

## PROPHECIES OF THE RETURN

All through this time the prophets preached the need of faith in Israel's future. Hardly one of the notable moral leaders of the nation who were witnesses of

these sad experiences, or lived in the dark days that followed them, failed to bear insistent witness to the confidence that the people would be permitted to return to their land and rebuild their institutions. Pages could be filled with prophetic words of this sort. They are found in Amos, Hosea, Isaiah, Jeremiah, Ezekiel, the Evangelical Prophecy and the oracles of the later days. The later voices were as insistent as the earlier ones, for at best the return of the exiles in 538 B. C. was partial and unsatisfactory. During at least a century more the leaders kept urging the prosperous and satisfied Jews in the lands of the east to come back to the land of their fathers and assume their part in its rehabilitation. The glowing hopes of the past had been realized in only the most meagre manner. The fragments of the nation, both in Palestine and beyond the great River, needed assurance that there was really a future for Israel.

In part, such hopes and promises were fulfilled in the return of the exiles when Cyrus came to the throne and Babylon fell in 538. In part, they were fulfilled in the long years of slow and painful revival of Judah that followed. In part, they were based on conditions of obedience and consecration which were not realized and therefore were never fulfilled, and never will be. New Testament writers, like the apostle Paul, say that the royal hopes for a Davidic line of rulers in Palestine were futile, and that the vivid expectations of the earlier generations must be transferred from the political to the spiritual plane. This did not mean that these promises were to be allegorized and rendered ineffectual. It meant, as Jeremiah affirmed, that God was not shut up to one instrument for the accomplishment of his will but could select another people who should achieve his designs by faith and evangelism. This was what Paul made the thesis of his Epistle to the Romans, wherein he made clear the eternal purpose of God to reach all men through the message of the gospel. To the Jew that was first committed. But upon his failure to accept that responsibility, it was made the joy and privilege of the Gentiles to undertake it. None the less Paul loved his nation so much that he was not without confident hope that in spite of their former indifference to their high vocation, they would yet come to prize the divine gift which at first they despised.

But in all this there was no assurance that they should ever go back to their ancient land. The prophet had hoped that such a consummation might be enjoyed. In part it was actually realized. In part it could not be accomplished. And beyond the fulfilments which the returned exiles obtained, and the achievement through faith in Christ and the attainment of Christian character to which the Jew and the Gentile alike aspire, there is nowhere in Scripture the slightest indi-



cation that the Jewish people are to return to their ancient land. Those long lists of prophetic texts on which millenarian interpreters love to dwell have not the remotest reference to such a reassembling of Israel in Palestine in the present or any future time. They dealt wholly with the political fortunes of the ancient nation.

#### CAN THE JEWS RETURN

So much for the biblical aspects of the matter. What about the more material facts of Israel's reoccupation of the Holy Land? The situation is not difficult to understand. There have always been many Jews in Palestine since the days when for some dozen centuries, from the days of Moses to the fall of Jerusalem in the Roman war of 70 A. D., they were masters of the land. Before them there was a long Amorite and Canaanite history. Since that tragic event which closed the volume of Jewish national life, apparently forever, there has been a considerable population in the land, mostly Arabic by race. Today they are as much the possessors of Palestine as are the French of France or the Italians of Italy. Under all the forms of government Arabian, Saracen, Christian and Turkish, which has prevailed in Palestine for the last twelve centuries, as long a period as Hebrew history covered, the Arabs have been in possession.

There has always, however, been a small group of Jews in the land. Today they number, among the 650,000 population, about one-tenth. They are of four sorts. There is the company of Jewish pensioners, including the Sephardio Jews that originally came from Spain in the days of the persecutions under Ferdinand and Isabella, and those of the Askinazin group from Russia and Germany. They receive regular stipend from Jewish funds, but are not of a sort to contribute in any helpful manner to the life of the land. Secondly, there are the industrial Jews, who make up the membership of some dozen communities planted by wealthy Jewish patrons in various parts of the land, and exhibiting a most commendable spirit of thrift. In the third place there is the commercial Jew, who has taken advantage of the tourist traffic which will always be a considerable part of the business of Palestine. Money is to be made here, and no one knows better than the Jew how to profit by catering to the needs of the public. Lastly there is the Jew of the Zionist type, whose emotions are stimulated by the memories of the land, and the dream that it may again become the home of his race.

It is only fair to believe that there will always be Jews in Palestine. The land is dear to them as a race. But no dearer than it is to Christian and Mohammedans, to both of whom it is truly the Holy Land. But when one faces the simple facts he is instantly aware that the Jewish people are not going to return to Palestine. To come to this conclusion it is only necessary to look at conditions as they exist. There are some twelve or fourteen millions of Jews in the world. The total population of Palestine today is about six hundred and fifty thousand. Under improved agricultural conditions, such as it is fair to believe are likely to prevail with better government, the land would sustain a population of a million. If adequate dams and other irrigation projects

could be constructed, another three hundred thousand might be added to the population, but hardly more. Palestine is a very small country. Its area is only about a quarter that of the state of Illinois, and about the same as the state of Connecticut or the principality of Wales. Even of this the Hebrews never occupied more than the central mountainous district, a stretch of territory some seventy or eighty miles in length by about twenty to thirty in breadth. The lowlands were for the most part in the hands of other people, like the Phoenicians in the north and the Philistines on the southwest. The richest section of Palestine, **that portion on the east of the Jordan**, was never counted as a Hebrew possession, but belonged to Moab and Ammon.

Moreover the description of the country as "flowing with milk and honey" must be understood as the regard in which it was held by the desert tribes, among whom the Hebrews tarried in the wilderness. It was not the measure of its fertility as judged by standards prevailing in agricultural regions. Portions of the land are fertile, and very beautiful in the spring. But on the other hand large parts return only grudging harvests to the most careful cultivation. Close study of the Old Testament shows that the land never supported a large population at any time within the historical period. The notations of numbers in the Hebrew records, particularly the size of armies and the numbers slain in battles are picturesque rather than authentic, while the patriotic exaggerations of Josephus have long been discounted. War and devastation have greatly reduced the capacity of the land to support its population. But even in its most prosperous times this could never have compared in proportionate numbers to the teeming multitudes of Egypt, Babylon or Central Europe. When it is further remembered that of the total population about sixty per cent are Mohammedans and about thirty per cent Christians, it is at once evident that a considerable problem confronts those who propose to replace ninety per cent of the present inhabitants, mostly Arabic or Syrian by race, with a new element represented by but ten per cent of the present population.

#### DO THE JEWS WISH TO RETURN

Furthermore, the Jews as a race have neither the wish nor intention to emigrate to Palestine. A small and very sincere portion of them would be glad to do so. They are the scholars, the poets, the dreamers of the nation, whose affection for the land and the traditions of their race has issued in the creation and spread of Zionism. In the aggregate they number many thousands, and include some of the choicest spirits in Judaism. But in proportion to the total number of Jews they are a negligible fraction. For the Jew is a commercial spirit. He is and has been since the days of Babylonian exile the world's typical middle-man. He flourishes only where he can take his place between producer and consumer. Palestine offers only the most meagre opportunities for such a vocation, even were its extent many times what it is.

There seems to be no reason why many Jews may not go to the Holy Land to make it their home. Small



groups have already enlisted with one or another of the allied armies with the express stipulation that they shall be sent to Palestine to assist in its emancipation from the Turkish yoke. Others are organizing for hospital and other relief work there. Many of these will probably remain in the land. They ought to carry out their fine project of organizing in Jerusalem a Jewish university, where the ancient Hebrew language shall be taught, and be the medium of instruction. Their colonies ought to increase there in the land which their fathers once possessed. There is no reason why they should not secure complete political privileges under the new regime which the Entente nations will establish, probably under either French or English direction. But there is not the least prospect of a Jewish state being organized in Palestine. The great mass of the Jewish people, both orthodox and liberal, are opposed to such a plan. Perhaps this sentiment is as well expressed as anywhere in the resolutions of the recent Conference of American Rabbis, held in Chicago in July of this year. The pertinent portion of these resolutions has the following statement: "We are opposed to the idea that Palestine should be considered the homeland of the Jews. Jews in America are part of the American nation. The idea of the Jew is not the establishment of a Jewish state, not the re-assertion of Jewish nationality, which has long been outgrown. The mission of the Jew is to witness to God all over the world."

#### THE FUTURE OF ISRAEL

In a word, then, it may be asserted with emphasis that there are no predictions of restoration of Israel to Palestine which were not fulfilled in the home-coming of the various groups of exiles, or were rendered incapable of fulfillment by failure of co-operation with the divine purpose. The occupation of Palestine by Jews would require the expulsion of its rightful possessors, the Arabic peoples who have today the same rights in the land that Israel once had, rights that it is one of the great purposes of the present war to guarantee to every people by the privileges of self-determination. The Jewish race could not occupy Palestine. No stretch of imagination could picture that "least of all lands" accommodating the millions of that people, scattered throughout the world. Palestine is wholly unfitted by location, character and extent to be the home of the modern Jew, and the vast majority of the race are wholly uninterested in any project that looks to such an end.

The future of the Jewish race is not to be determined in any light or doctrinaire manner. Its place in history has been remarkable. Its persistence has been phenomenal, though to be sure its modification through admixture with other people and changes in environment has broken it up into many groups, markedly different and often wholly antagonistic. The moral and religious problems of modern Judaism are perhaps of all most perplexing and acute, for Christianity has too often stood for an arrogant and persecuting force, and is therefore repellent to a vast majority of that race, and the same time the power of the synagogue declines yearly. The Jew has gone into all the world, and there

he will remain, either to be absorbed at last like other scattered races which have ceased to be nations, or to play some other as yet undisclosed role in the future. But in spite of the bald materialism and commercialism which seem to dominate so broad a zone of Jewish life, all Christians are under obligation to sustain an attitude of sympathy and good will toward this unique people, partly as an atonement for immeasurable wrongs in the past, and partly in the hope that gradually through the years they may realize that the crowning glory of their race, the greatest gift they ever made to the world, was the Man of Nazareth, the lover of Israel, and the Savior of the World.

HERBERT L. WILLETT

## Lavender Hedges and Faith

*An English woman in a message to English soldiers.*

I HAVE an idea that there have been people who described Faith as believing in something that you know isn't true. I expect one needn't combat that point of view, for perhaps we are all more or less agreed that faith is believing in something we cannot yet see. And I should personally like to go a step further than that: I should like to describe Faith as *acting* as though we believed in something we cannot yet see.

There are some days in the last few years that will always stand out in one's memory, and one is a certain day towards the end of 1914, just before the First Battle of Ypres, when one came down to breakfast to find in the "Times" the most pessimistic article I have ever read. It put it to one that England was in imminent danger of invasion, and described, for those of us who live in those countries not far from the coast, exactly what we ought to do with our sick and aged relations, how we must move our goods and chattels, that we must leave our houses and gardens to take care of themselves—in fact, there seemed little hope by the end of the article of our even being able to look forward to having a home at all! And, for the first and only time in the war, I remember the family sitting down under it buried in gloom! But after about half an hour, I could bear it no longer. I felt that I must go out and do something with a *future* in it. I shall go out and plant that Lavender Hedge I've been waiting to plant for days. So I hunted up the gardener, and together we set to work, and every root we stuck into that obstinate old clay soil of ours, I felt, "Now, that's an act of Faith. What is the good of our men at the Front, if one isn't believing as one always has believed, that they are indomitable and invincible, and just because of it that one *will* have a garden, next year and in the years to come, as their gift to us?" And after an hour's hard work (and there's nothing like contact with the soil for refreshing one's soul), you wouldn't believe how different one felt!

Now, I don't know that I can claim the victory of the First Battle of Ypres as the direct result of my Lavender Hedge! But I do know that for the last three years, when it's been the joy of the garden, it's not only lavender that it represented to me, but faith in the future, and in the in-



domitable courage of those men who were holding the line. So, if ever you feel your faith in something you can't yet see being clouded over, just go out and plant a Lavender

Hedge, or whatever may be the nearest approach to it in the world you are in, and I can't help believing you'll feel different.

# The Door

By Joseph Fort Newton

## Prayer

**S**ANCTIFY us, O God, our Father, by the cleansing breath of thy Holy Spirit, as we bow before thee in answer to the call of the soul, that we may worship thee in the beauty of holiness. As birds in a deep forest forget to sing, not knowing in the twilight when the dawn arrives, so our hearts are silent and voiceless by reason of the dense darkness in which we walk. Care, and labor, and sickness, and anxiety overshadow us; sorrow haunts us; death is feeling after those we love most. Lift us on the wings of this hour into the upper air where thou art, where there is light and liberty and communion, and where we can see the truth that is hidden from us in the valley.

Open the door of prayer, our Father, and admit us into thy secret place, that we may hide, for a little space, from the things that torment us, from the fears that pursue us, and from the sorrows that will not let us rest. Show us once more the reality of thy Fatherhood, some faint knowledge of which we have in our yearning for our children, for whom we are willing to give all, suffer all, do all. Thus may our own hearts teach us to know thee, to love thee, and to trust thee with all that we are, all that we love, knowing that thou wilt lead us thither where we seek to go. Forgive us if too close we lean our human hearts on thee, for there is no other who can help us.

Renew our faiths in the truths that make life deep and rich and noble; help us to lay hold of thy great and precious promises and find strength in our labor and solace in our sorrow. Minister of thy grace to those who bear the heat and burden of the day; be very near the young in their besetments and temptations as they are trying to find their way in life; support the old, many of whom are left to walk alone, bereft of those on whom they hoped to lean in the evening of their days. Suffer none to go away untaught, unhealed, unforgiven; but may each find his heart growing strangely warm and happy.

Ever the Door stands ajar; day by day a door is opened for one and another, and they fly thither from the winter storm, and are safe. For others it will be opened, and at last for us, admitting us to thy nearer presence where there is realization and reunion. As life deepens may faith become more profound, until at last we stand upright at thy Door, O Lord, and Lover of all souls, looking for the Face long desired, even the face of Uttermost Love. And to thy name shall be the praise, in the name of Jesus. Amen.

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## Sermon

**W**HAT an artist Jesus was in taking the simple, homely things of life and making them figures of eternal truth, parables of Divine beauty! He was so wise that he was simple, and so simple that he was wise, teaching the highest truths by the humblest facts. He did not fly away into philosophy, but began near by, using the everydayness of life to reveal the everywhere-ness of God. No familiar thing but was transfigured at his touch and became forever lovely. No other teacher

would have likened himself to a hen sheltering her chicks, yet that image remains a perfect picture of the brooding, protecting solicitude of God.

But it is not with the artistry of the Master that we are now concerned, but with something far deeper, far more revealing. Truly, never man spake like this Man, and never was he more wonderful than when he spoke of himself in his relation to the souls of men, as, for example, "the sevenfold I AM," of which our text, "I Am the Door," is one. Now he is the light of the world, now a road for our pilgrim feet, now a loaf of bread, a well of water, a coat, a house, and, in the text a door—all these images telling us how necessary he is to our life. No one else has ever spoken to us in that manner; no one else can do it without jarring our hearts. Yet somehow, when we listen to him, we know that he knows what we want, what we need, and the way we go; and we do not resent him as an intruder, but admit him into the innermost room of our nature.

"OUR FATHER," NOT "AN ETERNAL ENERGY"

Softly, surely, he opens the door of our hearts and enters in, identifying himself with our most inward needs, our most intimate longings. Somehow, as if by instinct, we know that he has a right to be there, and we do not ask him to explain his presence. Our very need is an invitation, and we yield to his authority as we do to the spell of music, without seeking to analyse or define it; knowing, as a child knows a friend, that he is an ally of all that we wish to be. Should we ever stop to ask why it is so, surely the reason is not far to seek if we consider what it is that he seeks to do with us.

Let me illustrate. Our philosophers tell us of an Eternal Energy from which all things proceed, a Vital Urge taking myriad forms, a Power not ourselves that makes for righteousness. These words do not move our hearts. But when Jesus speaks of "our Father," it is different; at once we are lifted into the world of spiritual values, into the world of personality and its fellowships. In that world he lives, from it he speaks, and it is thus that his words unlock doors in us for which no one else has the key. Others speak of that world, but Jesus speaks from its centre of light, and therefore he commands us by a lure and authority no other can know. Against this background we must read the text.

## SYMBOLISM OF THE DOOR

Nothing is more familiar than a door, and nothing more eloquent as a symbol. For a door, with its uses and associations, has much to tell us, alike of welcome and farewell. If it is open, how inviting; if closed, how ex-



cluding; if ajar, what a vista. There is all the difference in the world on which side of a door we stand, the outside or the inside. Artists have lavished their skill on doors, making them attractive, and many legends have been engraved over them. Often a door is an emblem of separation. On one side are strangers; on the other friends. Outside care, inside quiet. Full oft it is a symbol of security, of protection from injury and intrusion, of safety from temptation. Of course, it is eloquent of hospitality, and Charles Lamb was not far wrong when he said that no sound could equal in interest a knock at the door. Friendliness has no finer speech than a door opened in greeting and welcome; and love no truer token. Much might be written on the duty of keeping some doors open that are too often closed, and also on the duty of keeping other doors shut that are too easily opened.

#### SOME CLOSED DOORS

Think of the old home in which you grew up, and you will begin to see how many beautiful things Jesus meant to tell us when he called himself the door. Memories as many and as fragrant as the flowers that grew about it came back to us as we think of that old front door, whose openings and shuttings made such music in our life as our friends or guests came and went. What happy surprises seized us there, as some loved faces, unexpected, appeared at the door! What sorrows, it may be, gripped us there, as our dead were carried out and we realized that they were gone! For they do not seem quite to have left us until we part with them at the door. At the door we took our farewell of our parents, with many hopes and longings, as we started out into the world to make our fortune. They stood in the door and watched us as far as they could see, wondering, hoping, praying. Years pass, and our eyes grow dim at the thought of that old doorway and all that happened there, and of the vanished figures that stood in it. So great is the power of association, by which the Master would lead us to the door of the home of the soul:

Around the portal are angel faces,  
Within, the everlasting Bread and Wine.

Much of our life is spent in opening and closing doors. There are doors that shut and stay shut, doors of opportunity, of privilege, of joy. Slowly the door of youth shuts, and no man can open it. Oh, the things we must leave behind in our pilgrimage! Sadly we learn that a man can go back to the place of his birth, but he can never go back to his youth. So far we can develop the body, and no further; the door is shut. There is a time when more than one door is open to a man, and he must decide which one he will enter; and having made his choice the other doors close. That is why it is so difficult to begin a new vocation after forty; so many doors are shut. Often we see a man who can do one thing, and do it well, but he is little more than a by-product of his own business—like a horseman whose mind has become a stable. Darwin paid the penalty of narrowness and neglect, as all men must who are not at pains to keep the doors of the mind ajar. Imperceptibly they close, and life loses in richness of interest and variety of outlook, making old age a mere Nursery of Memory.

Every five years—so reads the opening page of "The

Abbot"—we find ourselves another, and yet the same; there is a change of views and not less of the light in which we regard them. What is more inspiring than youth, its face aglow with dreams, the doors of its heart wide open to the winds of God! What is sadder than to meet the same man ten years later and find many doors of the heart shut, locked, and barred? Often the man is unaware of his loss, thinking that he has attained to wisdom, when in reality he has only become cynical and hard; something fine has gone out of his life. This is the great tragedy—that youth rules the world when it is no longer young, and its ideals are damaged and dim. Time makes subtle changes in our inner life of thought and character, as in outward aspect. Unless we have a care, selfishness or avarice or ambition will shut doors that ought to be kept open. In the Holman Hunt painting, "The Light of the World," the door has long been shut, dust is on the step, and weeds are growing in neglect, the while the Master knocks in vain.

#### DOORS THAT ARE NEVER SHUT

Happily, if there are doors that shut, there are also doors that never shut. "Behold, I have set before thee an open door, and no man can shut it," reads the Book of Vision. The Door of Service, like the gates of the City of God, is open always, everywhere, to everybody. Age does not shut it, nor poverty, nor ignorance, nor sin. There is no human situation in which a man cannot be of some help to his fellows, if he sets his hand to do it. When Sterling returned to England ill and helpless, he wondered what use he could be in the world; a question which many a man, broken by the war, is asking himself today. But his friends wrote to tell him that his very existence was a blessing as indeed it must have been to have won such loyal love.

Some of you will recall the story of "The Worn Doorstep," telling of a young woman waiting for her lover who had gone to the war; she waited in vain, but found healing for her sorrow in serving others beshadowed like herself. How many doors this war has opened, doors within ourselves of which we knew nothing, doors of sympathy and service, taking us out of ourselves into a larger life.

Christ as the Door is Christ as the entrance to the life of faith and service. What a life it is to which he admits us, a life not of subtraction, but of addition, as Drummond told the boys at Edinburgh. He transfigures all our joys. He takes the poison out of all our wild flowers.

#### PAINTING THE REAL CHRIST

In the "Dreamers of the Ghetto" Zangwill has a story of a Jewish artist who discovered behind the Christ of the creeds a Joyous Comrade, a Great Friend of all the sons of men. He sought to remove the mists and paint the real Christ, in his simplicity and beauty, his fellowship with man and beast, his love of God and little children. So, day by day, he worked at his picture, trying to give back to the world a Christ the Jews can now accept, and the Christians have forgotten.

What that artist sought to do it is the business of all lovers of Christ to do, revealing the real Christ to men.



knowing that they needs must love the highest when they see it. Drummond was such an artist, and many a man today owes his vision of the real Christ to the influence, and still more to the example of that strong and winsome man. What such a ministry means F. W. H. Myers has told us in an unforgettable passage:

I had never yet realized faith in its emotional fulness; I had been converted by the Phædo and not by the Gospel. Christian conversion now came to me in a potent form, through the agency of Josephine Butler, whose name will not be forgotten in the annals of English philanthropy. She introduced me to Christianity, so to say, by an inner door.

Happy are those who find such a guide amidst the labyrinthine windings of creed and dogma and rite, one who knows the path to that inner door opening into a new life. Josephine Butler knew the way home. She was not an official minister, not a theologian; but she knew how to lead wandering, bewildered souls—alike the cultured and the uncultured—to the door.

#### THE MINISTRY MOST NEEDED

Much is said about social ministry today, and rightly so, because the need is great and urgent. But never was there more need of experts who are Apostles of the Inner Door, men and women of spiritual simplicity and directness to lead human souls immediately to the Door. It is a great art, asking for tact, skill, love, and, above all, knowledge of the Door and the life to which it leads.

There is no higher service one mortal may render to

another than to lead him to know Christ, who is the Door of that life whereof we all have dreamed but never yet have lived. Until a man finds that Inner Door, no matter how learned he may be, there will be in his heart, as Myers testified, a lack of that fulness of faith, that victory of hope, that joy of ministry which adds a whole dimension to life.

#### THE FALSE DOGMA OF LIFE

There is another door that is never shut, the Door of Hope. Man cannot shut it, and God will not shut it, here or hereafter. During the week two men have written to tell me that they have lost heart, lost hold, and are meditating death at their own hands. One letter is a rambling scrawl pitiful to read, showing tokens of a mind all ajangle—like a delirious child feeling for a door in the dark. The other is grim, hard, bitter, defiant, black with despair—as of a man about to take a wild leap off a cliff. If there be any of you who may have lost your way, let me beg of you to believe that there is a Door out of darkness into light, out of despair into hope. Do not give up. Do not let go. Times like these try us to the utmost, but if that Door is open, it matters little what other doors may be shut. And that Door is ever open. It is never closed by day or by night. Sin does not shut it. There is forgiveness, cleansing and newness of life. Death does not shut it. There is always hope here, hereafter, eternally!

Surely no one any longer holds the hideous dogma of the finality of death. Think of the absurdity of the idea that the fate of the soul is fixed forever by a physical fact! It is false. Nothing could be more false.

Death is a beginning, not an end. It is a step not only into another life, but into a new life. It is an awakening. It must open mortal eyes. It sets men free from the flesh that so easily besets them. Hell is a place of hope, else it were a symbol of Divine defeat. Retribution there is; retribution there will be, here and hereafter. But, if God rules, retribution is redemptive, not vindictive, much less hopeless. Know ye that God is Love, and love never stops, never tarries, never tires, never gives up, never loses hope. Nothing can forever resist the Love of God in Christ. Love never faileth—for God is Love.

#### "I AM THE DOOR"

A well-known traveler in the Holy Land tells how he talked with a shepherd at work near a sheepfold. He learned many things, but the best thing came unexpectedly. Every feature he had expected to see in the sheepfold was there except one. There was a doorway, but no door. When he asked the shepherd to explain, he replied: "Door? I am the door! I lie down across the entrance at night. No sheep can pass out, no wolf come in, except over my body."

Even so, Christ is the Door through whom we have refuge and freedom, going in and out and finding pasture. "By Me if any man enter in, he shall be saved"—saved from himself, from the ills that beset the soul; saved from lonely wanderings that lead to nothing.

## The Day Breaks!

#### A PROPHECY

**M**AN-MADE laws and doctrines pass;  
Statesmanship is withered grass;  
They who spake as sovereign gods  
Now are mute as lifeless clods:  
Some sure voice the world must seek—  
*Let the Gentle Teacher speak!*

Thrones are fallen; wisdom rules;  
Foolish kings are kingly fools;  
Royal pomp, which craved the sun,  
Prostrate is as Babylon;  
Love has come to power again:  
Lo, the Christ stands—*let Him reign!*

Dead is every king and czar—  
Dead as all the millions are  
Whom they slew in fiendish pride,  
Slew to swell war's bloody tide:  
Righteous God, the past forgive!  
Kings are dead: *Oh, King Christ, live!*

—Thomas Curtis Clark in the Living Church.



# Why Is a Church?

By David M. Jones

THE world is in turmoil. Primal elements long held in abeyance are in the ascendancy. Those things which have for all the years of our lives been considered personal matters to be decided individually have come under a dictation which considers neither our choice nor our convenience. That which we considered ours by every right of possession, even to the sacred limits of human relationships, has been commandeered to the cause of humanity, and it is a humanity in which we have had scant interest heretofore. Searching questions, backed by an authority which demands an answer, have been put to us until our inmost souls have been laid bare, and we have seen that within ourselves which we did not know existed. The old comfortable feeling of satisfaction and security is gone.

## WHAT DOES THE CHURCH MEAN?

Even in religious matters an upheaval is taking place. That of which we were so sure only a year ago we doubt today. That which seemed important then sinks into insignificance now. Old forms and customs do not entirely satisfy. We are beginning to get a glimpse of that which has been lacking. Some of us are asking in sincerity, "Why is a church?"

To many of us the church means little more than a building where we gather at intervals to enjoy a certain fellowship which we feel to be necessary. To such, a church is considered as thriving so long as the visible and external is in good condition. It is largely a matter of paint and paper, of new roof and carpet, of plenty of fuel and adequate lighting system, of regular preaching, open doors and no indebtedness.

Others of us have the conception that a church is a sort of benevolent order, where, after proper initiation and upon the payment of trifling dues, we may have our lives insured for eternity. The dues are sometimes so insignificant that they are entirely lost to sight, but the eternal life insurance, never!

A large number of people look upon a church very much as they do upon a club or society. These enter its membership largely because of the prestige which it gives them in the community. Matters of congeniality and social prominence, as well as of dress and culture, enter in. These judge the sermons and music by lyceum standards and put a premium upon the eloquence of the pulpit entertainer. They give largely in a showy way to certain philanthropies and exclude the more needy but less popular benevolences.

## IS IT A SANITARIUM?

Another large group of members seems to feel that the church is a great sanitarium, where spiritual, moral and imaginary ailments must receive perpetual attention or death will ensue. These expect constant and faithful attention from the pastor, and his assistants to apply divine liniment to their rheumatic faith, supply digestive

tablets for their moral dyspepsia and strive to invigorate the dead tissues of their spiritual paralysis.

Akin to these are those who act as if the church is a free kindergarten, where the pastor and a few others are to be kept busy in supplying nourishment for church babies, soothing injured feelings, putting healing ointment on imaginary bruises, administering teething lotions for those cutting teeth, using infinite patience in cases of tantrums.

Permeating all these various groups, of them, and yet not of them, the life germ which keeps the whole alive is another group of people, to whom the church is something deeper and broader and higher than human conception, a part of Christ Himself—His body upon earth, holy, full of power and glory and blessing. To these, the building where the church meets is a house of God, to be approached with reverence—a place of sacred communion. To these, church membership is an overflowing, soul-satisfying, throbbing, life-giving experience. Having entered into this Holy of Holies, the idea of an eternal life insurance policy does not concern them at all. To these, fellowship with the members of the church is not like fellowship with the members of any club or society or lodge or any other organization in the world, for all have become brothers with Jesus Christ. To these the hours spent in the church are hours of worship, not hours for entertainment and enjoyment of a musical program. Prestige and social prominence can have no attraction. Why be satisfied with husks when all the sweetness and richness of heavenly manna is theirs for the taking?

## GOD'S CONCEPTION OF A CHURCH

These go to the Source of strength for balm for their pain and heartache, considering the calling and time of the minister too valuable, as an ambassador of Jesus Christ, to be entirely dissipated by sanitarium regulations and kindergarten requirements.

Which of these groups of people is nearest the Divine conception of the purpose of the church? Is it true that, having gotten people into his membership, the duty of the minister is to follow them persistently and help them so that they will stay in? Is a man really converted who has to be babied and petted continually to keep him converted? Is it the duty of the minister and his music director to keep the membership entertained? Have the members of any church no greater obligation than to don their best clothes and sit in the pews, pass judgment upon the sermon and the music, pay the bills, keep the building in repair and refrain from heinous sins during the week? Is a church nothing more than a mutual benefit association?

Of course, Jesus said "Follow me," just as we preach it, but He co-ordinated the "Follow me" with "fishers of men," which we have failed to preach enough. Certainly He said, "Lo, I am with you always," just as



we comfort ourselves and others; but the "Lo, I am with you" follows a definite task which we have not performed, and which our churches have only half-heartedly taught. How can we claim the promise until we have fulfilled His command, "Go ye into all the world"? We are like children who, having accepted a task, expect the full recompense without fulfilling any of the obligation. No wonder people get no higher conception of a church than that it is a benevolent order to issue eternal life insurance!

#### THE RELIGION OF CHRIST

Every "Follow me" must be balanced by "fishers of men." That is the religion of Jesus Christ. For two thousand years we have ignored the "fishers of men." For two thousand years we have played at going into all the world. But we have never seriously acknowledged to ourselves, nor taught our people, that the church was organized not to be ministered unto, but to minister. If, then, having failed to fulfill the condition imposed in the great commission, what right have we to claim the promise, "And lo, I am with you alway"? Would not God be justified in having forgotten us, as some people feel that world conditions today indicate He has done?

We have had two thousand precious years of opportunity, but we have been niggardly with our God. He asked for our children, but we clung to them. He asked for our money, but we kept it, giving Him a pittance instead. He asked for our time, but we gave Him only what was left after we had done for ourselves. He asked for our lives, but we gave Him only a little part of our love and allegiance. If, having despaired, He has let the world turmoil come to teach us what we would not learn, it is not because He has forgotten His church, but only that He loves it so much that, even in the sorrow and the suffering, He will bring it forth strengthened and purified. For, having refused our children to Him, we have been compelled to give them up for humanity in this world war. Having kept our money from God, we have been forced to part with it, in order that Red Cross and Y. M. C. A. and government needs may be met. Having been selfish with our time, we have been commanded to give up hours of it in order that wounded men may have necessities and comforts, and that other men, women and children may be fed and clothed. And, having learned how to give up our children, our gold and our time, we are growing less selfish. That which we refused God, the nations have taken. Perhaps only in this way could we be taught that nothing belongs to us individually if humanity needs it worse. This is what Christ meant when He said, "I came not to be ministered unto, but to minister." This is what He tried to teach His disciples was to be the purpose of His Church.

#### THE CHURCH OF YESTERDAY IS IMPOTENT

In the needs of today and tomorrow the church of yesterday can do little. The men who have risked their lives in the trenches with the men of France and England, of Belgium and Italy and India and Africa, know-

ing no difference of color or training or belief, so long as each stood in his place and did his bit, will have scant respect for a religion of people who are more concerned in making themselves comfortable and saving their own souls than they are in helping to put down the common foe. These can have no zeal in serving any church which, instead of loyally uniting under the allied army of Jesus Christ, spends precious time and strength and ammunition in unfraternal theological bombardments of fellow churches while the hordes of the enemy devastate the land, unchallenged. The purpose and power of the Church must be as broad and as high and as deep as the needs of humanity—limitless, boundless, redemptive.

This is the challenge of today to the churches of yesterday. Thus only can the love of Jesus Christ work untrammelled in the hearts of men.

### A Bible Class at the Front

**M**R. L. E. BUELL, Michigan state secretary of the Y. M. C. A., and now an Association secretary in France, has written to some of his friends and narrates some of his experiences in his religious work among the soldiers:

"I think you will be interested in an account of a Bible class which I have conducted one night since I've been in France. I dropped in as a visitor upon a group that meets every night after supper on the hillside overlooking the land occupied by the sons of Anak. I had been at Miami, Florida, in 1898 with the ancestors of some of the members of the class who asked me to tell of some of my experiences then. Consequently I took the same texts as starting points that I did then, viz., John 3:16 and John 20:30, 31, and we were getting along nicely when the commas for my speech were put in rapidly by machine guns not far behind us firing at an aeroplane out of our sight over us, and the periods were frequently inserted by the heavier guns whose flash was visible in front of us. Then as the boys recounted what that little Bible class of from 15 to 80 men meant to them as they came back to it after doing their week or ten days in the trenches, I realized afresh that the canteen and the letter paper is not the only service that the boys crave over here.

"Last night just a little informal sing-song filled the hut and they listened intently to one of their number, a private, who in ten minutes gave one of the most effective blows against the kind of language the boys use too freely that I have ever heard. The day closed with a personal talk with a man who waylaid me just as I snapped out the lights. There can be no compromise in this war and the biggest fight is not with the Hun but his satanic majesty clothed in many forms but intensely active both within and without the lines."

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The Oil of Joy is very cheap, and if you can help the poor with a Garment of Praise, it will be better for them than blankets.—*Henry Drummond.*



# Burying Booze With the Kaiser

## How the War Has Helped Prohibition

THE Senate has gone on record for war-time prohibition and by the time these paragraphs are read Congress will no doubt have nailed up the funeral notices for Old John Barleycorn. The final vote was a compromise and ardent prohibitionists wish the date of the obsequies could have been made January 1st, at least. But all reforms win, in the last stages, by compromise between the radicals and those who come through much kicking to a surrender. We may be grateful for an affirmative vote with the extended time limit. The time was put over until next July, less through any belief of the die-hards that the war would be ended and the law nullified than because of their conviction that booze had only limited days for business anyhow, and they would at least secure for it as liberal a chance as possible to wind up its affairs with profit.

That the boozers' cause was hopeless is shown by the manner in which the government has been drawing the cord about his neck since the war began. One year ago the distillation of liquor was proscribed, then the alcoholic content of beer was reduced to two and three-quarters per cent and the brewers' use of grain cut to seventy per cent of the last year's waste. Secretary Daniels had already made the navy dry, and now dry zones were established around all army camps, naval stations, arsenals and munition and shipbuilding plants. Next the order that brought the wrath of the politician down on Daniels and made him the butt of much booze caricature was extended to all men in uniform. Then came prohibition for Hawaii and Porto Rico and the Canal Zone, as well as a bone-dry District of Columbia. Next booze met food and fuel and went down in the fray. Notice was given that coal for beer making would be denied and the booze makers were ordered to buy no more grain for malt until the new harvest was well in, and with no assurance that the order would not even then be extended. Finally the Railway Administration cut it by ordering all advertisements removed from refrigerator cars carrying the stuff, and then prohibited its sale on any train or in any depot or about any railroad premises. Meanwhile the states, one after another, wet and dry alike, were counting up to the fatal thirty-six that pronounces extinction.

The war may bring back to us a much enhanced cigarette habit, and engulf our conventions of clean speech in a tide of profanity, but it has hastened the doom of alcohol drinking. Morals joined hands with science, and such allies are bound to be victorious. The fundamental of every moral crusade is a fight for humanity that can be more efficient in terms of the best and happiest life for every man and for all men. War brought efficiency to a critical test. Morals had always argued for temperance on the basis of a chance for the weak will, the drinker's dependents, society's release from its entail of crime and poverty, etc., but only of late years had it joined hands with science in its acute discernment of those things which morals had discerned but had not technically verified. A knowledge of the facts plus a passion for humanity equals social salvation. In other words, Christianity plus science will bring in the Kingdom of God.

\* \* \*

## Shall Kaiser Alcohol Be Interned or Executed?

But the war will end some day and several million young men will come trooping back from blood-soaked France with the dark influence of war upon them. In France they see all the other armies drinking, and the loneliness, the discomfort of wet garments and muddy trenches and camps, the nerve-racking ordeal of war, the abnormal life of camp and field all make the appetite crave the sedative influences of alcohol.

The rum ration is issued their comrades in arms in Allied camps, and those who drink it when it is wet and just before they go over the top, usually contend for it because they feel the momentary stimulus and do not reckon with its ultimate effects. Everywhere the lonely lad is met with the Frenchmen's cordial offer of the cup of cheer in wine and his failure to comprehend a refusal to share it with him as a token of friendship and a symbol of gratitude. With the impetus of the moment strong within him and the incubus of war's burdens heavy upon him it is not in the least to be wondered at that he craves that which alcohol offers and forgets that which it never promises but always delivers in the end. The result *may be* that the sentiment of the army's millions will veer toward that of their comrades in arms and of the brave people among whom they live and fight. When one of the western Canadian provinces voted on the prohibition issue they provided for a referendum among the men in France also, and it is noteworthy that while the home folks voted dry the soldier majority "over there" was for the wets.

Just as we protect them against alcohol without asking them to vote it out we need to protect the munition and ship-makers and the farmers and all others who stand behind the dry front lines. So, too, do we need to insure that the reconstruction period have the same chance for efficiency that war times do, and that the boys who come back to rebuild and help repay the cost be protected against intemperance just as they are while they fight. Thus war-time prohibition must not be allowed to lull us into security or satisfy us. There is grave danger that the securing of war-time prohibition will dull the edge of prohibition activity and some of the states that are to vote this coming November may be allowed to go wet by default and thus give legislatures cause to refuse to ratify the constitutional amendment.

The following wet states are to vote, viz., California, Missouri, Florida, Ohio, Minnesota, Wyoming, Nevada and Kentucky, and everyone of them should be put high in the dry column to insure ratification by their legislatures. Kentucky's legislature has ratified. Utah is dry by statute but will be asked to ratify that action by popular vote. In Missouri both parties allowed the Anti-Saloon League to write a clause in their platforms pledging ratification, but added, politically wise, that each representative should represent his own constituents, i. e., vote wet if they did. This is an illustration in point. If Missouri, through indifference, over-confidence or by any default fails to produce a dry majority it may prevent ratification by a legislature apparently safe. California, Missouri, Minnesota and Ohio are the fighting ground, and by all odds the dries should win in at least three of the four states with a fighting chance in them all. Florida, Wyoming, Nevada and Kentucky look as good as already counted.

\* \* \*

## The Country's Legislators Make Some Prophecies

The Literary Digest recently asked the members of the legislatures in states that have not yet ratified to give their best judgment as to what will be done in their respective states. They were asked not to state their preferences or how they would vote individually, but to give their judgment as to how the legislature, of which they were a member, would vote. The only states about which there is any expression of doubt are Rhode Island, New York, Pennsylvania, Ohio, Illinois, Wisconsin, New Jersey, Minnesota, Missouri and California. Doubt has been raised in some quarters about Nebraska, Iowa and Nevada, because Nebraska refused to vote last winter, Iowa went wet by default in the referendum and Nevada is now wet. But Nebraska has given a clear mandate by a referendum making the state dry and unhorsed the German elements that held the Democratic machine and state senate under duress. There seems not the least doubt



that Nevada will join the great progressive west in an overwhelming dry vote in November that will carry the legislature by storm. In Iowa, both parties have declared for ratification, thus removing it from the questionable column.

Of the doubtful states, Rhode Island and New York refused to ratify but did not vote it down. Rhode Island is 75 per cent foreign and is one of the worst boss-ridden political states in the union. If any state is hopeless, it is. In New York, the women now vote and the up-country state is rapidly being painted white; the war sentiment may carry it over. In Illinois, the senate will probably be safely dry and it is possible that the big woman vote may procure a dry house of representatives. In Ohio the battle is hot. The wets won in the last referendum by only 1,137 and the dries feel assured of victory this year, with consequent ratification. In Pennsylvania, all Republican candidates and the leading Democrat have declared for ratification. With coal and steel, dry Pennsylvania may also go dry. In New Jersey, the action of Woodrow Wilson in asking the party to get off the rum keg and his signing of the war-time prohibition bill will have a powerful influence. Legislators vote nine to eight that it will ratify. Missouri and California will ratify if the referendum carries, and it seems assured in both if prohibitionists do their whole duty. In Minnesota, fifty-two legislators say the state will ratify and only two that it will not. In Wisconsin, the vote is slightly in favor of the wets, but there is no doubt that sentiment is rapidly veering to the popular side of the question.

The preponderance of the lawmakers' opinion is that ratification will be voted in every state with the exception of Rhode Island and Wisconsin, with the latter turning toward the right. This is the judgment of 2,100 of the men who are to settle the question. A Rhode Island representative says that while his state will be the last to ratify anything, he still thinks it will join the majority inside two years. This looks like victory, but we should make assurance doubly sure and raise the battle cry "make it unanimous" and insure the execution not merely the war-time internment of Kaiser Booze.

\* \* \*

#### Now for an International Prohibition Movement

The war has taken all foodstuffs from the brewers in Germany and Austria, it is reported. France has banned all strong alcoholic drinks. Old General Gallieni, the hero of Paris, answered the cry that French water was bad and therefore our boys must drink wine by saying "better bad water than any kind of wine." The grape is a great industry in France, but wheat is a greater, and reconstruction will be a great opportunity for scientific temperance in France and also in Italy. Russia banned vodka, but it has come back with the break-down of law and order. But law and order will come back and with the new era all friends of humanity should encourage Russia to put her ditch of despair out of her way. England has dallied with the question, but has made great progress. She cut beer production from 36,000,000 barrels, first to 26,000,000 then to 18,000,000, and reduced the alcoholic content to about one-half. She then promised to still further cut the boozemaker to 10,000,000 barrels, but his grasp was too great and his portion was increased instead. Distillation was stopped, hours were curtailed in saloons to five and one-half and much damage was saved, but the drink bill of the nation went up from \$820,000,000, in 1914, to \$910,000,000, in 1915, and then to \$1,020,000,000 in 1916, and still on up to \$1,295,000,000 in 1917.

The government said it could not prohibit drink because the workingmen wanted it. Great labor leaders like Arthur Henderson resented the insult warmly and now we have the results of plebiscites taken in twenty-seven great industrial, ship-building and munition centers. The workers themselves flung the insult into the teeth of the government by voting

overwhelmingly for war-time prohibition in every one of them and giving a total of more than two to one. They sent word to Downing street and Westminster that it was not the demands of the workers at all that prevented prohibition, but the powerful influence of the brewers in national politics. The Wesleyan Conference recently declared for war-time prohibition, but the powerful Church of England voted against it; with 1,200 clergymen and many of the bishops owning brewery stock and with great brewers in full standing in its membership, the state church is innocuous.

\* \* \*

#### General Pershing an Advocate of Prohibition

Here is General Pershing's word to America: "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary by death to the seller, or the maker, or both as traitors, and the nation will suddenly find itself amazed at its efficiency and startled at the increase of its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

If America breaks the isolation of her water-barricaded shores to help make the world safe for democracy, she must also cross them to help make it possible for that democracy to be sober and efficient. If we could not keep our own democracy with an autocrat-ridden Europe before us, neither can we keep our nation sober with a booze-ridden Europe before us. There are vast forces for temperance and sobriety gathering in Europe, and our next move should be to organize the world for the final battle on Kaiser Alcohol; let us bury the two Kaisers in the same grave.

ALVA W. TAYLOR.

## John R. Ewers as an Interpreter of the Bible

**I**N a letter written to the editor of the "20th Century Quarterly" — which is now first published for the autumn quarter — one of the most prominent Disciple leaders, the pastor of a great church of 2500 members, said: "Turn John R. Ewers loose on the lessons. He's the biggest man among us in the field of Scripture interpretation for Bible classes."

But — Mr. Ewers' lesson talks form but one feature of the new Quarterly. Herbert L. Willett, Jr., Prof. W. C. Morro and W. D. Ryan are fully as good in their respective fields as Mr. Ewers is in his. See the ad on page 24 of this issue for a statement of their part in the making of the "20th Century Quarterly."

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# The Sunday School

## "Fruit"\*

IN Galatians 5:22 we are told what the fruit of the Spirit is. Notice it does not say "Fruits" but "fruit." All the fruit of the Christian life must have certain qualities. I say of an apple, it is red, round, mellow, fragrant, spicy, smooth and crisp. I say of the fruit of Christ's Spirit in your life that it is loving, joyful, peaceful, longsuffering, kindly, good, faithful, meek, controlled. Nine qualities. Each virtue possesses all of those qualities and finally all of life takes on that coloring.



Rev. John E. Ewers

It does not matter about the number of talents, whether there be one or ten, we may be sure that the same qualities will be present and the presence of these qualities is the thing that the searcher of hearts will look for. At the great examination we shall be tested upon whether we are loving, happy, peaceful, enduring, gracious, solidly good, loyal, humble, controlled.

Every quality is the result of culture, of discipline. None of these good things comes easily. It is easy to hate, to be sour, to fight, to give up without an effort, to be cruel, to be bad, to be unfaithful, to be haughty, and to lack utterly wise control over passion and lust. Long must we struggle, frequently must we be defeated, high must be our courage, if after the years we come to possess a portion of the fruit of the Spirit.

\*This article is based on the International Uniform lesson for Sept. 22, "Fruits of the Christian Life." Scripture, Matt. 25:14-30; 5:1-12.

And therein lies the gospel that the Spirit of Jesus will give to us the victory. Paul, not the least of the saints, graphically narrates his struggle, always doing what he wanted not to do, always failing to do what he knew was right. From whence the victory? "I thank God, through Jesus Christ my Lord." The Spirit of Jesus dwelling always in our hearts helps us to gain the victory.

How may we possess this Spirit of Life? It is no mechanical thing. How do you come to possess the spirit of music, of art, of war, of business? Is it not by loving, brooding, coming into constant contact with music, art or war? Is it not by association with those of kindred taste and thought? That is the value of the Sunday school, of Christian fellowship. One could not associate long with Angelo and not come to love art. One could not walk in the company of MacDowell and not love the song of the "Wild Rose," nor could one dwell in the same house with the Kaiser and not come to admire vast companies of well-drilled soldiers. Can one spend years in the Christian church and not come to love the things which Jesus loved and share his Spirit? If that ever be possible it must be because in some churches the Living Spirit is gone and only the shell and form remain.

It only remains to face the actual fact—*Do I love the things that Jesus loved?* Have I similar tastes? A man who truly loved his wife wrote back from Europe: "I seem always to be seeing things with your eyes, to be asking what you would say and think." Do we see things with the eyes of Jesus? Do we ask what he would say and think? In such a mood his Spirit acts with power. Through the years comes the discipline of his Holy Spirit, until we know that deep in our very souls, fashioning our minds, motivating our bodies is the fruit of His Spirit, which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control.

When one begins to live in such an atmosphere he is conscious of the superiority of that type of life over the mere bestial existence. As the mountains are better than miasmatic swamps, so is the Spirit of Christ better than the spirit of the earth.

JOHN R. EWERS.

## You Can Help

THE Christian Century Press will be especially favored if each reader of The Christian Century will take pains to call the attention of his Sunday-School superintendent (and other persons of influence in the school) to the Bethany System of Sunday School Literature. This system includes not only the Graded Lessons, but also the International Uniform Lessons and everything else needed in up-to-date schools. A slight effort by our friends will prove of great service to your school and will be sincerely appreciated by us. See that returnable samples are ordered at once, for examination by your leaders. Ask especially for a free copy of the new "20TH CENTURY QUARTERLY" which should be used in all your adult and young people's classes, and in your Home Department.

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## "It Reads Like a Story"

THAT was the remark made by one of our readers as he looked over the first issue of our new *20th Century Quarterly*, for adult and young people's classes, and read a few lessons from its pages. And you will agree with him when you examine a copy. We are safe in saying that there has never before been published a lesson quarterly so *interesting*—as well as thoroughly informative.

The autumn issue is now out. Send for *your* free copy today. Then send in your autumn order at once.

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Centennial of Methodist Mission Work Planned for Next Year

Next year the Methodist Episcopal church will celebrate the one hundredth anniversary of the inauguration of mission work by the denomination. All the Methodist mission boards will join in the celebration of this centennial. The northern Methodists are now out on a campaign to raise eighty millions of dollars to celebrate the event and the southern Methodists have a budget that calls for thirty-five millions. Already meetings are being held in various sections of America to arouse interest in this, the biggest single enterprise ever undertaken by a protestant denomination in the history of the country.

## Federal Council Secretary Will Interview Candidates for Chaplaincy

General Pershing has called for the appointment of some of the strongest ministers of the church to the office of chaplain. There has been considerable progress made this summer in the recruiting of these men. The Federal Council of the Churches of Christ is helping to secure men of high standing and Rev. Clyde F. Armitage of that organization is making a trip through the middle west to meet men who are interested in the work. His dates are as follows: Youngstown, September 19; Battle Creek, September 20; Chicago, September 23; Rockford, October 2; Indianapolis, October 3; Louisville, October 5.

## Special Prayer for Christian Union Planned

The Commission of the American Episcopal church on the World Conference on Faith and Order requested the whole Christian world to observe January 18-25, 1918, as a season of special prayer for the reunion of Christendom and for the guidance of the preparations for the World's Conference. The same days of January will be observed again this coming year. Reports from various parts of the world indicate that the observance of the octave last year was very widespread indeed. Some very interesting meetings were held in India.

## Episcopalians Promote Home Study of Scriptures and Church History

The late Miss Sarah Frances Smiley is remembered in the Protestant Episcopal denomination for her service in establishing the Society for the Home Study of Holy Scripture and Church History, and since her death it is planned to greatly enlarge the library of the society. A revision of the library is going on under the charge of Bishop Matthews of New Jersey.

## War Brings Distinguished Visitors in Chicago

The war is bringing a wide interchange of religious fellowship between the nations. A number of men from Great Britain and France are now in this country, and recently Rev. Reuben Saillens of Paris, and Rev. J. Stuart Holden, vicar of St. Paul's, London, made a visit to Chicago. The Rev. Mr. Saillens has an interesting story to tell of the sacrifices of his country during the war.

## The Bible Being Circulated by Millions

The war has brought such a demand for Bibles and testaments that the printing houses are working the presses night

and day, and all the plates from which Bibles are printed are in constant use. A year ago the American Bible society granted the Y. M. C. A. a million testaments. After experiencing great difficulty in getting paper for these testaments, a New York printery was able to finish the job last May. The British Bible society distributed 10,000,000 Bibles in 1917-18, sending 3,000,000 of them to China.

## War Makes Church Mergers Common

The war has brought about such a lack of competent ministers and has resulted in such economies in the budgets of the churches that the merger of churches of different denominations is now common. One of the most recent is the federation of the Congregational and Presbyterian churches at Hinsdale, Ill., a suburb of Chicago. Rev. W. H. Spence was pastor of the Congregational church and during his two-year ministry has led in the building of a hundred thousand dollar building. He has resigned, insisting that the merger has better chances under the leadership of a new minister.

## Bishop Perry Goes to France

Bishop Perry of the Protestant Episcopal church has gone to France to relieve Bishop McCormick for six months. The latter has been in charge of all of the Red Cross chaplains in France. Bishop Perry will also have complete charge of the work of the War Commission of the Episcopal church in France. It is not stated just how Bishop McCormick will be engaged during his furlough.

## Quakers May Be Reunited as War Result

Many years ago the Quakers of America divided over matters of doctrine and the Hicksite branch of the denomination came into being. This branch was accused of holding views that were not evangelical and of having in the membership men with a unitarian attitude toward Christ. The Orthodox Quakers have a hundred thousand members in America, while the Hicksite branch has twenty thousand. The spirit of unity resulting from war conditions has borne fruit in the inauguration of parleys between the two main branches of Quakerism over the question of reunion.

## Lutherans and the War

The Lutherans in this country have been the subject of some adverse comments by secular newspapers on account of the unfortunate attitude of a few German Lutheran pastors. The record of the denomination in America is good, however. There are fifty-three Lutheran chaplains in army and navy; ninety-one camp pastors are giving full-time service and there are seven soldier centers which are conducted near the camps. There are 195,000 Lutherans in the army which is about eight per cent of the total membership of the denomination.

## Advertising Club Will Offer Publicity Lectures to Seminaries

The Chicago Advertising Club is hardly to be matched by any organization in the energy with which it carries on its work. A few years ago it began gathering preachers together for lectures on church publicity. The dominies were at first shy and a bit skeptical, but soon found a great deal of help from the club, which they are now able to join at a nominal fee. The Chicago Club is now arranging to offer to theological seminaries a course of lectures on publicity and there is a committee at work now on a program of publicity for rural churches.

ORVIS F. JORDAN



## Books

**FIGHTING FRANCE.** By Stephane Lauzanne. M. Lauzanne is the editor of "Le Matin," of Paris, and is a member of the French Commission. He shows authoritatively that France is in the war for a great ideal, that she is in to fight to the end, and that she is not "bled white." Vivid descriptions are given of the fighting of the French soldiers. The volume has additional value because of the introductory note by James M. Beck, lawyer and author, and expert on war facts. (Appleton. \$1.50.)

**ABOVE THE BATTLE.** By Captain Vivian Drake. Another thrilling account of the life of the fighting airman of the present war. Being a member of the British Flying Force, and having served in this phase of the conflict for many months, the author has at hand many unusual stories of exciting incidents and hair-breadth escapes of airmen while battling the modern Huns. The feeling that an airman has when he is permitted first to undertake "solo flying," the sensations that come when making a raid over the enemy's lines, the emotions that nearly overwhelm when one is compelled to serve as target for the enemy aces—these are well described in the book. (Appleton. \$1.50.)

**FREE AND OTHER STORIES.** By Theodore Dreiser. Mr. Dreiser is praised and condemned as a realist of the "realist" type. If these stories are typical of his writings, with their cynical description of the woman who marries for money and social position, it is to be hoped he will keep his good work going. "Free" tells of a man of talent who married a woman with a passion to have her family well thought of by the high muck-a-mucks—and with a paucity of ideas of any other sort; of course the husband lived a bored life. Other good stories are "Married" and "Will You Walk Into My Parlor?" (Boni & Liveright. \$1.50.)

**THE END OF THE WAR.** By Walter E. Weyl. A book "based on the assumption that the Allies can hold their own and can thus exert a decisive influence upon peace and upon the diplomacy that leads to peace." An appeal to America to assume leadership in that diplomacy. Among the chapter titles are "Pacifists and Patriots," "Sacred Egoism," "America as Arbiter," "The War Beneath the War," "Obstacles to Internationalism" and "After the Peace Conference." Mr. Weyl is also the author of "The New Diplomacy" and "American World Policies." (Macmillan. \$2.)

**WAR VERSE.** Edited by Frank Foxcroft. Not the only book of war verse, but the latest and one of the best, including perhaps more of the work of British authors and soldier poets than other collections. There is a great deal of new material, and all of it is good. Only in slight degree are the poems included those of "recognized poets." Of course, Seeger's "Rendezvous" and Letts' "Spires of Oxford" and Rupert Brooke's "The Soldier" are here, with many another favorite. It is an attractive volume, and really adds to our wealth of war poetry. (Crowell. \$1.25.)

**THE BELOVED CAPTAIN.** By Donald Hankey. This booklet contains not only the beautiful essay on "The Beloved Captain," but also "The Honor of the Brigade" and "An Englishman Prays." The writings of this refined soldier-author are entirely apart from such crudely written books as "Over the Top" and its numerous successors in the field of war literature. Every minister and worker with men should have a number of copies of this book to distribute to friends who need its wholesome spiritual food. (Dutton. 50 cts.)

**MY FOUR WEEKS IN FRANCE.** By Ring W. Lardner. Mr. Lardner is the "funny man" of the Chicago Tribune, author of "Gullible's Travels," etc., and can evoke many a laugh from his experiences at the battle front, which is not a bad thing to do in these stern war times. The book is a good remedy for the blues, which disease has become much more prevalent since August, 1914. (Bobbs Merrill. \$1.25.)

*Any of the books reviewed in this department, or any other books now in print, may be secured from*

THE CHRISTIAN CENTURY PRESS,  
700 East 40th St., Chicago

# EXTRA



Liberty Loans, War Savings Stamps and Excess Profits Taxes, all have to do with the extra outlay due to the War, but not for a moment is Uncle Sam failing to pay his other bills, nor is any one of us failing to turn in his part of the necessary funds.



It must be so with the Church. The Emergency Drive of the Men and Millions Movement was meant to provide for the extraordinary outlay due to war-time conditions in every department of missions, benevolence and education. The magnificent success of the Drive will be turned into partial or complete failure if those who gave forget the statement which they signed on every pledge card, "*This . . . . . is additional to my regular contributions.*"



The fiscal year of all the national boards and many of the state societies ends September 30th. The officers of every church should give earnest attention to the collection and remittance of all regular offerings, as well as all unpaid balances on Emergency Drive pledges.



*Regular contributions should be sent to the Boards for which they are intended. Emergency Drive funds, even if designated for some particular organization, should be sent to*

## MEN and MILLIONS MOVEMENT

222 West Fourth Street  
Cincinnati, O.



# News of the Churches

## Secretary Abe E. Cory Arrives in France

R. H. Miller, of the Men and Millions Movement, reports that a cablegram has been received stating that A. E. Cory, Secretary of the Movement, had arrived safely overseas. Mr. Cory went on a special mission under the Y. M. C. A. and with the backing of the executive committee of the Men and Millions organization. His purpose is to study conditions among American troops and investigate the need for workers, both preachers and laymen, for Y. M. C. A. service abroad. Secretary Cory expects to return about October 1.

## Keokuk, Ia., Pastor to Become Missionary

Wallace R. Bacon, who has been ministering to First church, Keokuk, Ia., for three years, has announced his resignation from that pastorate and his purpose to undertake missionary service in China. He hopes to leave Keokuk September 23 for Indianapolis, where he will spend a year at the College of Missions, and then will take special work in the University of Chicago and Columbia University during the summer. Mr. Bacon has planned to go first to Nanking University, where he will perfect himself in the Chinese language, but will begin his actual missionary labors at Nantung Chow, where he will be placed in charge of the evangelistic work of that district, with a population of more than five millions. Mr. Bacon is a Drake man. His wife is a daughter of Charles Blanchard, editor of the Christian News, of Des Moines. One of the Keokuk newspapers speaks in high terms of the departing leader, and praises especially his service in unifying the church and putting the congregation to work on a progressive program.

## New England Christian Missionary Society Holds Convention

Beginning September 12th and closing the 15th, the annual convention of the Disciples of New England will be held at Everett, Mass., where Loran F. Sanford ministers. Among the features are addresses by E. M. Bowman, of New York; F. A. Higgins, of Danbury, Conn.; Mrs. Elizabeth Ross, mother of Emory Ross; Prof. W. S. Athearn, of Boston; Harry Minnick, of Worcester, Mass.; Mrs. Laura Garst, of Indianapolis; John P. Sala, of Buffalo; Marion Lawrance, of Chicago; and messages from a number of the secretaries, including Grant K. Lewis, F. M. Rains and others. Special features will be a men's banquet, with addresses by Professor Athearn, Mr. Minnick and John P. Sala; and a series of talks on church music by Prof. H. Augustine Smith, of Boston University.

## Chicago Pastors Discuss Problems of Labor

Labor Day Sunday was duly celebrated in many of the churches of Chicago. Among the Disciple ministers preaching special sermons on labor topics were Austin Hunter, of Jackson Boulevard church and Orvis F. Jordan, of Evanston. Mr. Hunter chose as his theme "Making Democracy Safe for Labor," and said among other things: "As we are fighting to make the world safe for democracy, so must we seek to make democracy safe for the world. The rights of organized labor must be recog-

nized by all. It is not square that capitalists should unite to conserve their interests and deny the same privilege to their workmen." Mr. Jordan, speaking on "Religion and the New Problems of Labor," said: "The war has wrought mighty changes in the labor situation. There has come a new recognition of the importance of labor in the world. If here or there some labor group has undertaken to deal unfairly with the country by making extortionate demands, the more general effect is an increase of self-respect among toilers and the democratization of labor for all. A most significant feature of the labor situation is the advent of women into almost every trade. In the United States more than a million women have been added to the ranks of labor. The church cannot too early formulate a demand for right working conditions for these women."

## Approval for Drake's New Leader

The Christian News, of Des Moines, prints a letter from Dean J. C. Caldwell, of the Bible College, expressing approval of Dr. Arthur Holmes, new president at Drake. Dean Caldwell says: "Personally, I am delighted at the choice, for since President Holmes is one of our own preachers, we may be sure of his interest in the church. He is an educator, speaker, and writer of whom we may be justly proud. Even in a state institution his interest in religion was manifest by the fact that he was professor of Character Building. I covet from every one of our ministers a cordial reception for President Holmes. If we are as sympathetic in receiving him as his reputation deserves and will convince him that the church is back of him in this great enterprise, I am confident the sense of dependence on the loyalty of the church will not only materially lighten his burdens, while he is becoming established in the new environment, but will strengthen a corresponding loyalty in him. Under the leadership of President Holmes, we may reasonably expect Drake to have a large part in reconstructing the thought of the world along Christian lines."

## Hiram College to Be a Military Camp

The establishment of a camp of the Students' Army Training Corps at Hiram has brought about many changes, reports Prof. Lee E. Cannon. In compliance with the desire of the government the school will open October 1. The school year will be divided into quarters and will continue throughout the calendar year. Extensive changes in curriculum will be made in order to provide for the courses desired by the government, but this will not interfere with the regular curriculum of the college, which will be continued as usual. Arrangement is being made to provide barracks so that the men may be quartered in large groups; the corps will be under the direction and immediate supervision of a commissioned officer of the U. S. Army. Professor Cannon writes further: "The generous and wise policy of the government offers unusual advantages to the young men over eighteen years of age who are planning to attend college. When, about October 1, the student, by voluntary induction, becomes a soldier in the U. S. Army, he will receive at government expense, tuition, board and room, equipment,

and a soldier's pay of \$30 a month. He will be called to service according to number, no sooner and no later than men out of college. This plan affords exceptional opportunity to individuals to prepare themselves for greater service to the government and opens a way to advancement for men who have the proper ability and character." It is reported that of the twenty-two Hiram men enlisted in one military unit at the beginning of the war, all have won officers' ranks.

\* \* \*

—Graham Frank, of Central church, Dallas, Tex., recently visited with his former congregation at Liberty, Mo. Mr. Frank came north on a mission connected with the coming convention.

—C. L. Doty, of Oakwood, Ill. church, has accepted the work at Bridgeport, and E. W. Akeman, of Monticello, Ill., is now leading at Blue Mound.

—F. D. Ferrall, of Burlington, Ia., and W. R. Bacon, of Keokuk, Ia., are planning exchange meetings for the autumn. The church at Oelwein, Ia., is arranging a tabernacle meeting.

—The Y. M. C. A. of Eureka College has planned to send out to weak churches and to communities with no churches a number of Gospel teams. President Pritchard has approved the plan. The workers can leave school only for Saturday and Sunday meetings during the school year. Any churches or leaders in churchless communities who are interested in having a team visit them should write M. A. Robeson, president Y. M. C. A., Eureka, Ill.

—E. B. Barnes, of Paducah, Ky., writes that President R. H. Crossfield, of Transylvania College, recently delivered one of his addresses on the war at Paducah. It was pronounced "the greatest of the many war addresses which have been delivered in the city since the beginning of the war."

—Lieut Roy Rutherford, of Camp Taylor, Louisville, dedicated the service flag at the Cropper, Ky., church the first Sunday of the month. There are fifteen stars on the flag. The school led the state in point of attendance on the day of dedication, there being 306 persons present at the service. R. L. Riddell leads at Cropper.

—Paul Rains, secretary of the Northwest Bible school district, with headquarters at Omaha, has recently closed a two weeks meeting at the Miller Park church of that city. During this season the attendance at Sunday school broke all records.

—Otho C. Moomaw, minister at First church, Manhattan, Kan., writes that fathers and mothers of students in attendance at the Kansas State Agricultural College at Manhattan, may perhaps have serious apprehensions as to their welfare, because of the fact that Camp Funston is adjacent to the city. But Mr. Moomaw reports that "Camp Funston is one of the best ordered camps possible and the moral and religious tone of the place is wholesome. The college discipline and regulations, along with the activities of the churches of the city, the Y. M. C. A. and Y. W. C. A. organizations afford every safeguard possible for the social welfare of the students while in college, so let there be no alarm."

—The Foreign Society has been fortunate in securing Mr. and Mrs. M. C. Vanneter to superintend the Wharton Memorial Home at Hiram. Both are



former Hiram students of fine standing and are well qualified for the position to which they are called. They have been for several years in missionary educational work in Porto Rico. The Home is open to the children of missionaries at the low cost of \$3 per week for room and board. Those old enough for college have free tuition.

—Lee Tinsley, of North Salem, Ind., church, writes that he has closed a two weeks' meeting for the church at Montclair, Ind., there being eight confessions of faith during the meetings, and a fine spirit prevailing throughout. A C. W. B. M. auxiliary was organized during the weeks of evangelistic effort.

**NEW YORK**  
**CENTRAL CHURCH**  
 142 West 81st Street  
 Finis S. Idleman, Minister

—At the Winder, Ga., church there was recently held a very impressive service in connection with the dedication of an electric service flag, which the Loyal Guards class of the Sunday school had made. The flag contains twenty-six stars. The address of the evening was delivered by pastor Richard W. Wallace, who spoke on "The Message of the Service Flag." As the roll of the enlisted men was called, a light was turned on for each man. The flag is attached to the front wall of the church.

—The church at Salina, Kan., ministered to by Arthur Dillinger, has what is known as a "Christian Church Bible Seminary." The autumn term opens next Wednesday evening. A combined course will be offered, as follows: Ten minutes for devotional study; fifteen minutes for the study of the regular teacher training course; forty-five minutes for the study of the life of Christ and the history of the New Testament church. Mr. Dillinger is the director of the school. Last year there were seventy persons enrolled. Several high school pupils take the work and receive credit in the high school for courses completed. The attendance at the Salina Disciples' Church is reported the best in the city. One Sunday evening during last month, when the temperature reached 116 degrees, there was a good attendance at the church service.

—Here is the schedule of pastoral activities and results at the Manhattan, Kan., church during the three months just closed: Letters written, 223; trips to Camp Funston, 14; conferences with men, 31; trips to auxiliary corps detachments, 5; speeches at Y's, 4; entertained at meals, 1,001; total expense, \$489.82: In co-operation with Y. M. C. A., scores of decision cards were signed. The A. C. M. S. and K. C. M. S. are assisting the Manhattan church in camp activities at Funston. O. C. Moornaw is the Manhattan leader.

**MEMORIAL CHURCH OF CHRIST**  
 (Disciples and Baptists)  
 Oakwood Blvd. West of Cottage Grove  
 Herbert L. W. Lett, Minister

—A. W. Higby, formerly an Episcopalian rector, but for some time pastor of the Disciples church of Grand Rapids, Mich., has accepted the leadership of Broadway church, Los Angeles, Cal. He succeeds Charles F. Hutsler.

—W. G. Conley, who until recently ministered at El Centro, Cal., is now leading at Ontario, Cal.

—Some features of the Nebraska convention, which will be held next week at First church, Omaha, will be ad-

dresses by Miss Annette Newcomer, Mrs. C. S. Williard, John D. Zimmerman, John G. Alber, A. D. Harmon, R. C. Harding, W. R. Warren, J. J. Langston, C. M. Yocum, W. A. Baldwin, S. J. Epler, W. C. Lessley, P. B. Cope, Ford A. Ellis, J. S. Beem, Elizabeth Ware, B. A. Abbott, Charles F. Stevens and J. K. Shellenger. H. H. Harmon of First church, Lincoln, may possibly have returned from service in France by that time, and if so will make one of the leading addresses of the convention. Paul B. Rains will have charge of Sunday school matters.

—South Side church, Kokomo, Ind., has called to its service J. H. Mavity, of Hamilton county, Indiana.

—C. M. Chilton, of First church, St. Joseph, Mo., led in the dedication of the new First church building at Hereford, Tex., last month. John M. Asbell, who was formerly pastor of one of the St. Joseph churches, now leads at Hereford.

—The wife of E. F. Daugherty, new minister at First church, Los Angeles, Cal., recently underwent a severe operation, and is reported rapidly recovering her strength. The weekly sheet of First church reports that the family of Presi-

dent Emeritus Hill M. Bell has recently taken membership with this congregation.

—C. E. Elmore is the new pastor at Fairmount Avenue, Richmond, Va.

—Howard McConnell recently resigned the work at Dallas, Ore., to accept the pastorate at Selma, Cal.

—Union Avenue church, St. Louis, observes Disciple day in the autumn of each year. This year, October 6, the Sunday before the convention, has been set as the date for the special service. All the city's churches will have part in the celebration.

—The new leader at the Urbandale Federated church, Des Moines, Ia., is F. E. Hughes. William J. Lockhart led this church for a long period.

—J. H. Rosecrans, beloved hymn writer of the Disciples, is reported quite feeble. Mr. Rosecrans now lives at Breakabeen, N. Y.

—Unusually successful evangelistic meetings are reported in Texas, led by W. P. Jennings, at Hutchins; Ben M. Edwards, at Ambia; J. T. McKissick, at Melissa; F. W. Strong, at Dorchester, and the Kellems brothers, at Dennison.

## The Illinois Convention

The Illinois Disciples of Christ met in convention this year in Eureka, September 2-5 inclusive. The sessions were held in the new Pritchard Gymnasium and the five hundred registered delegates in attendance were glad of the opportunity to visit our college.

Eureka has had a rather phenomenal development in the past five years. Two splendid buildings have been erected on her campus, the Pritchard Gymnasium and the Vennum Science Hall; the student body has increased from one hundred to almost three hundred; she shares with five other small colleges the honor of belonging to Class A as rated by the University of Illinois and is one of the colleges in the state to be ranked a S. A. T. C. (Student Army Training Camp) the coming year.

One outstanding feature of the convention program was the celebration of the Seventieth Anniversary of this Institution. Prof. B. J. Radford delivered a strong address in honor of the occasion. His remarkably clear characterization made us see, as though they were in our very midst, the founders and first teachers of the college. We of this generation felt the inspiration of these strong pioneers in the work of higher education among us.

Another significant thing in the convention was the reports of the District Evangelists. The evidence that this redistricting plan has so centralized the work of the State Missionary Society as to make it of greater value to the churches is indeed satisfactory. This organization is going to facilitate cooperative efforts among us and the office of the district evangelist is not only to add members to the churches, to revive stricken congregations and to start new ones, but in the words of Secretary Peters, "to consider New Testament evangelism as setting the church in order." This is an organization which makes it possible to quickly and effectively carry to the churches any plan of action that is necessary. A church organization that does not head up anywhere is, to say the least, ineffective when it comes to corporate action.

Not only did our convention reveal the fact that we have a much more

effective organization than formerly but a much broader program. The State Society aims to make this slogan a unanimous one among our Illinois churches "the whole task for the whole Church." This means, in a word, that Mr. Peters and his district evangelists consider it their task to help every church to do its share in our educational, benevolent and missionary enterprises. Nine ministers made four minute speeches, each representing one of our church agencies.

This was a war convention. Ten thousand Disciple boys from Illinois are with the colors. Their blood shed for others is teaching us the real meaning of the word brotherhood. And the united effort of three-fourths of the world to save our highest treasures, human freedom and democracy, has given us more than a plan for the unity of christian people, it has filled us with a passion for unity, which will break down the walls of prejudice and suspicion between us. The war has forced upon us the problem of a trained leadership to take the place of those who have gone, and there is a vague groping after some definite plan by which we may the better prepare our churches for the return of the boys and the reconstruction days ahead. There is a feeling among us that something must be done, but as yet nothing definite has been suggested.

Perhaps the most pleasant feature of the convention was the visit of our beloved brother, J. Fred Jones. He came as an invited guest, giving in return, one of his quiet, helpful messages. The Disciples of Illinois presented him with a "love purse" as a token of their appreciation for the splendid service he rendered in this state as its secretary and as an expression of their genuine love for him.

As the first Disciple congregation was organized in Illinois in 1819, next year will be our centennial. A committee of nine, consisting of three laymen, three women and three ministers was appointed to shape plans for this gathering. It will be held in Charleston and an effort will be made to have at least five hundred laymen in attendance at that convention.

E. E. HIGDON,



—E. W. Sears now leads the church at Athens, Tex.

ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—Miss Gretchen Garst, who is in America on furlough, recently underwent a serious operation in New York City. She is improving rapidly and expects to return to Japan in December or January. Miss Garst was born in Japan and has dedicated her life to missionary work.

A. W. Kokendoffer and wife, of Sedalia, Mo., First church, report that they have had "a truly great vacation in the Angel city." Mr. Kokendoffer has been supplying the pulpit at Wilshire Boulevard, Los Angeles, during July and August. Mr. Kokendoffer speaks in high terms of the leadership of such men as S. J. Chapman, Holt and Crabtree. The Sedalia church has been under the leadership of laymen during Mr. Kokendoffer's absence.

—The church at Lawrenceburg, Ky., is in a meeting led by its pastor, Carl Agee. Miss Fred Fillmore, of Cincinnati, has charge of the singing. Miss Fred will also conduct the musical features in the coming meeting at Madison, Ind., where John W. Moody ministers.

—LeRoy M. Anderson, now serving as Texas state pastor-evangelist, is located at Sweetwater, Tex., for a while. The drouth there has put the work there in condition such that it had to be given help from the outside, although there is a good plant there and an excellent group of people leading the work of the church.

—A. F. Hensey of the mission station at Bolenge, Africa, reports that there was a large gathering at Bolenge recently. Many Christians came in from the outstations for fellowship and instruction. Nearly 150 persons were baptized. About one hundred evangelists have been sent out to eighty-five points.

—H. E. Stafford, of Parkersburg, Va., occupied the pulpit at Warren, O., recently, speaking on "Mobilizing the World's Resources for the World's Conquest."

—Allen T. Gordon, of Paris, Ill., church, is spending a vacation of several weeks in Canada, where he is studying war conditions, and will visit several training camps in this country before returning home. He also plans a visit at Chautauqua, N. Y.

—The Foreign Society reports that the gain in the contributions from the Sunday schools is already more than \$20,000, and it is believed that there will be a very considerable gain during the month of September. It will be remembered that the books close September 10.

CAMP CUSTER

Minister T. S. Cleaver,  
55 Kingman Ave.,  
Battle Creek, Mich.

WRITE US ABOUT THAT BOY

—Miss Lavinia Oldham has completed a term of service in Tokyo, Japan, of twenty-five years. The church which she has helped to build up presented her with tokens of affection and confidence. Her life in Japan, both in the foreign and in the Japanese community as made her name a synonym for big-heartedness and hospitality, reports one

of the Foreign Society secretaries. She has done a marvelous work among the young men of Japan.

—Frank Garrett, missionary to China, reports some strong evangelistic work led by Sherwood Eddy in that country. There were large crowds and a number of conversions. At one service a number of the members of the Parliament decided to become Christians. In Foochow six of the teachers of the Chinese classics became Christians.

—The Vigan Bible College (Philippine Islands) is now under the direction of E. K. Higdon. The Nurses' Training School has been carried on throughout the year. Mrs. Higdon has assisted in the teaching. Five of the eight nurses who were not members of the church when they entered school are now Christians.

—The California Bible College is now located in its own beautiful home at Geary and Gough streets, in the heart of San Francisco. Courses have been outlined in religious education, of which the First church pastor, W. P. Bentley, is director. Three of these courses, eight in number, will be given this year.

—For the fourth consecutive year C. H. Hood, minister at Coshocton, Ohio, has been elected president of the Coshocton County Sunday School Association.

#### A LETTER FROM SECRETARY HOPKINS

Two things are essential to secure an adequate supply of trained teachers—a proper training course and people willing to take that course. This is common to all churches.

The general dissatisfaction with former training courses has led to the construction of the new Standard Teacher-Training Course. It is interdenominational in its writing and use, and I am confident is the best training course ever offered to our Bible-schools.

The leaders of all communions are uniting in a simultaneous Teacher-Train-

ing drive during September-October of this year to secure the formation of training classes in every church and Bible-school in North America.

We are sending at great expense a personal letter to every preacher in our brotherhood. May we ask four things of you?

1. Read the leaflets enclosed and en-

## Education Contributions

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list your school in the Teacher-Training drive which all America is making this fall.

2. Preach a Teacher-Training sermon on the Drive Sunday in your church and community, probably September 22 or 29.

3. See that your Bible school superintendent uses well the literature which our office sent him about two weeks ago. There were a poster and special leaflets and instructions.

4. Fill out carefully and mail promptly the self-addressed Enlistment Card. It will enroll your school with the proper office.

ROBT. M. HOPKINS,  
Bible School Secretary.

Carew Bldg., Cincinnati, O.

### AN EXTRAORDINARY SITUATION

This year, for the Board of Ministerial Relief, ends September 30th. September is the last, the great month of the year. There are four times more reasons for making it so this year than there ever were before. Most of those who gave last year have recognized this fact and increased their offerings this year. Many that did not give in 1917 have fallen into line this year. So the totals show a fine increase, though still far short of the necessities.

Strange to say, 430 churches that had given last year before September 1st, had not sent in an offering before that date this year. We trust this is merely a delay in the remittance. We hope it will be much larger than ever before.

Here are the figures. Is your part done—

#### Comparative Statement of Receipts,

11 Months to September 1st.

Source	1917	1918	Gain
Churches .....	\$16,382	\$20,265	\$ 3,883
Bible Schools ..	3,851	3,865	14
Individuals and Men and Millions Move- ment .....	3,658	20,120	15,462
Annuity .....	15,600	1,300	14,300*
Bequests .....	4,835	2,450	2,385*
Interest .....	3,391	4,476	1,085
Miscellaneous ..	1,077	1,663	586

Total .....

\*Loss

BOARD OF MINISTERIAL RELIEF,

W. R. WARREN, President.

106 E. Market St.,  
Indianapolis, Indiana.

### CHURCH EXTENSION NOTES

At our monthly Board Meeting held on September 3d, the following churches were granted loans with which to complete their buildings: Hickman, Ky., First church, \$5,000; Buffalo, N. Y., Englewood church, \$10,000 and Stratford, Tex., \$2,500.

During the month of August, the following loans were closed: Savannah, Ga., Second church, \$4,000 (Annuity Fund); Deming, New Mex., \$3,500, (Annuity Fund); Richland, Ore., \$1,500, (Geo. F. Rand Fund); Hoxie, Ark., \$300 (Paul Austin Memorial Fund) and Fountaintown, Ind., \$2,500 (Annuity Fund.)

The spirit of loyalty to the Board and interest in the work of Church Extension is continually increasing among our brethren, as shown by the following comparison of receipts, one year with another: The individual receipts from October 1, 1917 to August 1 of this year, are \$53,466.28, which, compared with

the amount of \$34,573.10, received during the same period of time last year, shows a gain of \$9,893.18. The receipts from churches from October 1, 1917, to August 1 of this year, are \$17,240.21, as against \$12,763.18 for the same period of time last year, showing a gain of \$4,477.03. However, we wish to put a large sum of money into our work in New York, beginning this year with the building of our new Community House, and we earnestly hope that our churches will give us an offering of at least \$50,000 during the month of September.

Remit to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

**We Read** and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

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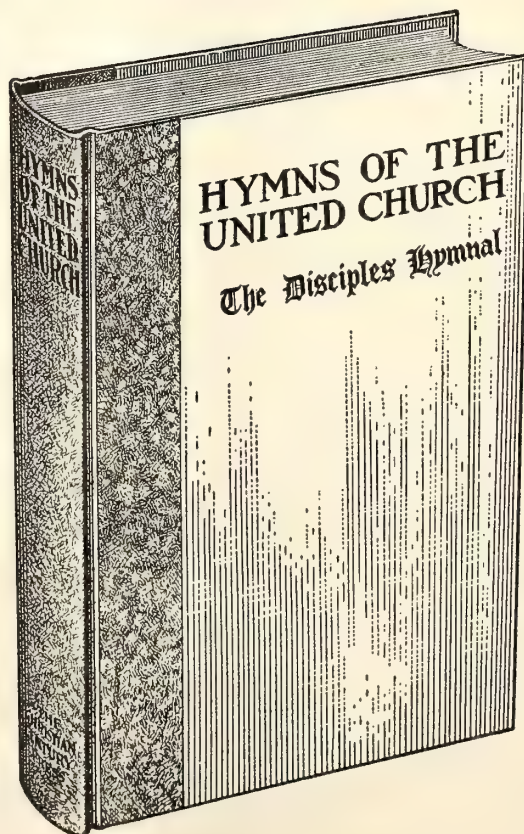
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# THE CHRISTIAN CENTURY

Vol. XXXV

September 19, 1918

Number 36

## Spiritual Slackers

By John Haynes Holmes

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Kipling on the War

CHICAGO



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# The CHRISTIAN CENTURY

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SEPTEMBER 19, 1918

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Rending the Seamless Garments of Christ

THE spirit of combat, of quarrels and division, is the root of Adamic sin in us all. In the most cultivated man or woman is the beast that we would leave behind, but who still at times usurps the place of reason. The task of religion is to fight this evil beast to a victory. In social terms, we are trying to build up what Professor Keller calls a "Peace-group" which shall not be coincident with some small faction in a corner of the world but which shall be as wide as humanity.

Religious unity is but a section of the problem of world peace, since not all men are religious—speaking institutionally. If those men who are the most sensitive in conscience, and the most aware of the conditions of peaceful co-operation, do not succeed in achieving unity, then the world itself can hardly be expected to become a "peace-group."

Religion stands or falls today before God by its ability to realize the will of God for this time. When organized religious groups today breathe forth the evil spirit of suspicion, of division and hate, God must write his condemnation across their walls.

In Ft. Recovery, Ohio, in a town of less than two thousand people, are three little buildings with this sign upon them, "The Church of Christ." The first of these came with the preaching of the gospel. But certain brethren felt that the full gospel had not been preached until the organ was cast out and the second building was erected without an organ. Now even the church without an organ has again divided and a third church,

still more orthodox, and more narrow, has occupied the field. The ungodly point to the three buildings as the standing joke of the town. But what has happened to this town has happened in some measure in others, and the spirit of this legalism is openly preached among us. While the world prays for peace and brotherhood, some in the name of "purity of doctrine" spread among us a doctrine of suspicion and hate.

The church has been cursed with a rationalism worse than any "German rationalism." It is the rationalism which exalts doctrine above brotherhood and ordinances above human life.

### Conservation of Pulpit Energy

WE hear of many communities where the summer union service is being carried over into the autumn and winter. The reason for this is found in the principle of cooperation. We are warned that fuel will be short this winter. Not all the buildings need be heated in communities where part of the population is off at war. Then ministers have become very scarce—that is, the educated ones that people want to hear—for many of them also are now in service at the front. It is the conservation of pulpit energy that ought to be considered most, for in many communities this year there is an impending famine of the word of God.

The ministers who are not free from their usual Sunday evening tasks should now be engaged in the work of caring for congregations which have not been able to secure ministers. Congregations in the country



or in small towns can thus be kept alive until the war is over, even though they have no morning service.

Then every minister should today be getting up some great sermons. Into these should go his profoundest thinking on religion and in them should be the passion and conviction of inner principle. These ministers, with these master efforts, should be used outside their home city for union services where large audiences of people gather together.

## What Military Training Has Revealed

**T**HERE has never been a social survey so thoroughgoing as that which is now being carried on in the military camps by the United States government. We are learning the strength and the weakness of America, and as soon as the war is over we must start another war within our own borders against sin and ignorance.

A librarian, recently returned from a camp in Arkansas, states that the book most in demand in that camp was a first reader, owing to the large number of illiterates. There were men there from Louisiana who spoke no written language but had a kind of patois of French and Spanish, found nowhere except in rural districts of that state. Americans of the fourth generation could not speak our language and did not know what the flag was when it was shown to them.

In that camp, and in most camps, nowadays, there is provided a stockade with a high fence where hundreds of men with venereal diseases are confined for treatment, some to be put into the army later cured, others to be sent home as useless citizens and a menace to all around them. The moral conditions of America are thus being reduced to statistics which after the war may be given to the public. Thus war is affording an opportunity of correcting some of the evils of our peace times.

Both church and school will come into new esteem by reason of the facts being revealed. There are men who spend a whole afternoon learning to "about face" without falling down. They are mere animals from the remoter sections of the country. These must have schools and no false plea of democracy should prevent the federal government from interfering where states are so backward as to permit racial degeneracy and ignorance.

But we are getting also a new sense of the awfulness of sin. Our comfortable tolerance of nearly every kind of wrong-doing must give way to a new clarity of conscience and fresh denunciation of the evil within our borders. America must repent of her sins before God can use her in the largest way for the promotion of the best things in the progress of the race.

## "Carry on"

**T**HE title of a new journal is "Carry On." It tells the story of the work of rehabilitating and re-educating crippled soldiers who are already finding their way back from the front.

At the close of every other great war, there has been a crop of dependents. Once they begged by the public

highways, but soldiers' homes corrected that. Now the new idea is to save these men for the larger work of the community.

The Red Cross Institute in New York is already teaching several trades to men who have a part of their anatomy missing. Some are operating typesetting machines, and some are working at lathes. Men with legs missing are being taught to become competent office assistants. Connected with this educational work is a bureau for finding employment for these men. They are not sent out until they are able to compete in the labor market with their more fortunate brothers and sisters.

Of all the conservation ideas that are now current, this is really one of the biggest. It suggests that the victims of the battles of peace should be given the same opportunity of re-education. For this we shall need the organization of a new department of government service, but the saving to the nations would justify the expense many times.

Meanwhile the minister may safely carry to the families of the victims of terrible accidents a new kind of consolation. Just as some men in the past by their unaided efforts have gained the victory over handicaps, the cripple of the army is to be given the best scientific guidance in finding his place anew in the world.

At a telegraph dispatcher's desk down in Illinois there has been sitting for years an operator who was blind and had one arm missing. It is said that few men on the line are so expert as he. In Minnesota there is a man who became speaker of the House, though blind and a cripple. Physical defectives must be given the gospel of hope and not the chill of despair, for in the days to come we shall need all our men in creative industry and as a force in rebuilding a ruined world.

## A Policy of Desperation

**A**CCUSTOMED as we Disciples of Christ are to an annual disturbance at the season just preceding the General Convention, few among us have taken seriously the threatenings and slaughter being breathed out in recent months by the "Christian Standard" of Cincinnati. Similar tactics have been adopted at this season of the year for the past dozen years—the air was filled with threats of division and the delegates gathered at their annual convention with apprehension in their hearts lest this great communion of ours was to be divided.

Keen observers, and especially those who have fairly good memories, have ceased to be alarmed, though they share the inexpressible chagrin and humiliation which all sensitive souls among us feel because a force so sinister and coarse should be given any tolerance and credibility at all. But those who recall the threats that filled the air as the hosts approached Norfolk, Omaha, Pittsburgh, New Orleans, Topeka, Louisville, Toronto, Atlanta, Los Angeles, Des Moines and even Kansas City, and who also recall with what wonderful unity and unanimity the work of the conventions meeting in these several cities was carried out, have be-



come somewhat sophisticated, not to say callous, with respect to the threats that are being made this year.

We hesitate to bother our readers with any consideration at all of the current agitation, but The Christian Century is a newspaper dealing with facts and realities, so we present herewith a letter signed by Russell Errett, owner of the "Christian Standard," and George P. Rutledge, editor of the same paper, and sent, as its contents disclose, to about 500 persons presumed to be friendly to the proposals contained in it. This letter represents the 1918 variation on the same dark theme with which the "Christian Standard" has occupied itself each season for more than a decade. The letter follows:

CINCINNATI, O., August 20, 1918.—DEAR BROTHER: That there is in the brotherhood of Disciples of Christ a well entrenched propaganda to Germanize the teaching in our colleges and to force upon our congregations the open membership plan, no one who has kept up with events can doubt. Moreover, our work in colleges, churches and missionary societies is being retarded by the direct influence of this propaganda, and the future is anything but bright. The growth of our churches is arrested, and our Bible-School work hindered. Thousands of our brethren in every part of the country are dissatisfied with the present situation, but they know not how to proceed against the long-laid plans of the propagandists.

The International Convention of Disciples of Christ is in the hands of men who incline it to propagandist schemes, and this convention is, therefore, a menace rather than a hope to our brotherhood work.

The society officials, who do not resist, but by their acts encourage, the propagandists, have decided to merge all our missionary and benevolent interests in one organization which will be largely in the hands of the Men and Millions Movement, and this decision upon the part of the officials is staged to be ratified by the Convention in St. Louis, October 10-13.

Advantage is undoubtedly taken of a war situation. Owing to a strategic change from a convention hall in Fort Worth to the Union Avenue Church in St. Louis, and the high cost of travel which will reduce the attendance to practically officials of societies and delegates from St. Louis, the convention will be plastic in the hands of propagandists who wish their kind elected to offices and the society officials who wish the merger ratified.

If the Convention remains in the control of the propagandists another year, it will be not only useless to our brotherhood interests, but a tool with which these interests will be further assaulted. And if the merger is ratified, an ecclesiasticism will have obtained which will strangle for years the present co-operative work of the Disciples of Christ.

A sufficient number of brethren who prize the message and mission of the Restoration movement should go to St. Louis, even if the trip entails great sacrifice, to save these important interests from such disaster. We aim to rally five hundred true men. Will you go? And will you put forth an effort to induce twenty or more brethren in your section to go? We shall appreciate an early reply to these questions—the time is short and the situation serious. Use enclosed circular in reply.

Please send the names of those who will agree to go from your section to St. Louis, and who may be depended upon to fight the battle to a finish, to P. H. Welshimer, Canton, O. Also suggest the names of others who might go if solicited.

Our program at St. Louis will have on it no place for "compromise" or "diplomacy." Every man entering into this compact with us will be expected to protest by his vote, and his voice if necessary, the injustice being perpetrated upon our brotherhood.

We shall plan to meet in St. Louis at a common rendezvous the day before the convention begins to plan the campaign, and should the cause for which we stand be defeated

on the convention floor, we shall call a meeting and confer respecting a future policy.

The time has come for every true Disciple of Christ in America to line up!

Yours to save a righteous cause,

RUSSELL ERRETT.  
GEORGE P. RUTLEDGE.

We have received several nervous inquiries from our readers recently regarding the above communication and asking us to make it an occasion for urging an extraordinary attendance on the part of the representative leadership of the brotherhood at the St. Louis convention. While we hold that everyone who can go to St. Louis should by all means go, we have no fear that the ark of the Lord is in any more serious danger this year than in previous years.

The proposal contained in the above letter discloses only a slight advance in the policy of desperation which has characterized the "Christian Standard's" course for a long time. It will end in the same futility that has marked all previous stages of this unfraternal and un-Christian policy.

To believe in God as Jesus believed in him; to follow Jesus as he bade his disciples do; to use the Bible as a vivid and precious record of the greatest religious experience of the ages, and the disclosures of the life of Christ; to work in the church as the best of the means by which men have been associated for the attainment of the life of love and sacrifice; to practice the life of prayer, of trust and of holiness in companionship with Jesus; to rejoice in the privilege of sacrificial effort in behalf of the world which Jesus loved and helped to save; and in this spirit to begin here and now to live eternally—these are elements worthy to be called fundamentals of the Christian faith.

HERBERT L. WILLETT.

## Righteous Wrath

By Henry van Dyke

THERE are many kinds of hate, as many kinds of fire;

And some are fierce and fatal with murderous desire;

And some are mean and craven, revengeful, selfish, low,  
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart,  
The anger of the better against the baser part,  
Against the false and wicked, against the tyrant's sword,  
Against the enemies of Love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,  
Give me a soul to see thee and follow in thy path!  
Save me from selfish virtue, arm me for fearless fight,  
And give me strength to carry on, a soldier of the Right!



# Spiritual Slackers

By John Haynes Holmes

SOME weeks ago I attended a certain social service meeting in the home of one of the wealthiest men of New York City, on upper Fifth avenue. The great hall, or assembly room, in which we met was filled with women, most of whom were busily engaged in knitting or crocheting. The first speaker, one of the most conspicuous social service reformers of our day, took occasion in his address to refer to the busy fingers which were weaving garments for the soldier boys, the Belgian children or the French women who are in need across the seas. "Nothing could be finer," he said, in effect, "than the way in which the women of this country are answering by their personal labor the call of the world for clothing. Nothing could be finer than the efforts that we are all of us making to conserve food upon our tables, that others may have more to eat through our having less. But I must confess to you, in all kindness," he continued, "that I wonder now and then why we had to wait for the coming of the Great War before we entered upon service of this kind. Long before there were Belgian children needing our aid there were children here in New York, on our very threshold, sweat-shop laborers by the thousands, who called to our heedless ears for sympathy and help. Long before there were soldiers freezing in the trenches of Northern France there were the poor and the homeless freezing in the streets of our American cities. Always there have been the millions who are starving, but only now, when these millions are the victims of war, are we thoroughly aroused. This thing," he said, pointing to the knitting needles, "ye ought to do, and God bless you for it. But these other things ye ought also to have done!"

## HUMAN SERVICE ALWAYS NEEDED

Here is a very simple illustration of what I mean by my suggestion that through most of our lives, you and I have to all too great an extent been spiritual slackers in our relations with our fellows. This war did not create the need of human service; it simply dramatized it, extended it, deepened it. It did not even create what are described as the aims of the war—those great ideals of associated life for the sake of which millions of men have been made to die, and other millions are now being prepared to "carry on." These aims have always been with us; they have always called for heroes to make them true; and it is perhaps because these heroes have appeared only by the dozens and scores in time of peace that they must now be made to appear by the thousands and the millions in time of war.

What we are doing on so vast and so terrible a scale, in other words, we should have been doing all the time in less momentous and tragic ways of human effort. We should have had imagination enough to realize, even without the dramatization of the Great War, that the best ideals of life were beset with enemies, and therefore insecure; and we should have had consecration enough to give ourselves "without stint or limit" to what-

ever good cause at any moment was most in need of help. As it was, in all these piping times of peace, we were most of us well content to let the world go wagging on its way, so long as we were left alone to make our money or find our pleasure, and thus were nothing better than spiritual slackers in the unending battle for the Kingdom. Let me point out more particularly what I mean.

## DEMOCRACY IN PERIL BEFORE THE WAR

One of the aims for which we are told this war is being fought is "to make the world safe for democracy." With this high purpose of our people I am entirely in sympathy. I believe that democracy was never in such dire peril as she is at this present moment, and I hope for nothing more ardently at the close of this war than a reinforcement of the democratic principle throughout the length and breadth of the civilized world. Anybody who does not hear the call of democracy today, and answer it in some high spiritual way, is a spiritual slacker of the lowest order. But this is not the first time in our lives that democracy has been imperiled. The battle for her safety did not begin in the early days of August, 1914. I recall, for example, that more than a quarter of a century ago the late Dr. Washington Gladden of Columbus, Ohio, published a famous book, in which he reiterated the saying of Abraham Lincoln that "no nation can endure half slave and half free," and then pointed out that our national household was divided against itself by a system of political democracy on the one hand, confronted by a system of industrial autocracy on the other, and that unless this spiritual dualism was ended, American ideals of democracy must sooner or later disappear.

I recall that it was only some six years ago that Theodore Roosevelt, then the leader of the Progressive Party, conducted a notable campaign for the presidency of the United States on a platform denouncing "the invisible government" of big business, as he called it, which was superseding the visible government at Washington, and calling upon all good Americans to assist him in rescuing our democracy from the hands of those who would selfishly destroy it. During all of these years the struggle for the perpetuation of real democracy in this country has been constant. The presence in American life of certain autocratic and corruptive influences has been perfectly well known. Every great leader of our time, from Progressive Republican on the one hand to radical Socialist on the other, has seen the danger and has striven to arouse the people to battle against the powers that would enslave them. But not until autocracy became personified in the form of a German Kaiser were we able to recognize it; and not until our liberties were threatened from without as well as from within were we persuaded to spend ourselves in their defense.

In our guardianship of our infinitely precious heritage of democracy we American people have been slackers



during the last fifty or more years. We have been perfectly willing to let invisible government supersede visible, the life of the many be exploited by the few, industrial monarchs set up their thrones and prosecute their imperial conquests, if only we would be let alone, and excused from making sacrifices for other men. In spite of my unchanging non-resistant attitude toward war, and my regret therefore that the battle for liberty today should be fought with such weapons and on such a field of blood, I should be the last man in the world, I trust, to depreciate what America is striving to do today for the cause of democracy. I only suggest that as Americans we should always have been breathing the exalted atmosphere of loyalty to this good cause, and have long since rallied as determinedly against the enemies of human liberty at home as we are now doing against the greater enemies abroad.

A second aim of this war, we have been told, is to establish in Europe and America, indeed throughout all the world, what President Wilson has called "a durable peace." Americans are striving by force of arms so to end this war that it shall be known in history as the war that ended war. Now, whatever may be our opinions as to the way in which peace can be established among men, we are all of us agreed in rejoicing that this, and no lower aim of conquest or martial glory, is our avowed purpose in this struggle. But why, may I ask, if this crusade is right today, did we not undertake it before, and in those days when happier methods of conquest were at our disposal? This is not the first time in our lives that peace has been discussed, and men and nations exhorted to achieve such reforms in international relationships as would guarantee the preservation of law and order.

#### PRE-WAR INDIFFERENCE TO PEACE PLEAS

For nineteen hundred years a great religion has laid down the principle that love is the way of life, and has urged men to forfeit their individual prides and ambitions to the cause of love. For a hundred years or more great leaders of ethics and politics have pointed out that war is incompatible with civilization, and must be done away with. For twenty-five years statesmen and scholars of all countries have declared that the nations must be federated in some kind of international state, and their joint interests consigned to the keeping of a Hague Convention. And constantly the great movement of International Socialism has labored for peace through the recognition of the common interests of the common people. But who of us were interested in these undertakings? How many of us were willing to give our lives to such a cause? What nation ever consented to spend in a single year for peace what is now being spent in a single month for war?

Why, I remember distinctly, to cite an illuminating psychological instance, that in the years before the war I used to make it my business, on the second Sunday of each December, to preach what I called "a peace sermon," and that it was a kind of joke in my household that this was a sacrifice to the cause, inasmuch as the sermon always brought me one of the smallest congrega-

tions of the year. We simply were not interested in this which is now the one supreme problem of our time. If statesmen or political parties brought it to our attention, we called them bores. If a President, like Grover Cleveland, urged the country to sacrifice some of its national prerogatives for the sake of an arbitration agreement with England, we straightway repudiated the treaty.

#### LIVING IN A FOOL'S PARADISE

Only once in the history of this peace-loving country has a serious and organized endeavor been made to think through the problem of international peace, and present a program for its realization. I refer, of course, to the League to Enforce Peace, and it is an illuminating commentary on all that I am saying that this league was started after, and not before, the outbreak of the Great War! The fact of the matter is we have been slackers in this problem of peace. Living in a fool's paradise, we have asked only to be let alone. And now, behold, we are paying the price of our neglect of spiritual reality.

Again, may I point out that there is a final and, perhaps, all-inclusive aim of this war against Germany, as it is interpreted to us by our leaders? I refer to the statement of President Wilson that we are fighting to make this a decent world in which to live! Nothing could be better than this as an object of war, if we must have war. The obligation to make this a decent world is surely laid upon us as much in time of war as in time of peace. But why not also, may I ask, as much in time of peace as in time of war?

It was a sad age before the war—sad not because of enemies to be fought and battles to be won, but sad because of the popular inertia and indifference which hung like a dead weight on the shoulders of every reformer. In every undertaking for social betterment the chief task was to get people awake; and then, when they were awake, to stir them to some measure of sacrifice for the cause. How heavy was this burden, only those who have borne it can know. Again and again, as I have looked upon the pathetic face of Miss Jane Addams, I have thought to see there not merely her agony at the woes of the poor, but her weariness as well at the ignorance or indifference of those who ought to care as much as she. Exhausted not in giving, but exhausted in getting in order to give!

#### A NEW DAY HAS DAWNED

Think of how men are awake today, and of how gladly they are offering sacrifices to make this world a decent habitation for humankind! I would draw no comparison between the crisis of this moment and that of yesterday—it would be absurd! And yet, in its own and very terrible way for millions of men, the world yesterday was in dire need; and for others, if not for ourselves, there were places only less hideous than Belgium and Armenia.

It is considerations such as these that persuade me to the conviction that, whatever the measure of our devotion at the present moment, we have all of us, to some extent or other, been spiritual slackers in the past. We have followed the all too easy road of our own per-



sonal and selfish pursuits. We have listened with all too heedless ears to the call of humanity for enlightenment and liberation. Democracy, peace, a decent world, have all clamored for our service, but only at this moment of supreme peril have we given the supreme answer of our souls. The very lives that we are living in these days of tumult and confusion are the perfect and unanswerable indictment of the lives that we were living before the war. Today we are feeling, both militarist and pacifist alike, the thrill of great loyalty to some great cause. Every instant we are touching deeps of joy and sorrow, of despair and exultation, which we never knew before we were in existence. In spite of dire experience and the uncertainty of what the future holds in store, we feel ourselves possessed by a great peace of mind and heart—that peace which can come only from what Professor Royce calls “loyalty to loyalty.”

We live as though we were transfigured beings. There is a change of wonder and great beauty all about. But it is a change not in the world, but in ourselves! The opportunity for glorious living, for heroic endeavor and heroic sacrifice has always been with us. But it is only now, when that opportunity has been magnified and darkened by the grim terror of war, that we have risen to its challenge. Yesterday, for all our virtue, we were slackers. Today we are what we should always have been—whole-hearted servants of what is to us the highest good. Who knows but what, if we had thus lived from the beginning, this war might have been avoided! So, at least, thinks a great writer of our time, Bertrand Russell. “We have sinned,” he says, looking back upon these “slacker” years. “We have sent (our) young men to the battlefield . . . for our failure to live generously out of the warmth of the heart and out of the living vision of the spirit.”

#### WHAT OF THE FUTURE?

All this should teach us great humility, and also great expectation. Some day the war is going to end. Some day the trials and sacrifices of this bitter hour will be no more. Then what are we going to do? Put away our knitting needles? Close our work-shops? Sink back into the old self-centered grooves of the old self-centered life? If so we have sacrificed in vain, laid down our lives to no permanent good. For the soul's ideals are never achieved, but only in process of achievement. One task, completed, however great in itself, is only a preparation for the work still remaining to be done. Democracy may be made never so secure, peace never so “durable,” the world never so decent to live in!

But it will be only for the moment if we straightway forget and return to our ancient “slacker” ways. This war, after all, can only do one thing that may be permanently good, and that is by the sheer terror of its menace, violence of its destruction and pain of its sacrifice, lift us to a higher plane of living and thinking and dreaming and serving, so that henceforth and forevermore we shall be ready to “sanctify (ourselves) for others' sakes.”

Fifty-three years ago Abraham Lincoln was assassinated in Washington. Do you remember how he spoke

at Gettysburg to those who survived that struggle? Whatever our views of war, must we not take his words for ours today, as we think of what is behind and what ahead: “It is for us to be dedicated to the task remaining before us—that from these dead we take increased devotion to the cause for which they gave the last full measure of devotion; that we highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth.”

## Kipling on the War

FROM time to time the representatives of the Allies meet together and lay down what the war-aims of the Allies are. From time to time our statesmen repeat them. They all agree that we are fighting for freedom and liberty, for the right of small states to exist, and for nations to decide for themselves how they are to be governed. All this we understand and perfectly believe. That is the large view of the situation.

What is the personal aspect of the case for you and me? We are fighting for our lives, the lives of every man, woman and child here and everywhere else. We are fighting that we may not be herded into actual slavery such as the Germans have established by force of their arms in large parts of Europe. We are fighting against eighteen hours a day forced labor under the lash or at the point of the bayonet, with a dog's death and a dog's burial at the end of it. We are fighting that men, women and children may not be tortured, burned and mutilated in the public streets, as has happened in Belgium and in other countries. And we will go on fighting till the people who have done these things are in no position to continue to repeat their offense.

#### WHAT DEFEAT WOULD BRING

If for any reason whatever we fall short of victory—and there is no half way house between victory and defeat—what happens to us? This. Every relation, every understanding, every decency upon which civilization has been so anxiously built will go—will be washed out, because it will have proved unable to endure. The whole idea of democracy—which at bottom is what the Hun fights against—will be dismissed from men's minds, because it will have been shown incapable of maintaining itself against the Hun. It will die; and it will die discredited, together with every belief and practice that is based on it. The Hun ideal, the Hun's root-notions of life—will take its place throughout the world. Under that dispensation men will become once more the natural prey, body and goods, of his better-armed neighbor. Woman will be the mere instrument for continuing the breed, the vessel of man's lust and man's cruelty, and labor will become a thing to be knocked on the head if it dares to give trouble, and worked to death if it does not.

And from this order of life there will be no appeal no possibility of any escape. This is what the Hun



means when he says he intends to impose German "Kultur"—which is the German religion—upon the world. This is precisely what the world has banded itself together to resist. It will take every ounce in us; it will try us out to the naked soul. Our trial will not be made less by the earnest advice and suggestions that we should accept a sort of compromise, which means defeat, put forward by Hun agents and confederates among us. They are busy in that direction already. But be sure of this: Nothing—nothing we may have to endure now will weigh one featherweight compared with what we shall most certainly have to suffer if for any cause we fail of victory.

The more we have suffered in this war, the more clearly do we see this necessity. Our hearts, our reason, every instinct in us that lifts us above the mere brute, shows us that the war must go on. Otherwise earth becomes a hell without hope. The men, the ships, the munitions must go forward to war, and behind them must come the money, without which nothing can move. Our security for our loan is not only the whole of the British Empire, but also the whole of civilization, which has pooled its resources in men, money, and material to carry on this war to victory. Nothing else under Heaven matters today except that war shall go on to that end.

## Unity and the Convention

By Geo. A. Campbell

*Pastor at Union Avenue Church, St. Louis, Where the Convention Will Be Held*

THE most urgent need among us is that of unity. We have been especially called to plead the cause of Christian union. If we bear our testimony convincingly we must ourselves be possessed with the spirit of unity.

In this terrible day of war Christians should draw closer together; and those of all communities are doing so. Surely it is the duty of those of the same close fellowship and especially of those pleading for Christian unity to dwell together in harmony.

Every Disciple ought to feel obligated to contribute his word, his influence, his entire strength for that good feeling, fairmindedness and brotherly consideration that are necessary to get on together and to do the task committed to us.

The International Convention is about to be held. It should send forth a united challenge to all Christendom. It should speak through unity for union. It should hearten every man in his Christian life. In this world of disharmony it should voice a message of harmony.

### NO TIME FOR PARTISANSHIP

The convention is held in an epochal time and should itself be epochal. This is no time for partisanship, no time for bickerings, no time for small talk, rather it is a day for vision, for church statesmanship, for men and women who see and feel the whole, for big, gripping things.

In order to have unity we must have the spirit of democracy. The convention should give opportunity for full and free expression. The convention belongs to every member of the church. The brotherhood expresses itself at the convention. That is the place for the consideration of all important questions of our common life. Hereafter no important matter pertaining to our co-operative work ought to be decided by any group or society outside the convention. Any person or society should have the right and privilege of recommending, but only the convention, all of us in deliberative session, has the right to reach a decision. And when the decision is reached all ought to have the grace and wisdom to accept it as the will of the majority.

The Executive Committee, all of the Societies, the Men and Millions Movement and all other agencies are but servants of the convention. All these ought to consult the convention and rely upon its judgment.

Those who have leadership in our various organizations will help to maintain the spirit of unity if they do not countenance secrecy or aloofness. Christianity is of the open. It is democratic to the core. Secrecy may do very well for fraternity organizations, but the glory of the church is that there are no closed sessions. Aristocracy and secrecy have no place in religious gatherings. We all want to know and to be taken into account with regard to all the common enterprises of the Brotherhood.

### MUST BE NO SUSPICION

Again we should allay suspicion. We should have confidence in our brethren. Most everyone is working for what seems to them the good of the cause. If we differ from their policy let us say so at the convention, firmly if need be, but brotherly.

We should not use terms of reproach which only tend to inflame those opposed to us. For instance the use of the terms of opprobrium growing out of the world war will not work for harmony or for the cause of righteousness. No American will be unstirred when accused of furthering German propaganda. The term implies far too much to be in any way soothing. It suggests the spy, the traitor, the atrocity worker.

Such terms should have no place in our discussions. They accuse the motives of our brethren. We will make progress by accepting the honesty of those who may differ from us. And is not that the Christian way?

Let us not be too nervous. None of us are too sure of the way God is leading in these stressful days. Let us keep open minds and possess our souls in patience. Time is on God's side. Truth will not be overthrown. Arrogancy, group denomination or a rule or ruin policy are undemocratic. The Allies are fighting that the spirit of Germany may not wickedly dominate the earth. All peoples will have a right to be heard after this war.

So it should be in the church. No party or group or person should seek to dominate the convention. All of us are going up to St. Louis to talk things over, and to plan and pray together and through Christian counsel to reach decisions.



# Effect of War on Religion in College

By Charles Franklin Thwing  
President of Western Reserve University

I BEGIN the writing of this paper not far from the closing of an hour of a talk with a father whose son and only child, once a student, died as a soldier. While we talked with each other, we each heard the bugle sound calling men now in college to their daily drill on the campus. I begin the writing, therefore, in a spirit of religion, of patriotism, and of personal sorrow for those whose only sons rest in soldiers' graves.

## GREATER SIMPLICITY IN RELIGION COMING

The first effect which I name as a result of the war, on religion in college, relates to the increase of the simplicity and the reality of religion. Religion has—and by religion I mean the Christian faith—for its central truth and fact, a belief in God. The idea of God is the chief constructive truth in the intellectual interpretation of faith. The idea of God is the chief idea found in the Hebrew system, whether it is expressed in the Ten Commandments or in the requirements of Micah's sententious imperative of doing justice, loving mercy, and walking humbly. It is also the constructive motive in the Beatitudes of Christ, and the first and controlling forces in his commandment of loving God supremely. The Christian faith is a simple faith in its elements, as it is a real faith in its power over human character. The war has abolished the accidents and incidents of the thinking of the college student about the divine and the eternal, and has brought him face to face with the central constructive substantial facts. Face to face with the special exposure to death, he thinks of the eternal. Alone, separated from ordinary associates and associations, he is touched by the presence of the great Companion.

How unlike such a conception of religion is that which is found in certain of the older systems of theology which are designed to interpret religion! I turn, for instance, to Dwight's Theology, bound up in five volumes, and I at once read of the doctrines regarding God—the existence of God, the unity of God, the attributes of God, the decrees of God, the sovereignty of God, the works of God as seen in his creation and in his providence, and the providence as seen in the depravity of man, its universality, its degree, its prevention; and all this set forth in some thirty-four sermons, and the thirty-four sermons being less than one-quarter of the one hundred and seventy-three sermons which represent the whole system. These sermons were first preached to college students. The war has done away with such elaborate expositions and interpretations of religion.

## BEWILDERMENT, YET ASSURANCE

This emphasis upon simplicity seems to have a certain application to what may be called a belief in the eternal and beneficent purpose of God in human affairs.

The undergraduate mind, like every other mind, is now bewildered. What does it behold? In a universe of orderliness, of law, it sees disorder and lawlessness. In a universe designed apparently for love and for beneficence, it beholds hatred and evil working. In a universe planned for material growth and development, it beholds premature loss and destruction. In a universe ordered to create happiness and satisfaction, it finds misery, pain, suffering, woe. In a universe in which righteous omnipotence is supposed to rule, it sees abominable evil rampant, and often triumphant. In such a state the mind of the student is bewildered, as his heart is stirred, and his will partially atrophied. And yet, as he thinks and reflects on these contradictions, I believe he comes somewhat to perceive and to believe in the purpose of God, righteous and eternal, hidden in these things. If there be a God at all—and the student cannot give up this assurance—there must be something good to come out of this evil. He hears Tennyson's "Two Voices," and Whittier's "My Soul and I," and he must believe that, if the universe be not devilish in origin and demoniac in agency and hellish in destiny, beneath these present evils there must be the soul of righteousness and of goodness.

In his reflection, also, the student is brought to a mightier sense of reverence, both as a cause and a result. Such an effect, as a consequence of the war, is normal. Such an effect, moreover, is one greatly to be desired in American society and life. For reverence is a virtue which we Americans lack. The lack has many causes. One is found in our historical freshness and newness. One cause is also found in our constant mood of hurry. Cecil Rhodes said, dying, "There is so much to do and the time is so short." We Americans feel that we must construct and reconstruct our world in a single generation.

## REVERENCE DEVELOPED BY WAR

In our sense of hurry, we are liable to lack the sense of relationship. We are prone to see one thing, and one thing only. We live in the present and think not of either yesterday or of tomorrow. Our sphere is a hemisphere, and we forget the spherical part. But the college student, in these times, knows that there is another *hemi* to the hemisphere, and the two halves are necessary to make the whole. We are getting a sense of relationship, even though the sky be fiery and the ground crimson between which they move. We are getting a sense of forces and of forcefulness, of immensities, of proportions, that abolish the petty, the mean, the trivial, the transient. All that the world is now doing and being and suffering and planning tends to develop reverence in the soul of youth.

The war is, moreover, emphasizing a truth of religion to the intent that things are rather valueless and



that only life is precious. In my war collection is a little book called "Letters and Diary of Alan Seeger." Alan Seeger writes from France in July of the year 1915, saying: "Had I the choice I would be nowhere else in the world than where I am. Even had I the chance to be liberated, I would not take it. Do not be sorrowful then," he writes to his mother. "It is the shirkers and slackers alone in this war who are to be lamented. The tears for those who take part in it and do not return should be sweetened by the sense that their death was the death which beyond all else they would have chosen for themselves, that they went to it smiling and without regret, feeling that whatever value their continued presence in the world might be to humanity, it could not be greater than the example and the inspiration they were to it in so departing. We, to whom the idea of death is familiar, walking always among the little mounds and crosses of the men *mort au Champ d'honneur*, know what this means." And just before the end came to him he wrote to a friend, saying: "I am glad to be going in the first wave. If you are in this thing at all, it is best to be in to the limit. And this is the supreme experience." And this *was* the supreme experience.

The soldier rests. Now round him undismayed  
The cannon thunders, and at night he lies  
At peace beneath the eternal fusillade,  
That other generations might possess,  
From shame and menace free, in years to come,  
A richer heritage of happiness.  
He marched to that heroic martyrdom.

Alan Seeger was a Harvard graduate, a man of long hair and dreamy mood and aspect, unlike the ordinary academic type. But the mood which he thus expresses in these great lines is the mood that is coming to possess the undergraduate soul. It is the mood that life, the eternal, the universal, is the only worth.

#### HUMAN BROTHERHOOD BEING STRESSED

In somewhat of a contrast with such a mood, an effect of the war on religion is manifest in the greater stress laid upon practical service and human brotherhood. Less attention is paid to the arbitrary divisions of academic classes. Lessened heed is given to the arbitrary rules and prescriptions and proscriptions of the campus or the yard. It is not so serious an offence for a freshman not to go bareheaded or to turn up his trousers or not to wear a green stripe over his khaki uniform. He even can be allowed to sit down in the presence of upper classmen. Even a freshman may be a man. The vision for doing something worth while has become clearer and the hope of making life count, and work weigh more, and the endeavor for the numbering of the days unto wisdom has become more constant and regular. The atmosphere is seriousness. Humaneness is a more controlling principle. Brotherhood has become a joy, as well as a duty. Rights have become less insistent, prerogatives less imperious, and the thought of duty more controlling.

What is to be done under these conditions? How

can the effect of the war on religion be made more beneficent?

In answer, let me say, first: in the college religion and philosophy belong together. Philosophy is the substance, or the substratum beneath religion. Philosophy presents the grounds of the truth of religion. Its allied psychology forms evidence of the need of religion in the human spirit. Its social applications prove the value of the beliefs and practice of religion. Philosophy should render the truths of religion more reasonable and make them more personal. It should quicken piety and never suffer the altar fires of devotion and of worship to burn a flickering flame. Religion is to be reasonable. It is to meet the tests of reason. The college teacher accepts the belief that the human understanding is no less divine in its origin than the human heart, no less imperative in its conclusions than the human conscience, no less decisive in its judgments than the human will. It is recognized that the human reason does not and cannot fathom the ocean of infinite knowledge. But it is believed that so far as its plumb line does go down, it goes straight and goes toward the limit of the divine mystery. This reason is not entirely agnostic. It is sceptical in the sense of looking about. It examines, not with the purpose of constant doubtfulness, but with the purpose of assurance. The college student is not a disciple of Pyrrho, but rather of Him who said "Ye shall know the truth and the truth shall make you free."

#### REASONABLENESS IN WORSHIP

Second, the college chapel service should take on an air of reality and of reasonableness and of personal sympathy, free from formalism and touched by variety. The service should not simply have more spirituality, but should also have more spirit.

Third, the place given to the social sciences should be made higher. Give to politics a sense of humanness, to economics, something quite remote from its dismalness, and to sociology, an inspiration and inspirations.

Fourth, let every teacher be a religious man. I, of course, do not mean in the sense of being a Calvinist or Armenian, a Trinitarian or a Unitarian, a Protestant or a Roman Catholic; but in a sense embodied in Christ's three commandments and Beatitudes, and incarnate in Christ himself.

Fifth, there also should be recognized the steady power of religion in a democratic movement, academic or communal. Religion has an aim, the making of character divine, which as an aim is fixed. Religion has a content, the truth that God would rule man. Both the aim and the content give calm to the perturbed human spirit. Such a content and such an aim, moving in space through time, touch the soul. Democracy is a new force in the world; fickle, yet determined, liable to be unreflective, intoxicated with its great, though brief, triumphs, haughty, not simply modern, but modernistic. The college, as standing for religion, should seek to bring the large constructive elements of religion to bear upon this unguided, vigor-



ous, conquering force called democracy. This force is most virile—it seems well nigh virulent—in the college. Herein religion finds at once its field, its force, and its fruitfulness. Public writing, public speaking, private teaching, personal influence, represent the tools.

#### LEARNING TO FORGIVE

Sixth, let there also be sought the doctrine of forgiveness. By forgiveness I do not mean forgetfulness. I do not mean wiping out the past. I do mean helping our foes to attain the best that they can attain, and being the best that they can be. I mean the abolition of intolerance. I mean what Sorley expressed, not long before he met his death, in some great lines addressed to Germany.

You are blind like us. Your hurt no man designed,  
And no man claimed the conquest of your land.  
But gropers both through fields of thought confined  
We stumble and we do not understand.  
You only saw your future bigly planned,  
And we, the tapering paths of our own mind,  
And in each other's dearest ways we stand,  
And hiss and hate. And the blind fight the blind.

When it is peace, then we may view again  
With new-won eyes each other's truer form  
And wonder. Grown more loving-kind and warm  
We'll grasp firm hands and laugh at the old pain,  
When it is peace. But until peace, the storm  
The darkness and the thunder and the rain.

## Why the Church Exists?

By Charles Stelzle

JOHN FISKE, who was neither a churchman nor a theologian, but one of the foremost scientific investigators of America, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind upon the earth."

Man is incurably religious and his religion expresses itself in many ways. This, in a measure, accounts for the variety of religious denominations. But religion is life. It is not manufactured by priests and ministers; it is born in the hearts of men. Life produces organisms. There is no life anywhere without organization.

Some men say: "I believe in religion, but I don't believe in the Church." You cannot have real religion without organization; not necessarily the form of organization which we find in the Church today, but some kind of organization must result from religion.

It should never be forgotten, in a discussion with regard to the Church, that man's greatest need is spiritual and that the Church is the organization which has been created to satisfy this need.

But the success of the Church is not indicated by its wealth, its enormous membership, its splendid form of worship; for, after all, religion cannot be an end in itself. The Church, in order to make good, must direct religion so that it will be of social value. It is the business of the Church to save not itself, but the world.

## Until Victory Comes

By Francis L. Patton, D.D.

*TILL the great achievement is accomplished, let the pacifist hold his peace. Let the pulpit refrain from the soft evasions that weaken patriotism and learn from the Old Testament Scriptures the fine art of expressing righteous indignation. Let the press take care lest it do disservice to a noble cause by reckless criticism of men in high command afloat or in the field. Let the platform orator retire from his self-appointed place as auditor-general of the world's moral transactions, since he will not find in a century of wrong-doing by the Allied nations any substantial off-set to the enormities which in the last four years have been charged to the account of the accursed partnership of Turk and Teuton. And let there come in Britain and to the furthest frontier of her wide domain, and in America throughout the vast expanse of her continental territory, an ever new and ever deepening consecration of heart and soul and energy to this sacred enterprise until the work is done. And may God speed the coming of the wished-for day when Serbia shall have her window on the sea; when Italia irredenta shall find her savior; when Belgium shall be forever rid of the Hun's polluting presence; when France by her own fierce action of replevin shall snatch from the hands of the enemy her stolen goods; and France and England and America shall live together under a pact of eternal friendship which will need no other seal than the blood of their heroic sons who fought together side by side, and from the same cup took the solemn sacrament of death.*



# The Soldier and the Cigarette

**S**MOKING is an almost universal army habit. It may be said to be rapidly coming to be an adult masculine habit in business and industrial circles. Ten years ago we were spending a little over six dollars per capita for tobacco; today we are spending quite double that amount or twelve dollars per capita. This means an average of six dollars per family, or the interest of \$1,000 permanently invested at a rate above the average loaned money will bring. The total is a sum greater than we pay for bread. It is three times as much as we give for education and four times what we invest in religion. We are devoting a million and a half acres to its cultivation in these war times when every acre is needed to feed the world, and moreover tobacco is one of the greatest of soil robbers.

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## Why Does the Soldier Smoke?

The soldier who does not smoke when he arrives at the camp is pretty sure to adopt the universal habit of his pals very quickly. In the first place, he adopts with all the avidity of youth the characteristic good fellow's modern gospel of "everybody's doing it"; in other words, the law of imitation is powerful with youth. There is the isolation that one feels in a strange crowd, the loneliness of the multitude and the strain of adjustment to a life that is new and different in every particular. Then there is the army tradition and the timeless habit of soldiers regarding all manner of dissipation, and, above all, the tension upon the nerves brought by the war business. The lad may not be aware of this tension, but it is there. One cannot practice with the bayonet without visualizing the actual combat for which he is preparing, and it is a horrible business—one that a man with iron nerves cannot contemplate without stringing them up to the tauteest. At the front the ordeal is raised to the n'th degree. The wounded lad asks for a cigarette before water, they tell us. He finds great satisfaction in his "fags" when at the lonely and dangerous observation post, and night service makes extra special draft upon the tobacco pouch.

Now the reason for all this is that tobacco is a sedative; it soothes the nerves and takes the tautness out. The reaction is pleasant and a great satisfaction for the moment, so he prolongs the moment into a regular habit. It helps him to forget the wet and mud and loneliness and danger and takes the edge off the grouch. After the seasickness of the first ordeal there is no such after effect as in the case of alcohol and the most habitual user is never made to feel like he wants to shoot up the town or act the bully, or prey upon the helpless, or in any way act insane or play the criminal. Smoking is therefore removed from the category in which alcoholic indulgence is placed and one indulges without any qualms of conscience unless he has been made sensitive to certain conventional objections to the use of tobacco, such as apply to ministers and women and school teachers in the northern states, and almost nowhere else. Moreover, the real objections to the use of tobacco have not been taught in the schools and pulpit and press as have those of liquor drinking. So we take liquor away from the soldier and make it a grace to send him cigarettes.

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## The Army Cigarette and the Anti-Cigarette Crusade

The anti-cigarette crusade was gathering good headway when the war broke out. The society had a half-million members, the schools were teaching its evils and several states had enacted prohibitory or regulative legislation. There is no doubt that as soon as booze could be outlawed the "deadly coffin nail" was in for a fray that would cost its life in course of time. Now the popular adulation of the brave lads who

fight our battles leads us to approve his use of the cigarette and we put them in his ration, dispense them through the army Y. M. C. A. in France, garner funds for them at polite socials, and in general put them first among symbols of gratitude to the soldier. The preacher at the front or in the camp looks apologetically upon the habit or openly condones it, and the enforcement of the regulative ordinances and laws goes by the board everywhere except in Kansas. Meanwhile, the lad who would never have used them at home adopts them in the army and the one who stays at home follows in his steps. The result is that the habit will be fixed upon the nation at the end of the war in a manner it could never have been without war. Yet if it was a "coffin nail" before war it is none the less one in and after war; if the crusade was right and justified by the injury done youth then it will be doubly justified after it is fixed upon the millions by war.

But there is a difference between such a crusade after the war and one during war. War brings a crisis and the normative course of many things must halt or be accelerated according to the cause involved. The reform that is well established in good judgment and the public conscience, and is vital to efficiency in war making, will be accelerated. Such is the case with liquor prohibition and with the abolition of evils in the labor world. But tobacco was not so under the ban and there was no general conscience upon the matter nor any wide awakening or agreement of moral judgment in regard to it. The result is that a halt is called until the crisis is past. Never before in the history of war was it possible to put over liquor reform, and it is not possible now, apparently, in any other land than our own. The reason is that never before was any nation prepared for the reform as ours is now prepared by the generation of education, regulation and crusading.

\* \* \*

## The Issue Must Be Kept Clear

The tactics of reform are quite as valuable as the conscience for it. Let us keep the issue clear. Tobacco is not a stimulant like alcohol and is not chargeable with the crimes of liquor. It is a sedative and the worst that can be said of it is that it lowers vitality and thus gives disease easier inroads and dulls mental action. All its influences are to engross through its opiate influences. It is not deadly like opiate drugs simply because it is better diluted. Nicotine is a deadly poison when isolated in quantities. There are a number of strong alkaloids in the weed that are deleterious and some aldehydes that are deadly, but they exist in a mild form in the tobacco we use. They put nature to a trying in resisting them, and where they overcome their influence is all against efficiency and good health. No claim made for tobacco as a preservative of teeth, etc., is justified by science. If men do not suffer from its use it is because they resist it just as we do the tubercular and typhoid germs that we generally carry around with us. Its every effect is against us when it effects anything; its only defense is in the mildness of its drugging. Six Canadian insurance companies found that its users lived an average of eight years less than non-users. There is a long and authoritative list of like counts against it in the medical world. Yet it is not deadly like opium and cocaine, and to put it in the same category is to block intelligent and discriminating warnings against it.

\* \* \*

## Ordinary Smoking and the "Deadly Coffin Nail"

There is a difference between tobacco used in the pipe or cigar and the cigarette. The former may be tolerated and condoned when the latter should be prohibited. Here again the issue should be kept clear. Prose poems on "My Lady



Nicotine" may be part and parcel with ancient odes to Bacchus, but they are at least much more tolerable from the viewpoint of science, health, morals and social welfare. The average smoker loses the finer sense of social courtesy and blows his smoke into the faces of ladies and non-users as if his right were impervious, and the average smoking compartment is more like a hog car than a human habitation, but homes are not ravaged or asylums filled, or poverty increased, or families disgraced by it as with opium and liquor. So long as we use coffee and tea will we use tobacco probably. It is a stronger drug than either our breakfast or tea cup, but it is more nearly in their categories than that of opium and alcohol. But the cigarette is tobacco drugging lifted to its highest and most dangerous degree; it may be said it is tobacco smoking raised to the point of an actual harmfulness that puts it nearly if not quite in the same class as the use of opium. This is not because the cigarette is drugged; Dr. Wiley and other authorities testify that their researches have

not justified that charge against it, but they also say that it is deadly just the same. The reason is that the tobacco is loose in the paper, whether a manufactured one or a "roll your own" variety, and that the user breathes it into lungs and bronchial tubes, and thence comes its deadliness. The result is affections of nerves, the heart and lungs and the brain. That is why employers are putting it under the ban just as they do liquor. The habitual user loses out; he is drugged and poisoned by multiplying nicotine's application until it can no longer be tolerated as harmless because mild.

When the war is over the church, the Y. M. C. A. and all reform organizations have a big task on hand. The "deadly coffin nail" is none the less deadly because of war. Every excuse for it that war's emergency makes is gone when the war is over. Booze will be in the discard and lovers of youth and the generation they are to make must deliver them from the cigarette.

ALVA W. TAYLOR.

# The Larger Christian World

A Department of Interdenominational Acquaintance

## Distinguished Pacifist Dies

The recent death of Rev. Jenkin Lloyd Jones removes from Chicago one of its best known ministers. He was in his seventies at the time of his death and died as the result of a surgical operation. He was a Welshman with the warm emotional life of his country. With this was combined a mind that thought clearly on the great problems of religion. Many years ago he came to be at variance with the arid intellectualism that characterized Unitarians and introduced a social element into his ministry. As a result of these social ideals Lincoln Center, a great institutional church, was built, with an educational program for the community. He founded a religious newspaper, *Unity*, which not only circulated in those denominations that claim to be "liberal" but also among many evangelicals. Mr. Jones was a veteran of the civil war, and for that reason his espousal of the pacifist doctrine is the more surprising. He went on Henry Ford's peace ship and recently resigned from the Chicago Peace Society because of its program of inactivity during the war. Though not preaching to large congregations in his church in recent years, he has been a familiar figure in the larger municipal enterprises and has had a ministry much larger than that of his church. It will not be possible to find any man that can come in and fulfill the many functions he has exercised in recent years.

## Tiplady Writes From the Front

Rev. Thomas Tiplady has come to be one of the best known chaplains of the war through his literary activities. He has written to his friend, Rev. T. Brabner Smith, of Chicago, recently concerning conditions at the front. He says: "We are getting badly bombed at nights here and one has the feeling that any night may be our last. \* \* \* We don't love the moon at all now-a-days. We have fallen in love with winds, clouds, rain and mist or other ugly things of that kind instead. We have crowds of your soldiers all around us, and it gladdens our hearts to see them."

## Has to Find a New Job

The Chicago Christian Industrial League, a Presbyterian organization, has been operating for a number of years, employing down-and-out men in making discarded materials over into salable articles. The unfortunate men were given food, lodging, and some wages. The war has so far absorbed this

class that part of the equipment must now be devoted to other uses. The mission services in connection with the work show an attendance of 239,162 in recent years, of whom 5,080 men and women professed conversion.

## Japanese Bishop in America

The Methodist church in Japan has a native bishop, and he is now in this country touring the states and speaking in behalf of the Methodist Centenary Mission fund of \$80,000,000. He has a great story of the triumphs of the gospel beyond the sea.

## Wants Salaries Raised

The *Literary Digest* very seldom uses much space in setting forth its own opinions, and the more remarkable, therefore, is their action in giving a whole page to the subject of ministerial salaries in war times. It calls attention to the importance of the minister in times of war in the service of the people and calls on its readers to support a movement for an increase of 50 per cent in ministerial salaries.

## Episcopalian Quota of Chaplains Full

Under the new law each denomination is allowed to appoint chaplains in accordance with its numerical strength in the population. The Episcopalian quota is now full, both for the army and the Red Cross service. The War Commission of the denomination provides each chaplain with a portable altar, a Corona typewriter, service books and other things he may need for the moral and spiritual welfare of the men. Since the beginning of the war the commission has supplied 117,000 service books, 81 portable altar sets and 52 typewriters.

## Union in Mission Field

The missionary area of northeastern Africa, with a missionary center in Kikuyu, has recently reached a most important agreement to unite the Christian work in that field being done by the Church Missionary Society, the Church of Scotland (Presbyterian), the United Methodist Church and the Africa Inland Mission. The Bishop of Zanzibar, who has been in the limelight on account of his aggressive denominationalism, opposed the plan, but it carried and will be



put into operation at once. There will thus be a united Christian front in a section of the world where Mohammedanism is strong.

**A Protestant Movement  
In Belgian Army**

There is a Protestant movement of some dimensions in the ranks of the Belgian army. Mr. and Mrs. Ralph C. Norton of London, who have been distributing testaments while in the service of the "League of the Holy Scriptures," have not only distributed the scriptures but have organized prayer meetings among the soldiers. Recently a whole Belgian regiment voted for a Protestant chaplain.

**Endowment for  
Ministerial Pensions**

The Presbyterian Church in the United States, operating in the South, has recently increased its endowment for ministerial pensions to \$560,000 and is asking for a million dollars. They are now paying out pensions of \$60,000 per year, part of which comes from offerings from the churches.

**Stationery for  
the Soldiers**

The red triangle has come to be a familiar sign in every home from which a soldier has gone, since most of the letters from the army are written on Y. M. C. A. stationery. The Y. M. C. A. has just ordered 300,000,000 sheets, two-thirds for the cantonments in this country. The soldiers in the home camps are using the letterheads at the rate of 12,000,000 a week. These are furnished to the soldiers free, as well as the envelopes. A million sheets of paper are being sent to the Italian soldiers and 10,000,000 to French soldiers.

**Want Pastors for  
Union Churches**

Under the present missionary comity seaport cities in many sections of the world have union churches for the Anglo-American population which are ministered to by men chosen by a committee representing all the boards. Dr. Robert E. Speer is chairman of this committee. Several positions are now open. Young or middle-aged men that are married but have no children are the type that are mostly sought. These must be men of unusual culture, force and adaptability.

**Advertising Church  
Benevolences**

The Methodist Board of Conference Claimants has set the pace in this country for an advertising policy for their religious work. They have been checking up on results recently and have found that some of their large gifts were suggested by the reading of ads in church newspapers.

**Episcopalians Pay  
Large Pensions**

The Church Pension Fund of the Protestant Episcopal church now has in force 216 pensions, and these pay out an annual amount of \$260,591.37. There was recently granted a widow's pension to an Alaskan Indian woman who was the wife of the first native Alaskan missionary ordained by Bishop Rowe. The amount given was not large, but the expenses of living in the Indian population of that country are quite moderate.

**Bishop Henson Preaches in  
Non-Conformist Chapel**

The long-standing policy of aloofness on the part of the established church in its relations to non-conformists in England is being broken down under war conditions. The newly appointed modernist, Bishop Henson, whose selection has been protested by the reactionary elements in the church, has announced that in his diocese church of England clergymen may

exchange pulpits with ministers, and he has set the example by preaching recently in Carr's Lane chapel in Birmingham.

**Ministers as  
Munition Makers**

When this war is over it will hardly be possible for anyone to charge the ministers with being "slackers." After the chaplaincies have been filled and the ranks of the Y. M. C. A. recruited 500 ministers have gone into munition making, this on the authority of the *Boston Transcript*. For the most part these are to be found along the Atlantic coast. Rabbi Stephen S. Wise has gone into munition making and is giving his salary to war charities.

**Russellites  
Leaving Brooklyn**

The leaders of the Russellite denomination, which operates under various names in order to camouflage itself in different communities, have been imprisoned at Atlanta, Ga., for treasonable activities. The sect will now move its headquarters to Atlanta, and the Brooklyn Tabernacle has been sold to the Cameron Machine Company and the Bethel home is almost completely dismantled. This is the sect which was selling "miracle wheat" a few years ago, which was to aid in the ushering in of the millennium.

**Claims to  
Be Loyal**

The Atlantic district of the Missouri Synod Lutherans recently held their annual meeting, at which they disclaimed any tendency to disloyalty in their ranks. This pronouncement will help to clear up the attitude of a denomination, some of whose ministers have made most regrettable mistakes in the early days of the war.

ORVIS F. JORDAN.

# A Strong Sunday School Means a Great Church

Wise is that pastor who gives much attention to the proper development of his Sunday school. There is many a leader today who is wondering why his church does not thrive. He might answer his question by a look at his school—which perhaps lives simply by what tail-end attention it can get. If you wish to see your church prosper, begin to plan NOW for the autumn quarter in your Sunday school. It is not a week too early. Of chief importance in the school is the study literature used. You do your young people a wrong if you do not see that they have the best "spiritual pabulum" available. *Do not make choice of your literature until you have secured returnable samples of the Bethany Graded Lessons.*

**The  
Christian Century Press**  
700 East 40th Street  
CHICAGO



## A COMMUNICATION

FOR the Disciples of Christ—congregational in church government and democratic in every note and accent and whisper in the free, unrestrained exercise of the individual mind upon any subject-matter anywhere in the realms of science, philosophy, religion, literature—in the Bible or out of the Bible—for the Disciples of Christ, I say, who accept no authority other than the self-imposed authority logically and lovingly involved in the submission of the soul—the individual soul—to the mind and will of Jesus the Christ, is there any half-way house between Rome and Reason?

The Church of Rome claims and exercises ecclesiastical authority over her clergy, her administrative agencies, her faith and order. It is as perfect a piece of mechanical efficiency as the "Potsdam gang" is of German efficiency. The Roman church in the realm of faith and conscience is the counterpart of Prussian militarism in statecraft. Her inquisition is historic proof of her efficiency when the conditions exist and the opportunity offers for the brutal infliction of her penalties. Prussian ecclesiasticism—ecclesiastical authority, in a word, ripe, mature and ready for operation—is not one whit different in spirit and results from Prussian Junkerdom. The "Christian Standard" is upholding and countenancing in its ugly fight on the College of the Bible pro-Germanism in the realm of religion. German "kultur" would impose by force of arms its methods and spirit on education, government and religion. The "Christian Standard" in a very much narrower sphere of influence would by appeal to a narrow and bigoted public sentiment dominate college and church among the Disciples and would make a free brotherhood obedient to its "kultur" on penalty of withdrawal of money appropriations for the colleges, on penalty of losing the support of congregations who under its propaganda are to be persuaded that Lexington is the hot-bed of heresy and that Lexington Disciplesdom and trusteeship must surrender to its "kultur"—in a word, its interpretation of science and Scripture, its conclusions as to qualifications of professors and what they shall teach, or surrender to the half-baked and wholly inarticulate "resolutions" of church boards who would not know higher criticism if they should meet it in the middle of the road, even though it should be wearing the insignia of destructive scholarship and self-conceited intellectualism.

If this is not what the "Standard" means by its propaganda—what is it trying to do? Lexington at present represents for the Disciples the Allied forces, solidly and unitedly pledged to liberty and democracy in the realm of faith and conscience in behalf of professor, preacher, pew and pure and unadulterated Protestant Christianity. The "Christian Standard" (pity it is beyond words) represents Germanism—the Central Powers—in supporting impertinent absolutism over a religious people, the breath of whose life is liberty.

Those of us who love religious liberty no less than civil liberty (the one in part involving the other)—who would fight for the former more readily even than the latter—can only deplore the folly and futility of the "Standard's" course. A great religious journal now to be thought of reminiscently as "the glory that was Greece, and the grandeur that was Rome." Shades of Isaac Errett!

Transylvania college and the college of the Bible, the president and most of the faculty, the curators and supporters of both institutions, collectively and severally, have for many months past obsessed the "Christian Standard." What is the trouble?

The "Standard's" program seems to be, to "the man up the tree," to have the great brotherhood regard the "Standard" as the champion of orthodoxy—the keeper from Philistine touch of the Ark of the covenant—the defender of the faith; and incidentally, of course, to enlarge its borders and to strengthen its stakes as respects the counting room. To

secure this much desired end, this high vantage of super-orthodoxy, it would Belgiumize the Lexington Colleges on the ground that certain of the professors are undermining the faith of tender ministerial students; that the accused professors are guilty of perverting the funds of its donors in that they are teaching something different, something more or something other than that taught by those noble men of God, McGarvey, Loos, Grubbs, Graham; that, in short, they are promulgating higher criticism, evolution, German philosophy, rationalism and letting loose those imps of the pit—liberty, democracy and devil-may-care indifference to religious Junkerdom (the "Christian Standard" the most sweet-scented and Christian example); that the professors and curators are favorable to open membership, the reception of unimmersed Christians into our churches, and that, to be brief, the "Christian Standard" hath spoken and, therefore, let the Men and Millions committee understand that they must withdraw appropriations to all suspect colleges and that all the churches of this great brotherhood shall put themselves on record as not willing to give so much as a red copper to such suspect and dangerous institutions, and that "we here highly resolve" that our money shall go to Grigsby's Station, over whose white portals is inscribed the legend for all incoming and

## HOW THE 20th Century Quarterly

### *May be used:*

1. **All classes above Senior 4th year** should use it. Up to and including that year, all pupils of the school are supplied with our regular Bethany Graded Lessons. The "20th Century" is just as well suited to classes of 80-year-olds as to classes of High School pupils.
2. **Home Departments** should use it. The Quarterly contains all the material that is essential for a thorough and vital study of the Bible lessons; the "padding" of the conventional Home Department Quarterly is eliminated, thus saving the time and patience of the student.
3. **All teachers** of classes in the Uniform lessons should use it.
4. **All superintendents** should use it. It is handy as well as complete.
5. **All Pastors** should have it as a handy guide on the lessons.
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**This Quarterly is the one you have been wishing for for many years. It will keep your classes awake.**

*Send for free sample copy.*

**The Christian Century Press**

700 East 40th Street

CHICAGO, ILL.



outgoing students to read, "As it was in the beginning; is now, and evermore shall be. Amen."

In harmony with the spirit of the "Standard" as evidenced in its continuous attack on the Lexington institutions is its opposition to the selection of Mr. Arthur Holmes as the president of Drake University. "The Standard" tells us that Mr. Holmes is a member of "the Campbell Institute" and any member of the Campbell Institute is persona-non-grata and really hurts its orthodox feelings. Is Mr. Holmes a scholar, a Christian and a capable executive? What matters? It is enough that the "Standard" shall frown. Let preachers, churches, colleges, Men and Millions, missionary boards, conventions beware! How dare any of us stand in a Disciple pulpit dedicated to liberty, loyalty and Christian union, subject only to the authority of Jesus Christ as supreme Lord of mind and heart and conscience and remain for a single moment a member of the Campbell Institute! What do you mean, you trustees of Drake University, by attending to your own business in selecting your own professor, without waiting for the "Standard" to pass on his orthodoxy?

1. Does the "Standard" believe that essential Christian faith or the cause of Christian education is harmed in the selection of Mr. Arthur Holmes as president of Drake?

2. Is anything more to be required or even desired of the president of a Christian institution among the Disciples of Christ, over and beyond the fact of Christian character, other than qualifications which fit him for such an executive and administrative position?

3. Is there some other creed than the "Good Confession" to be held by college presidents and professors, subscription to which is a condition for educational leadership among the Disciples?

It would be a matter of "sho-'nuff" interest if the "Standard" would draw up and print its creed and frankly say, "We are representing the great brotherhood of the Disciples (with a big 'd' or a little 'd'), and we hereby give notice that from henceforth it is to be understood that preachers and professors shall subscribe to this creed." Perhaps the first article as illustrative of what the "Standard" wishes to be accepted and the method to be employed might read, We believe the Bible has anticipated all of knowledge in all realms of nature and science and philosophy, and therefore since the word "evolution" is not mentioned in the Bible, let no professor or any college of the Bible teach "evolution" or mention "evolution." "In the beginning God created the heavens and the earth." Teach that. It is enough. Does God create immanently or externally? Is creation a process or a feat? Was the whole universe swung into space by one mighty hurl of the omnific arm or the fiat of the spoken word?

Even ministerial students, if they be not bone-heads, expect their professors to say something, to give them an interpretation of a text. Does the "Standard" wish this sort of a silent sphinx to hold the professorships of our colleges? "What is your understanding, professor, of the text 'In the beginning God created,'" asks the student. And the professor replies, "I have no understanding. I am barred by the Christian Standard's creed, clearly drawn up and specifically stated, from saying anything on the subject. The Book says just what it says. Now, let us repeat it altogether. 'In the beginning.' Fine!" I congratulate you on your intellectual and spiritual progress. My beloved student, isn't this a "g-r-r-and and glo-ry-ous feelin'?"

Louisville, Ky.

E. L. POWELL.

"For their sakes"—that is the principle of service; "I sanctify myself"—that is the education of the individual; and in the giving of a consecrated individual for the sake of an unconsecrated world the desire of Jesus Christ, even for himself, is fulfilled.—*Susan E. Blow.*

He was so suspicious of other men that other men were suspicious of him.—*Fiske.*

## The Worst We Can Do

To stop Dr. Shelton in his march toward Lhassa, the last capital of the world remaining closed to Christianity;

To call back our vanguard from Paraguay, the keystone republic of South America that has been left wholly in our hands;

To prevent the return of the missionaries to Mexico, where none but American Protestant Missionaries can effect a reconciliation;

To keep closed hospitals that were gates of life and light in India and Africa;

To abandon schools in Japan that were agencies of international friendship, as well as strongholds of Christian conquest;

To surrender in China the great Nantungchow district with its accumulated obligations and infinite possibilities;

To desert the Russians and Bohemians in American cities who depend on us for light;

To give over to a worse slavery the Negroes of the South;

To leave churchless and hopeless our own brethren in new cities and frontiers;

To deny education to our youth and a trained ministry to our churches;

To starve our aged ministers and discourage their successors;

To disfellowship our preachers who have received commissions as Chaplains in the Army;

To turn over to Romanism the orphans of our churches and to poor-houses our aged and infirm;

To prove recreant to the trust of President Wilson and General Pershing.

To become faithless to France, Belgium, Italy and Great Britain;

Is just to FAIL TO PAY OUR EMERGENCY DRIVE PLEDGES, thus halting the forward march of the Disciples of Christ.

The year ends Sept. 30th. Its record, reported in the St. Louis Convention, will be the basis of next year's advance or retreat. WHICH SHALL IT BE?

### MEN AND MILLIONS MOVEMENT

222 W. Fourth St.

Cincinnati, Ohio



# Disciples Missionary Organization

## The Story of the Rise of Plural Societies and Their Evolution Into a Single, United Missionary Agency

THE first missionary society among the Disciples of Christ took the world as its field. The name proposed by the Committee on Constitution was the "Christian Home and Foreign Missionary Society." The name adopted was the "American Christian Missionary Society." Though the name was changed, the purpose remained the same. The object of the society was to promote the preaching of the gospel in destitute places in this and other lands.

Under the auspices of the American Society the gospel was preached in Jerusalem, Liberia, Jamaica; and in Philadelphia, Buffalo, Chicago and many other destitute places in the United States and Canada. The work abroad was interrupted by the financial disturbances growing out of the Civil War and by other causes; the work at home was continued without interruption. At the Silver Jubilee of the society the historian of the occasion said that in "the wide foreign fields destitute of the gospel, we do not have a single herald of the cross." Jerusalem and Jamaica were abandoned; Liberia was forgotten.

The explanation of the discontinuance of the work abroad was stated over and over again—"an empty treasury." The officers of the society were in fullest sympathy with foreign missions. Year after year resolutions calling for a renewal of that work were adopted. The board was instructed to begin one or more foreign missions. With an empty treasury the board was helpless.

In the convention of 1872, it was stated that the Jamaica mission had been almost abandoned for two years for want of means to maintain it. The Annual Report suggested that the mission be committed to a new and untried agency—"the sisters of some of our states." The following resolution was adopted: "That the Jamaica mission be revived, and that we recommend the board to commit the financial interests of the mission to our sisterhood in Indiana, under the direction of the state board, in co-operation with the general board." The suggestion of the Annual Report was the germ out of which the Christian's Woman's Board of Missions grew.

The Foreign Society was organized because the American Society was not prepared to engage in any work in the regions beyond. The convention of 1872 said that we owe it as a duty to God and to our race to renew the work of foreign missions as soon as practicable, and to the extent practicable. The leading spirits in the American Society were entirely willing and even anxious that a new society should be organized and afforded the friends of that cause every facility and encouragement in their power. In 1875 a committee was appointed to see what could be done in the way of forming a foreign missionary society that would in no sense be in the way of the general convention, but rather supplement its work. The general convention promised part of its time to the Foreign Society to present its work and to make its appeal. It was agreed that both should meet at the same place, that their reports should be published together, and in all other cases they should co-operate in the most friendly manner.

The convention of 1876, at Richmond, Va., unanimously adopted two resolutions, which are as follows:

(1) "That we welcome as co-workers in the cause of missions the 'Foreign Christian Missionary Society' and the 'Christian Woman's Board of Missions,' both of which propose to occupy the foreign field, and bid them Godspeed, rejoicing with them in the work already accomplished, and believing that under God there is a brighter future before them.

(2) "That we most cordially invite these organizations to a close alliance with the General Christian Missionary Convention (American Society) in every practicable way; and

still we look forward hopefully to the time when such general co-operation of the churches shall be secured as may enable us to resolve all these organizations into one, efficient for domestic and foreign mission work."

These resolutions were drawn up by A. I. Hobbs, J. C. Goodrich and James Challen.

For more than thirty years the three societies conducted their work in peace and harmony. To be sure, in places and at times, some friction developed. The friends of one interest thought the other interests were getting more than their share. Complaints of competition and too many appeals were heard. There was a growing conviction that if the societies could be unified the work could be prosecuted more effectively. Because of these complaints, in 1906, a committee known as the Calendar Committee, was appointed. The duty of that committee was to consider all our organized interests and to report a new and better scheme of offerings. That committee, not being able to reach any satisfactory decision, was superseded by a Committee on Unification. This committee was to take into serious consideration the reconstruction of our organized missionary and philanthropic work, with a view to the possibility and advisability of unifying all the work under one or two boards with central headquarters.

The Committee on Unification worked at the problem for five years. The general convention of the Churches of Christ was devised as a method for effecting what the committee had in mind. In the preamble to the Constitution that was adopted at Louisville, it is said that there is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational and benevolent organizations. In the second article it is said that one object of this convention shall be to promote unity, economy and efficiency among all the philanthropic agencies of the Churches of Christ. The Constitution adopted at Kansas City speaks to the same effect. One of the objects of the convention was declared to be to promote co-operation, economy and efficiency among the various general agencies of the brotherhood. The resolutions adopted under this Constitution refer to the fact that the Christian Woman's Board of Missions, Foreign Christian Missionary Society and the American Christian Missionary Society have been successfully co-operating in carrying on their work in some fields, and have been considering the closer unification of all their work, not only in the field, but in the administration at home, and especially commend them in their plan to have equal representation of both men and women in the management of missionary matters, thus becoming the pioneers in the full and complete unification of men's and women's work. They further say: "Believing that this plan will not only hearten our missionaries upon the field, but will thrill our churches in the homeland with greater zeal for the cause of our Lord, therefore we recommend that it be continued until as soon as practicable there shall be complete unification of our missionary interests, to the intent that we may secure the largest results possible for the Kingdom of God, and that we may exemplify before the world that unity which we plead and for which our Master prayed."

The Christian Woman's Board of Missions and the American Christian Missionary Society have long been assisting the work in more than thirty states. In India, the Christian Woman's Board of Missions and the Foreign Christian Missionary Society have been in close co-operation from the beginning. In recent years there has been one Advisory Committee on the field, one treasurer, and one annual convention. Both organizations are working together in China and on the



Congo. Both assist in the selection of the missionaries and in their support.

It should be stated that the pressure from the fields for a united society was even stronger than the demand at home. The missionaries believed that the best interests of the work required one mission in each field, and the one mission supported by the united prayers and gifts of the churches at home.

At the Kansas City convention, the largest gathering of Disciples of Christ ever found under one roof in all our history, the proposal to unite the three larger missionary societies into one was presented for approval. The proposal was presented six different times. Each vote was unanimous and enthusiastic. The written report was supplemented by oral statements showing that the union contemplated was a complete union, and that the united staff would work together under the same roof. The authors of the report said: "We propose that the joint committee, following the leadings of the Spirit, and the lessons of experience, submit plans to their respective boards and their constituencies in annual convention, which shall look toward the complete unification of our home and foreign missionary work. In harmony with the present-day trend of thought and action, and in view of the success that has attended the labors of our women, both in missionary administration and in service, we would suggest that whatever unified organization may in the future result, it include equal representation of men and women."

The report of the committee states that such unification of our home and foreign missionary work, if accomplished, will thrill our churches, bring new life to our missionaries, reduce the number of our problems at home and abroad, increase our receipts, and add to our efficiency.

One society carrying on all our missionary work was the ideal from the beginning. The proposed United Society is simply the realization of the ideal of the fathers and their successors, and is not a new thing under the sun.

Since the Kansas City convention the question of merging the National Benevolent Association and the Board of Ministerial Relief in the proposed United Society has been under consideration and will be submitted to the St. Louis convention for action.

The men and women who worked out the proposed Constitution and By-laws are these: F. W. Burnham, G. K. Lewis, G. W. Muckley, R. M. Hopkins, R. H. Miller; Mrs. Anna R. Atwater, Mrs. Effie L. Cunningham, Mrs. Josephine M. Stearns, Miss Daisy June Trout, Mrs. Ellie K. Payne; A. McLean, S. J. Corey, Bert Wilson, A. E. Cory, R. A. Doan; J. H. Mohorter, Lee H. Grant, I. R. Kelsö, W. R. Warren.

\* \* \*

# United Missionary Society of Disciples of Christ

## PROPOSED CONSTITUTION

### ARTICLE I

#### NAME

The name of this organization shall be the UNITED MISSIONARY SOCIETY OF DISCIPLES OF CHRIST.

### ARTICLE II

#### ORIGIN

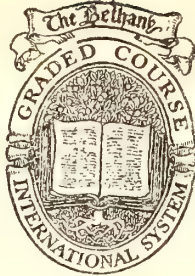
This Society is the resultant of the union of the following organizations: American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, National Benevolent Association, Board of Ministerial Relief, and continues their work and assumes all their obligations.

### ARTICLE III

#### OBJECT

The object of this Society shall be to preach the Gospel at home and abroad; to maintain missionaries, preachers, and teachers in America and other lands; to establish and conduct schools, orphanages, hospitals and homes; to pension and support aged and disabled ministers and missionaries and their dependent families; to assist in the erection of churches and other buildings for re-

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(A three years' course for children of 6, 7 and 8 years of age)

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Stories from the Olden Time

(For pupils about 9 years of age)

Hero Stories

(For pupils about 10 years of age)

Kingdom Stories

(For pupils about 11 years of age)

Gospel Stories

(For pupils about 12 years of age)

FOR TEEN AGE PUPILS

Leaders of Israel

(For pupils about 13 years of age)

Christian Leaders

(For pupils about 14 years of age)

The Life of Christ

(For pupils about 15 years of age)

Christian Living

(For pupils about 16 years of age)

FOR YOUNG PEOPLE

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(For pupils about 18 years of age)

History of New Testament Times

(For pupils about 19 years of age)

The Bible and Social Living

(For pupils about 20 years of age)



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ligious purposes; to disseminate missionary information and to encourage missionary and benevolent spirit and effort in the churches; and to engage in any form of Christian service that will help to bring in the Kingdom of God, in which His will shall be done, as in Heaven, so on earth.

#### ARTICLE IV

##### MEMBERSHIP

The membership of this Society shall be composed of all members for the time being of the International Convention of Disciples of Christ and all other Christian people who are committed to the purposes of the Society and who support its work. The Life Directors and Life Members of the Societies forming the union shall be Life Directors and Life Members of this Society. Any follower of Christ may become a Life Patron by the payment of \$1,000, which may be paid in five annual instalments; a Life Director by the payment of \$500, which may be paid in five annual instalments; a Life Member by the payment of \$100, which may be paid in five annual instalments; an Annual Member by the payment of \$25.

#### ARTICLE V

##### MANAGEMENT

The work of this Society shall be directed by a Board of Managers and an Executive Committee. The Board of Managers shall consist of two persons from each state or province of the United States and Canada, two from each group of states or parts of states or provinces organized into one Missionary Society, two from each additional co-operating country, and two from each mission field abroad. The Executive Committee shall consist of sixteen members who shall live within easy reach of Headquarters.

#### ARTICLE VI

##### ELECTION

The members of the Board of Managers shall be nominated at their respective state, regional, provincial and mission field conventions, a man and a woman being nominated in each instance, and elected by the Society in Convention assembled. The Executive Committee shall be nominated by the Board of Managers at its annual meeting and elected by the Society in Convention assembled, and shall hold office for one year or until their successors are elected. No salaried officer of this Society or of any state, provincial or regional Missionary Society shall be a member of the Executive Committee or of the Board of Managers.

#### ARTICLE VII

##### OFFICERS

The officers of the Society shall be a president, first and second vice-presidents, secretaries, treasurer and recorder. The officers shall be nominated by the Board of Managers and elected by the Society in Convention assembled, and shall hold office for one year or until their successors are elected.

#### ARTICLE VIII

##### REPRESENTATION

There shall be an equal number of men and women on the Board of Managers and on the Executive Committee. Men and women are eligible to any office of the Society and all offices, so far as possible, shall be equally distributed between men and women.

#### ARTICLE IX

##### MEETINGS

The Society shall meet annually at the same time and place designated for the annual meeting of the International Convention of Disciples of Christ, and in case of need at the call of the Executive Committee.

#### ARTICLE X

##### AMENDMENT

This constitution may be amended at any regular meeting of the Society by a vote of two-thirds of the members present; provided such amendment shall have first been recommended by the Board of Managers or shall have been presented in writing at a preceding annual meeting.

#### BY-LAWS

##### I. BOARD OF MANAGERS

The Board of Managers shall have power to appoint its own meetings; elect its own chairman and clerk; fill vacancies in its own membership; enact its own by-laws and rules of order; provided, always, that they are not inconsistent with the Constitution and By-Laws of this Society. The Board of Managers shall meet annually at the Headquarters of the Society, or at such other place as may be decided on at a previous meeting. It shall be the duty of the Board of Managers to nominate the Executive Committee and the officers of the Society; to consider all questions of policy and methods and all plans of future work; to review the work of the year and to present to the Society and to the International

Convention of Disciples of Christ a report of the same. The action of the Board of Managers is subject to revision by the Society in Convention assembled.

#### II. EXECUTIVE COMMITTEE

The Executive Committee shall meet once a month at least and oftener if necessary and shall consider and act upon all matters presented to it by the officers of the Society. It shall establish such agencies as the interest of the work may require; appoint agents, fix their compensation, and direct their labors; it shall make all appropriations out of the treasury, and shall determine the salaries of the officers. However, any measure which would change radically the business method or policy of the Society shall be presented to the Board of Managers for action. It shall have power to fill all vacancies in its own number and all vacancies in the staff officers. A majority shall be competent to transact business. The action of the Executive Committee is subject to revision by the Board of Managers.

#### III. DUTIES OF OFFICERS.

*President*—The president shall preside at the Annual Convention and at all meetings of the Executive Committee, sign the minutes of each Executive Committee meeting, and perform such other duties as usually pertain to the office of president. In the absence of the president one of the vice-presidents shall act. In the absence of both vice-presidents, a member elected by the Committee shall preside. The president shall give full time to the Society and shall be, ex-officio, a member of all committees.

*Vice-Presidents*—Either vice-president, acting in the absence or disability of the president, shall have full power to exercise all functions pertaining to the office of president.

*Secretaries*—The secretaries shall, under the direction of the Executive Committee, carry on all the work of the Society not otherwise provided for, and perform such other duties as may be assigned to them by the Board of Managers and the Executive Committee.

*Treasurer*—The treasurer shall receive all moneys belonging to the Society and shall receipt for the same. The treasurer shall keep an accurate account of receipts and disbursements and all other financial transactions connected with the treasury of the Society. The accounts of the treasurer shall be examined by auditors selected by the Executive Committee. The treasurer shall report the state of the funds, and whenever called upon shall exhibit the books, vouchers and securities to the members of the Finance Committee and auditors, and shall report regularly to the Executive Committee the state of the treasury. The treasurer shall honor all orders of the Executive Committee upon the treasury. The treasurer shall pay outgoing and returning expenses of missionaries, and all bills for office and miscellaneous expenses, within the appropriations. The treasurer shall keep all uninvested moneys of the Society in deposit in such bank or banks as shall be approved by the Committee on Finance, and in the name of the United Missionary Society of Disciples of Christ, and subject to the order of the treasurer. The treasurer shall have the custody of all securities and property belonging to the Society; shall have authority to sell stocks, bonds and other securities belonging to the Society, and shall make such investments as may be approved by the Committee on Finance, or a majority thereof. The treasurer shall conduct all such correspondence as properly belongs to the treasurer's department.

All annuity moneys shall be invested in interest-bearing securities until the death of the annuitant or annuitants.

The treasurer shall give bond in a responsible Fidelity Company in such amount as the Executive Committee may deem necessary. The premium on said bond is to be paid by the Society.

*Recorder*—The recorder shall keep complete and accurate minutes of the meetings of the Executive Committee, shall enter the same in a book provided for that purpose, and when possible shall present the minutes for the approval of the Executive Committee before adjournment of each meeting. The recorder shall inform the treasurer of all appropriations authorized.

#### IV. DEPARTMENTS AND COMMITTEES

The work of the Society shall be conducted under three divisions with departments as follows:

##### 1. DIVISION OF HOME BASE

- a. Department of the Treasury.
- b. Department of Promotion.
- c. Department of Missionary Education.
- d. Department of Woman's Work.
- e. Department of Candidates; College of Missions.
- f. Department of Literature and Publication.

##### 2. DIVISION OF ADMINISTRATION FOR HOME MISSIONS

- a. Department of Evangelization (church maintenance, immigrant, social service, rural church, Negro work.)
- b. Department of Mission Schools.
- c. Department of Church Erection.



- d. Department of Sunday Schools and Christian Endeavor.
- e. Department of Benevolences.
- f. Department of Ministerial Pensions and Relief.
- 3. DIVISION OF ADMINISTRATION FOR FOREIGN MISSIONS.
  - a. Department of Latin America and Jamaica.
  - b. Department of Europe and Africa.
  - c. Department of Orient (India, Japan, China, Tibet, Philippines).

These divisions and departments shall be intimately connected with each other and the work of each department or sub-department shall be directed by a committee appointed by the Executive Committee, composed of members from the home base division, the home missions and foreign missions divisions, with co-opted members in addition to those from the officers of the Society when deemed necessary. In addition to the Departmental Committees there shall be the following standing committees:

*Committee on Estimates*—This committee shall be composed of two members from the Division of Home Base; two members from each Division of Administration of Home Missions and Foreign Missions, and two co-opted members.

*Committee on Finance*—The members of this committee shall be chosen by the Executive Committee.

*Committee on Time and Place*—This committee shall be chosen by the Executive Committee and shall act in conjunction with a similar committee of the International Convention of Disciples of Christ.

Department and Committees may be added or changed by the Executive Committee as the interests of the work may require.

V. OFFICERS' COUNCIL

The officers of the Society shall form a Council for the direction of the work between Executive Committee meetings. This Council shall appoint its own officers and shall meet weekly or oftener as the work may necessitate.

VI. WOMAN'S WORK

1. The state, provincial, regional, county and district organizations of women shall continue to function as they did under

the Christian Woman's Board of Missions, but by virtue of their being constituent parts of the International Christian Woman's Board of Missions, they become part of this Society and shall exist for the purpose of enlarging all the interests of the same, upon adoption of the Constitution prepared for such constituent organizations by the United Missionary Society of Disciples of Christ, their Constitutions being so amended or remade as to be in harmony with that of the United Missionary Society of Disciples of Christ. These organizations may at any time unite with the other state, provincial, regional, county or district organizations of their respective state, province, region, county or district, provided such are affiliated with this Society and desire to organize with an equal representation of men and women in official representative and executive capacity.

2. The local Woman's Missionary Societies, Young Woman's Missionary Circles, and missionary organizations of boys and girls shall be auxiliary to this Society. The organizations representing the co-ordinated work of women in local congregations shall also be auxiliary to this Society by adopting the Constitution provided for such organizations by the United Missionary Society of Disciples of Christ. Every Society auxiliary to this Society shall act under the direction of the Executive Committee of this Society and said Executive Committee shall provide that such societies be developed and multiplied. For stimulating such organizations aims shall be encouraged in membership, gifts, mission study, etc.

VII. ADMISSION OF OTHER SOCIETIES.

If any state, provincial, regional, district or other missionary or benevolent society shall wish to merge into the United Missionary Society of Disciples of Christ the Executive Committee shall have authority to make the necessary arrangements, provided the merger is found advisable.

VIII. AMENDMENT

An amendment to these By-Laws may be made at any regular meeting of the Society, provided the amendment has been considered previously by the Executive Committee and the Board of Managers.

# News of the Churches

## Pittsburgh Ministers Organize for the New Year

W. B. Mathews, secretary of the Christian Ministers' Association in the Pittsburgh district, reports that on September 9 the first meeting of the new year was held, with a large attendance and much enthusiasm. The chief part of the program was the installation of the new officers, who are as follows: President, Wallace Tharp; vice-president, John R. Ewers; secretary-treasurer, W. B. Mathews. In his inaugural address Mr. Tharp emphasized the spirit with which the minister must enter into the war-time program of the church. The ministers present were: Fred Bright, Bellevue; H. R. Bellese, Ellwood City; D. Park Chapman, Observatory Hill; W. S. Cook, Wilkesburg; Rev. Mr. Daniels, Sheridan; J. R. Ewers, East End; Fred Fink, Calvary; Harry Ice, Beaver Falls; Rev. Mr. Johnson, Braddock; V. I. King, New Kensington; W. B. Mathews, Squirrel Hill; D. R. Piper, McKees Rocks; Wallace Tharp, First; Geo. W. Wise, Knoxville and O. G. Blackwell. The custom has been for the ministers to lunch together after the adjournment of the meeting.

## E. B. Bagby, of Washington, D. C., Leads Church in Special Efforts

The second year of the pastorate of Edward B. Bagby at Columbia Heights church, Washington, D. C., has been a fruitful one. From September 1, 1917, to September 1, 1918 there have been 104 accessions to the membership, giving the congregation a total membership of 313. In meetings held elsewhere the pastor has added 99 mem-

bers to churches. Nearly \$10,000 has been raised during the year on the lot and building fund, in addition to money raised for current expenses. During September the following special days are being observed: Anniversary day, Sept. 15, with sermon by pastor on "The Adventure of Faith." Church membership day, Sept. 22; every Disciple in the neighborhood not identified with some congregation is invited to membership, permanent or temporary. Fellowship day, Sept. 27, with social and entertainment in evening and "Sketches of Life in Old Virginia," by the pastor. Bible School Rally day, Sept. 29, with every old scholar and many new ones present; attendance goal of 300.

## Forward Steps Reported by Association for Promotion of Christian Unity

Henry C. Armstrong of Baltimore, secretary of the Association for the Promotion of Christian Unity, writes that the association is just closing one of the most useful years of its history. During the year several important conferences have been held, resulting in real progress towards better understanding and unity. Also the sphere and influence of the "Christian Union Quarterly" has steadily increased. A review of the history and work of the Association from its beginning in 1910 to the present will be published soon in a book entitled "Towards Christian Unity." It will be prepared by Peter Ainslie, president of the Association. As the accounts of the Association close on September 30 all the churches and Sunday schools are urged to send their

offerings for 1918 at once. Address, Association for the Promotion of Christian Unity, Henry C. Armstrong, Secretary, Seminary House, Baltimore, Md.

## War Brings Some Changes at Hiram

It is expected that the number of men enrolled at Hiram College this fall will be the greatest in the history of the institution. The old "Tabernacle," in which commencement exercises have been held for the past forty years, will be made over into barracks for the new Students' Army Training Corps. Preparations will be completed by the opening of school October 1. Men not accommodated by the tabernacle will be placed in large houses adjacent. Additional teachers of English and modern languages will be secured. The laboratories of chemistry and physics are being enlarged, and added equipment is being installed.

## Disciples Represented by Hundred Chaplains in Army and Navy

Edward B. Bagby, of Washington, D. C., writes that the Disciples have been fortunate in securing men of fine caliber to fill their quotas for chaplains in the army and navy. There are now about 100 men who have been appointed chaplains in the army, or who are in the chaplains' school, or are approved candidates awaiting the call to the school. There is slight chance for appointment of any more men before the first of next year. Those who wish to apply should write to the Federal Council of Churches, Woodward Build-



ing, Washington, D. C., for application blank. The Disciple chaplains in the navy are as follows: Carroll C. Wright, Naval Training Station, San Francisco, Cal.; William E. Anderson, U. S. S. Prairie; Frank H. Lash, U. S. S. Mississippi; Hugh R. Davidson, U. S. S. Huntington; William P. Reagor, U. S. S. Maui; Joseph B. Earnest, navy yard, Philadelphia; Paul Gordon Preston, Marine Barracks, Paris Island, South Carolina.

#### Carey E. Morgan Arrives in France

Carey E. Morgan, of Vine Street church, Nashville, Tenn., was recently given a leave of absence for four months by his congregation that he might undertake service for the Y. M. C. A. in France, devoting most of his time to Tennessee soldiers. Mr. Morgan has been a zealous patriot since the outbreak of the present war. A telegram has just been received by Mrs. Morgan, telling of his safe arrival in France. Mr. Morgan, prior to sailing for France, had been in training several weeks in New York City, and except for the fact that his stay in France has been shortened one month, he would have completed the entire course of training which was for six weeks. In a message from him which was sent just before he sailed, he spoke of being in the best of health and stated that the intense training received during the few weeks of his stay in New York, had fitted him splendidly for the work that confronts him between now and October 15, at which time he is expected to return to Nashville.

\* \* \*

—The good news comes that Mrs. J. H. Gilliland, widow of the late leader at Bloomington, Ill., who now resides with her daughter, Mary Gilliland Brammer at Des Moines, is rapidly recovering from injuries sustained by her a few weeks ago in an automobile accident. She was in the hospital for three weeks, suffering intensely from injuries to the ribs of her left side. Excellent care of physician and nurses accounts for her recovery, writes Mrs. Brammer.

—The Disciples of Vinton county, O., held a large assembly meeting at Eagle Chapel, September 8. I. J. Cahill, state secretary, and William Cassidy, were the speakers.

—Places and dates of the southeastern conventions this year are as follows: North Carolina, Nov. 5-8, Robersonville; South Carolina, Nov. 7-9, Brunson; Florida, Nov. 11-13, Tampa; Alabama, Nov. 12-14, Gadsden; Georgia, Nov. 13-15, Atlanta; Mississippi, Nov. 20-22, Jackson; Louisiana, Nov. 22-25, Jennings.

#### MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) Oakwood Blvd. West of Cottage Grove Herbert L. Willett, Minister

—William John Gratton, Building Secretary at Y. M. No. 91, Camp Dodge, Iowa, who was formerly pastor at Highland Park church, Des Moines, has been called into the Training College of the Y. M. C. A. in this city for a series of lectures upon war work methods. The college has an attendance of about a hundred men who are preparing for home and overseas service.

—T. A. Young reports that Children's Day was observed in the Fukushima, Japan, church on June 3. In spite of many things that threatened to make the attendance small, fully two hundred children were present, besides many

friends and the parents of the children. The church was beautifully decorated with many kinds of flowers. Later these were distributed among the children and in the city hospitals.

—R. D. McCoy, of Tokio, Japan, reports the graduating class of the Boys' Middle School as numbering 28. The total number of students is 218. On April 7 a meeting of the graduates living in Tokyo and vicinity was called. Twenty-three persons responded.

—George B. Stuart, of Dayton, O., who has been occupying the pulpit at Central Church, North Tonawanda, N. Y., since the going of George H. Brown from the leadership there for overseas "Y" work, has been given a call by that congregation. A favorable decision by Mr. Stuart was expected by the leaders there.

—A. Wilson, for twelve years minister at Genoa, O., has accepted a call to the Jamestown, O., work.

—George Swann, recently of the Earlington, Ky., church, has assumed the pastorate at Edenside church, Louisville, Ky., and is now at work there.

—W. C. Ferguson, state secretary of Mississippi, reports that the past two months have seen unusual activity in evangelism in the churches of that state. The secretary will be in meetings until late in October.

—Thomas A. Hendricks, the new president of Hamilton College, Lexington, Ky., reports that "all available space is taken, and there is a long waiting list. Best year in the history of the school."

#### NEW YORK CENTRAL CHURCH 142 West 81st Street Finis S. Idleman, Minister

—The churches at Versailles, Murray and Cadiz, Ky., are without pastors.

—The death is reported of Henry LeMoine, for many years an active and generous member of Lyon Street church, Grand Rapids, Mich.

—M. W. Bottome recently assisted James Falconer, pastor at Newby, Ky., in an evangelistic meeting, with forty-five accessions during an eleven-day effort.

—Word has come to friends that Chaplain Lloyd Ellis, recently of Iowa, has arrived safely overseas.

—Rex Cole, a Drake man, who later took work in the University of Chicago, and then entered "Y" service as secretary in Japan, has returned to America after two years spent in that field. He is now a private at Camp Dodge, Des Moines, and expects to get into an officers' training camp.

—State Superintendent J. B. Holmes, of Texas Disciplesdom, reported that he had seen about 110 of the 120 ministers of Texas, and that they had to a man consented to support the program of the Texas State Missions Board. It is planned to have the entire canvass of the churches completed this month.

—There have been accessions to the membership of the Paris (Texas) church nearly every Sunday since June 1, under the ministry of Ben M. Edwards.

—Cephas Shelburne, now of Lancaster (Texas) church, will go to Sherman in October to succeed there George W. Cuthrell, who goes into army "Y" work. Mr. Shelburne hopes to dedicate the

new building at Lancaster before leaving.

—Thomas M. Iden, teacher of the largest permanent University Bible class in the world—that which has its center at Ann Arbor, Mich.—reports a local membership last year of about four hundred men. This organization has several thousand permanent members. The class is called the Upper Room Bible Class.

#### ST. LOUIS UNION AVENUE CHRISTIAN CHURCH Union and Von Versen Aves. George A. Campbell, Minister

—J. E. Wolfe, of the Independence (Mo.) church, is preaching a series of sermons during September and October on war and peace topics. The following are the subjects: "The Origin and Nature of War," "Can There Be a Righteous War?" "The Way of the Gentiles," "The American Way," "The Men in Arms," "The Civilian in War Times," "The Unconquered Hope for Peace," "A Peace Just and Generous," "Political Problems of Peace," "Economic Problems of Peace," "Labor's Program for Peace" and "One Keeping the Peace."

—Guy Sarvis, of the University of Nankin, China, is in Chicago. Mr. Sarvis has recently undergone a rather serious operation in a Des Moines hospital. He is soon to attend an educational conference in New York City.

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—W. Paul Marsh, of the church at Decatur, Ind., recently delivered the chief address at a Liberty day celebration at Ft. Wayne, Ind., there being about 15,000 people present at the assembly. His topic was "America and the War." Mr. Marsh has been styled "The fighting parson of Adams county." He has spoken all over the state since the beginning of the war in behalf of Liberty loans, Red Cross, Y. M. C. A., etc. He is a member of the Speakers' Bureau of the State Council of Defense.

—Graham Frank, of Central church, Dallas, Tex., has been elected president of the Dallas Christian Pastors' Association.

—J. O. Crawford has resigned from the work at Flint, Mich., where he recently led in the dedication of a fine new building.

—Mr. and Mrs. George H. Ramsey, of the Ballard church at Seattle, Wash., were recently given a reception upon Mr. Ramsey's return from the Louisville Chaplains' training camp, where he received a commission as First Lieutenant, being assigned to service at Camp Gordon, Atlanta, Ga. Lieut. Ramsey was presented by the members of the congregation with a silver wrist watch, a purse being presented also to Mrs. Ramsey.

—The Board of Ministerial Relief, 106 E. Market street, Indianapolis, Indiana, has added 35 names to its roll in eleven months, making the total 180. The smallest payment is \$5 per month, the largest, with one exception, \$30, and the average \$19. These amounts ought to be increased, many new names added and the pension dues paid by active ministers covered with four times their amount. The year ends Sept. 30. Those who approve any item of what has been done or what is proposed should not fail to be represented by an offering.

—Dr. H. L. Willett on last Sunday delivered the memorial address at the annual convention of the International Lyceum Association, which has its sessions at the Hotel LaSalle in this city all this week. The subject of Dr. Willett's address was "Immortality and the World War."

—North Park church, Indianapolis, Ind., suffered the loss of one of its most devoted workers in the death of Mrs. W. D. Starr, the wife of William D. Starr, for many years pastor of Indiana churches—at Warsaw, Muncie, Noblesville and Greensburg. Mr. Starr was compelled to give up continuous pastoral work because of his health, but he and Mrs. Starr have continued as active workers for the church in every possible way. J. D. Garrison, minister at North Park church, writes of Mrs. Starr: "It would be difficult to find a woman who co-operated so perfectly and sympathetically with her husband in his ministry and who bore excruciating pain with as great fortitude." A. B. Philpott and E. L. Day assisted Mr. Garrison at the funeral services.

—B. N. Melton, with Twenty-fifth street congregation, Baltimore, Md., celebrated his second anniversary with that church on Sept. 15.

—A. Marshall Wingfield, pastor at Hopewell, Va., reports six accessions to the membership there. Meetings are now being held in the Y. M. C. A. auditorium. A new building was begun last week. Hopewell has the largest munition plant in the country. From a cornfield to a city of 40,000 people in three years, is a brief story of the city.

OF SPECIAL INTEREST TO CHICAGOANS

Details of Inter-Church War Work Congress to Be Held in Chicago Sept. 24-27

Men of national and international reputation are on the program of the coming Inter-Church War Work Congress, which is to be held in this city Sept. 24-27.

The meeting has been planned by the Chicago Inter-Church War Work Committee in conjunction with the national Committee on the Churches and the Moral Aims of the War and the National Commission on Inter-Church Federations. The theme of the congress will be "International Christian Fellowship in the War." Four days will be covered by the meetings, the first two days being given over to a secretarial conference attended by visiting church federation secretaries from over the country. The open meetings of the congress will be held on Thursday and Friday, Sept. 26 and 27.

The public mass meeting to be held in the Auditorium Friday evening, Sept. 27, is of unusual importance. Churches enrolling fifty or more persons who will promise to attend this meeting will be assigned a box holding six persons, given in recognition of their effort. Lists of names, with addresses, should be sent to the committee headquarters, 405 Association Building, at once. Tickets may be secured for this meeting from the Chicago War Work Committee, 19 South LaSalle street. The presence of Bishop Gore and Dr. Guttery of England, and probably also of Secretary Josephus Daniels, will make this session of very great interest.

The sectional mass meetings announced for Thursday evening, Sept. 26, in Evanston, Oak Park and Englewood are to be addressed by the leading congress speakers. They are planned largely to serve the community in which they will be held, but everyone attending will be welcome.

The fellowship banquet, to be held at the Auditorium Hotel Friday evening, Sept. 26, at 6 o'clock, will be a happy occasion. It will present an opportunity to meet the congress speakers, federation secretaries and other out-of-town guests. You can reserve the number of plates wanted for your church now and pay for them on the night of the banquet.

The open conferences of the congress on Thursday afternoon, Sept. 26, at 2:30 o'clock, and on Friday morning and afternoon at 9:30 and 2:30 o'clock, are planned for ministers and laity. Some of the subjects to be discussed are as follows: "An Effective Church Federation," "A League of Nations the Hope of the World," "How to Apply the President's Messages in Our Own Community."

WALTER R. MEE

Executive Secretary.

HERBERT L. WILLETT,

Chairman Congress Program Committee.

NOTES FROM MISSION FIELDS

D. O. Cunningham reports that there are twenty people awaiting baptism in the villages near Bilaspur, C.P., India. These converts will be baptized as soon as the floods recede sufficiently for Mr. Cunningham to travel.

A missionary and his wife from one of our mission fields have written the Society asking for the privilege of giving \$300.00 to the General Fund between the present time and next April. These

good people are not only consecrating their time and their talents to the work of the Lord, but are giving liberally of what means they have also.

As a result of a pre-Easter period of instruction conducted for one week by our women missionaries among thirty women at Kuling, China, three women and one school girl were baptized.

Dr. C. C. Drummond reports for the month of May, the hottest month in the year in India, when the thermometer ranged from 100 degrees to 110 degrees in the shade, that he gave 1,796 treatments and had 847 new patients. He performed six major and ten minor operations. Let some American doctor then get green with envy.

Ray E. Rice would like some one to supply a special fund of \$100.00 a year for the play life of the orphans at Damoh. Who will do this? Twenty-four of the boys of the Orphanage were baptized in March.

The last call is being made to delinquent and delaying churches. Please get your offering in before September 30, that you might have proper credit in the Annual Report and the Year Book.

Mrs. Tabitha A. Hobgood reports about 300 attending school daily at Lotumbe, Congo Free State. She wrote in April and said that they had received no mail since January and at the time of her writing was looking anxiously for news from America.

Dr. C. C. Drummond, Harda, India, reports 979 cases treated during the month of April. The total attendance at the dispensary was 1,995.

Miss Anna Louise Fillmore has her hands full with the work at Southgate. She will rejoice greatly when Miss Mary Kelly, who is now on the ocean, reaches Nanking.

Dr. C. C. Drummond says "Heathenism is not dead yet. As I went to visit a home to see a patient the other day, I saw a man making an idol out of stone. Yesterday morning as I went to the hospital I saw a procession. Some people were taking a god on a procession through the street. A platform gorgeously decorated was placed on a cart and the god placed on the platform, hauled by oxen."

S. J. COREY, Secretary.

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# THE CHRISTIAN CENTURY

Vol. XXXV

September 26, 1918

Number 37

## Realizing God

By Jenkin Lloyd Jones

---

Uncle Sam as a Social Worker

CHICAGO



# A CHORUS OF PRAISE

FOR THE NEW

## 20th CENTURY QUARTERLY

Prepared by W. D. Ryan, H. L. Willett, Jr., John R. Ewers  
and W. C. Morro

Edited by Thomas Curtis Clark

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CHICAGO



# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

SEPTEMBER 26, 1918

Number 37

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Our Need of Christ

THE world has not been saved by education, or culture, or wealth. We have larger schools, more clubs and uplift societies, and more money, than ever before. These things have not saved us. We have not been saved either by socialism or philanthropy. Nor has the churchianity of the old denominationalism with its narrow reaches of sympathy brought peace to the world.

We need Christ as our teacher. The fundamentals of a correct thinking about life and society are to be found in his teaching. The world has had many teachers, but one towers above all the others and interprets them. The teaching of Christ, if followed, would abolish frightfulness and force from the world and furnish a constructive principle in our religious thinking—the consciousness of the infinite value of human life.

Christ is also our moral example. If we are tempted to grow cynical about goodness, if the sneer of Satan in the book of Job comes to our lips, the answer is Christ. The path of purity is beset with great difficulties, but the gospels show us that it is not an impossible path, and we are all encouraged to walk in it.

Is not Christ also the revealer? All souls seek God, but he that has seen Christ has also seen the Father. To believe that the heart of the universe is as good as Christ is to revolutionize our thinking about the world we live in. It is to give us a new hope and confidence which could arise in no other way.

Those who look for Utopia also turn to the Master. Utopias have been sneered at, but we never cease con-

structing them. The Master also had dreams of a coming order in which should dwell righteousness. It may not be ushered in in the way the early disciples expected, but it is not the manner of its advent but its essential quality that is important. In the days of his glorious kingdom, he shall wipe away all tears from all eyes.

Not in fear but in great confidence we should preach the gospel of this masterful Christ who alone has an adequate message for our times. The war has shown us what the creed of hell can do. But now the Son of God comes to the world with healing in his wings.

### The Fourth Liberty Loan

THE campaign for the Fourth Liberty Loan will test the morale of America as no previous loan has done. It is a larger loan, and with the increase of army and navy, there are fewer of us to participate in it. Only a vigorous and dauntless patriotism will put it across. The American people have the money, but only a sense of responsibility that extends to the last man and woman in the republic will accomplish the task.

The biggest danger of the present hour is from an optimism and over-confidence that is so characteristic of American life. We have had a few military victories abroad, none of them of any decisive character, though gratifying to us. General Pershing does not over-estimate the significance of these events, but the easy-going American begins to talk of the war being over by Christmas. It will be almost a miracle of heaven if the war is over in less than two years. Mean-



while we must be equipping, training and shipping troops in a manner to eclipse every other military achievement in the world's history. The funds for this stupendous task must come from the savings of the American people.

Once well into the campaign, we shall doubtless hear the voice of the pessimist also. The lurking, skulking propaganda that this is not our war anyway, will find a voice here and there. The difficulties of crossing the German frontier will be magnified into impossibilities. To these we can only declare our confidence that Germany is even now defeated, though it may take several years to convince her of this fact. From henceforth she must decrease and we increase.

The churches have an opportunity of patriotic service in connection with the campaign, that will never be forgotten. In every building dedicated to religion there should be meetings to interpret the patriotic idea. The workers of the church have the experience and point of view for community service above all others. This experience should be consecrated to the nation to the fullest extent. Rome once resounded with the slogan "Carthago delenda est." America has but one will as she cries, "Autocracy must be destroyed."

## Revival of the Spoken Word

**D**URING the past quarter of a century there has been a temporary eclipse of the public speaker. Books, papers and magazines multiplied to such an extent that it seemed as though the day of the forum was over. Political campaigns gave up their torch-light processions and their fervid oratory, and in place of these came swarms of ward workers and tons of printed matter passing through the mail. The church suffered a decline in attendance at the services.

Since the war began, orators have sprung up all over the land. Patriotic meetings multiply and crowds wait upon orators whose reputations have been made in a few weeks. A look at the Chautauqua programs indicates that the flowery lecturer on soap bubbles has made way for a new speaker, whose elocution may be crude and gestures awkward, but who brings audiences to their feet in a fervor of patriotic devotion. We have learned that the day of the orator is not over.

It is well for democracy that this is true. Many of the great newspapers are supported by their advertisers and controlled by capitalists who are ignorant of the newspaper business and concerned chiefly with propaganda that will favor the interests of some business enterprise. Many of the muck-raking monthly magazines whose circulation ran well up to the million mark have been tamed and made to eat out of the hand of capital. Even the pulpit has felt the whip of ecclesiastical authority, and the fear of a partisan newspaper, or of a bishop or some other threatening influence has muzzled the would-be prophet.

The revival of the platform art today with the spontaneity and sincerity that belongs to real oratory is a democratic phenomenon of the greatest significance. It was in the times of national danger that the prophets of

old flourished. We have a new order of patriotic devotees. If they are not yet as religious as they should be it is a matter that will correct itself in time. With the freedom of the human spirit will come a consciousness of God such as never arises under the repression that goes with priest or king. To the new platform in church and school-house and village hall we look for a revival of altruism in America.

## The Preaching for the Times

**S**OME ministers regard preaching as timeless. Holding to an abstraction in religion, they talk of "eternal elements" in religion. Even granting that religion has "eternal elements," it is something of an impertinence to suggest that one's preaching has grasped the fullness of these "eternal elements." So there are pulpits which go on in the good old way, repeating the time-worn sermons of the past. Whether the man preaches over again the sermons of John Knox or of our own Ben Franklin makes little difference in results.

The other extreme is the minister who is bound to be up-to-date at any cost. He usurps the functions of the lecturer, the newspaper man or the professor. He does in an indifferent way things that can be better done by specialists. Most people prefer to read the news rather than to hear it preached. Mr. William Herbert in the "Nation" has severely arraigned Dr. Jowett for lack of contemporaneity in his preaching. Why then should the King and the Prime Minister welcome this great preacher back to Great Britain? He interprets life rather than retails news.

True preaching is interpretation from the standpoint of the religious interest. Isaiah has a certain timeless element in his preaching, for we are still fond of his words, but to understand him we must understand the history of his times. Every sermon was related to the great problems of his age. He is the model of the preacher of today who must never forget that we now live in a new world. A preacher today must think himself through to the days of reconstruction beyond the war.

One of the great functions of preaching today, in addition to its forward look at international problems, is the strengthening of the individual in the midst of unusual conditions of the present time. It is this individual ministry which has made Dr. Jowett so much appreciated since the war began. He is not a political preacher, but he does preach to individual needs as they have changed under war conditions. It is the task of the man of God today to produce souls like those described by Browning:

Never turned his back, but marched breast forward;  
Never doubted clouds would break; never dreamed though right  
were worsted, wrong would triumph;  
Held, we fall to rise, are baffled to fight better, sleep to wake.

## Community Singing

**M**OST communities are experiencing a revival of community singing. The day of the paid quartette is suffering an eclipse as the people do their own singing instead of hiring it done. Walt Whitman's word has been quoted as prophetic of this time, "I see



America go singing to her destiny." Another slogan is heard in most communities. "The spirit with which you sing is the spirit with which you fight. A singing America will be a victorious America." The churches are using many of the popular patriotic songs.

This movement for community singing will grow in power as the quality of the songs improve. There are but few of the new war songs that have any permanent value. Perhaps such songs as "Keep the Home Fires Burning," or "The Long, Long Trail" might become candidates for places among our national songs after the war. Few others will.

Over on the other side the community singing of the soldiers takes on an evermore religious quality. It is asserted by a Y. M. C. A. worker that the most popular song among British soldiers on the other side is "In the Cross of Christ I Glory." Confronted by the supreme sacrifice of life, the soldier has turned instinctively to this great hymn to express his emotions. Our better hymn books have many of the great old hymns which should be revived for a time like this. The fact that Martin Luther wrote, "A Mighty Fortress is our God," should not prevent our singing the hymn in great congregations this winter.

The Germans marvel continually that the Americans go over the top singing and cheering. The morale of an army that can laugh and sing in the face of machine guns has produced a powerful impression. The church is better prepared than any other organization to become the center this winter for the community singing movement. The spirit of Cromwell's soldiers and the music of early Methodism should fill our land these days, and give our hearts courage and power for the great task of the coming months.

## Editor of The Christian Century to Go Abroad

CHARLES CLAYTON MORRISON, editor of The Christian Century, is planning to sail early in October for England and France. He is going at the invitation of the British Government, as a representative of the religious press of the United States, to make a study of Great Britain's part in the war and of religious and civil conditions in England, and to derive first-hand knowledge of the situation at the fighting front. Mr. Morrison will spend two months in this work, speaking throughout the United Kingdom in interpretation of America's part in the war. He will return before the first of the year.

## The Parable of the Recoil

### A Parable of Safed the Sage

THERE came to me a man who is my neighbor, and he said,  
Browning is a genius.  
And I said, He wrote some great poetry.  
And my friend said, I spake not of the Poet. Neither

did I speak of Peter Browning, though he was wont to play great ball. The Browning I refer to is John.

And I said, What hath he written?

And he answered, He hath written the Doom of Autocracy by means of the Machine Gun.

And I said, There have been Machine Guns this long time.

And he said, Yea, but this is a New Principle. Didst thou ever shoot?

And I answered, In my youth I could Shoot rather better than Moderately Well.

And he said, Dost thou know about the Kick of a Gun?

And I answered, In the days of the Civil War the Government of Belgium sold to this nation certain old muskets till the armories in this land could make Springfield and Enfield rifles. In my boyhood I once owned a Belgian musket, and if I had been consulted then, I should have said that Belgium deserved all that the Kaiser hath done to it.

And he said, John Browning hath measured the Kick of a gun, and utilized it in providing power for the load. Therefore have we the best and most rapid firing machine guns.

And I spake to my friend, and I said. When this Cruel War is over, then shall I move that John Browning be made chairman of a committee to utilize the energy of all Kickers. For there is a whole lot of Kicking that serveth no present good, and if it cannot be stopped it should be utilized.

And my friend said, If Browning can do that, he will do better than write a Poem that few people understand, and almost as well as he shall do if he licketh the Kaiser.

## The City and the Christ

By Frank Mason North, D. D.

IN haunts of wretchedness and need,  
On shadowed thresholds dark with fears,  
From paths where hide the lures of greed,  
We catch the vision of thy tears.

From tender childhood's helplessness,  
From woman's grief, man's burdened toil,  
From famished souls, from sorrow's stress,  
Thy heart has never known recoil.

The cup of water given for thee  
Still holds the freshness of thy grace;  
Yet long these multitudes to see  
The sweet compassion of thy face.

O Master, from the mountainside  
Make haste to heal these hearts of pain,  
Among these restless throngs abide,  
Oh, tread the city's streets again—

Till sons of men shall learn thy love  
And follow where thy feet have trod;  
Till glorious from thy heaven above  
Shall come the city of our God.



# "This Generation"

*In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at this office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This will be done in the present and one or two following issues. Those who are interested in presenting criticisms or questions are invited to send their communications to Professor Willett, either at the University of Chicago or in care of The Christian Century.*

If it be true that Jesus said that he would return during that generation, meaning a period of thirty-three and a third years, or, to use Professor Willett's own words, during "Paul's own lifetime, or, at furthest, in that of his contemporaries," then Professor Willett has done what no astute politician or plotting Pharisee of Jesus' ministry was able to do; viz., entrap him in his talk. Jesus also said, on the same occasion and in the same breath that he did not know the time of his return. To quote: "Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only" (Matt. 24:34-36; Mark 13:30-32). According to Professor Willett, Jesus said he would return in the lifetime of those then living, and at the very same time he tells the apostles that neither he himself nor the angels, but only the Father knew the time of his return. Was Jesus so loose in his talk as that?

If Professor Willett is right in saying that Jesus promised his disciples that he would return within the limits of a half-century after his ascension, then he either deliberately falsified or was honestly mistaken. If the first be true, he was not the Son of God, but a rank imposter. If the second be true, then he was a mere guesser; and in that event is not to be trusted either about the future of the soul or the world. To be able to guess no better about his second advent would be to sadly fail in his claims about any pre-knowledge whatsoever. He does not hold the keys of death and Hades. There is no eternal life according to his promise. The dearest hopes of the human heart which he kindled are null and void.

The word "generation"—*genea*—means, in addition to the people of any given time, or thirty-three and a third years, a race, a nation, a family stock. Art thou a teacher in our Israel and knowest not this? Hence, our Lord simply says that the Jewish people, though they were to be scattered among the nations, would not pass away until all the things which he had predicted to take place before his return would be fulfilled. The Jewish race was never to be lost until he returned. The Jew has kept his racial identity, just as our Lord said he would. He will still be in the world when Jesus returns. And this prophecy, fulfilled before the eyes of mankind for so many centuries, should assure us that all things which Jesus said about the future will be fulfilled.

READERS of the New Testament will not need to be reminded that the impression made by that collection of documents is that Jesus is reported to have asserted that he was soon to return to earth. He was even more specific, and made it clear that the men then living would be the witnesses of the event. If one is in doubt on this point the easiest method of resolving his uncertainty is to read the Gospels themselves, preferably in the order of their production, although this is by no means essential. If to this be added the examination of the other books of the list, it is a modest statement to affirm that the impression will be deepened beyond escape that the writers of these books were convinced that Jesus had so assured his friends, and that it was the well-nigh uni-

versal hope and confidence of the church in the first century that his promise was about to be realized.

The proofs of these two statements have been assembled adequately in the early sections of the studies made in these columns on the Second Coming of Christ, and need not be repeated here. But better than any textual organization of the material is an attentive reading of the apostolic sources in the order of their development, and with the enforcements of the contexts. To make the matter quite clear again, the New Testament shows that Jesus' interpreters and reporters believed that he said he would come back within a few years; and the writers whose works supplement the Gospels were of the same opinion.

In accordance with this entirely plain and specific impression made by these Christian sources, the church through the centuries has been convinced that Jesus and the apostles so affirmed. The history of the community of believers during all the generations since the apostolic age makes clear the fact that such was the interpretation given to the classic words of the New Testament. Furthermore it is hardly disputed among careful students of the Word of God today that such is the purport of these early writings.

## THE CONTRAST

On the other hand it is a manifest fact that Jesus did not come in the visible manner in which he was expected, and that disquiet was caused among the Christians of the later years of that primitive period because he did not come. These facts have also been presented in full in the studies that have appeared, but they are independent of any formal exposition, and available to any reader of the later books of the New Testament. It is hardly an adequate answer to this fact to assert that its admission discredits our Lord. It would seem to be a weak cause that depends upon such a dilemma as the acceptance of a particular theory or the discrediting of Jesus. That must imply that every other explanation has been explained and found unsatisfactory. This in the present instance is certainly far from true, yet on the face of the New Testament records there seems to be an unexplained paradox.

So vivid is the contrast between these two facts, the recorded promise of Jesus and the expectation of the first believers on the one hand, and the apparent failure of its realization upon the other, that commentators have been at pains to explain the difficulty by more or less ingenious devices. One of these the questioner has presented. It is that when Jesus said that the generation which he addressed would not pass away until he should return, he did not mean to use the language



in its generally understood sense, which would have been entirely unambiguous, but rather employed it in a manner so different from its habitual significance that no one of his own time understood him, and only a few persons in later years, under stress of the exigency of extricating him from a dilemma, have thought of so defining the word. In other terms, the expression "generation" is made to apply to the Jewish race, and not as one would expect to the living body of people in the world at that time.

One is genuinely eager to examine every reasonable explanation of so manifest a difficulty as confronts the Bible student in this and other similar passages. But it would seem that of the seven or eight interpretations which Millennialists and others have offered on this point the questioner has selected the one which is least convincing. Among those which have proved popular and satisfying in certain circles one might mention the following, almost at random: The promise of Jesus was fulfilled in the transfiguration; it was fulfilled in the descent of the Spirit at Pentecost; it was fulfilled at the destruction of Jerusalem; the generation of true believers never shall die, and therefore will be alive at the coming of the Lord; Paul saw Jesus at his conversion, which was to him and to the Gentile world the coming of the Lord; John saw him in the visions of the Apocalypse, in which the coming was realized. The list might be lengthened, but to little purpose. For all these are but efforts to evade a difficulty which is not met with entire candor.

## WHY AN OBSCURE STATEMENT

The reason why the explanation offered by the questioner seems even less satisfactory than these others is that it imposes upon our Lord the responsibility for a use of the word "generation" which has no parallel in the speech of Jesus' day; while if he had wished to say that the Jewish people would still be a distinct race at the time of his return, there were a hundred ways in which it could have been said without ambiguity. The facts that Jesus nowhere else hinted at such an idea, that none of the apostles understood him to have meant so to affirm, that the centuries of biblical study have found no such meaning in his words, and that so strained an employment of his words is resorted to only as a Millenarian expedient, make it impossible to regard it as in the least meeting the test of facts.

One has no wish to imply that the problem is an easy one to solve or that at all points it is possible to understand its various factors with entire certainty. But it is believed that of the different explanations that of the Millennialist is the one least convincing, and that in the light of advancing knowledge and experience that explanation will be seen to be both unnecessary and impossible. But in the studies that have been presented a solution is offered which has satisfied a large and growing company of Bible students, and is believed to answer a larger proportion of the questions suggested by this theme than any other.

HERBERT L. WILLETT.

## Religion and the Present Hour

WE were told that out of the war there was coming a great revival of religion; men would think more seriously of death; they would set their minds to prepare for another world. In a word, we were to look for a marvelous wave of a revivalist's type of religion. It has not come. It is not to be found in the armies; it is not reflected at home. That kind of revival cannot come because the war is a grim reality; it sweeps away all things unreal.

But at the front and, equally, at home we are in the midst of the greatest revival of religion the world has ever seen. It has come in our passionate demand for world justice, for righteousness in human relations. We hate the deeds of our foes, not because they hurt us, but because they are the deeds of wickedness, of injustice and oppression, of cruelty and inhumanity. We give ourselves, with abandon, to secure to humanity peace and righteousness, that world of which the Hebrew prophets sang.

Are we wise enough now to interpret this passion which we call democracy in religious terms? Can we school ourselves and train our children to live for those religious ends which the war is revealing? This is the hour when, if we will, we may make religion the most real, natural, inspiring concept for all men. It is the hour of supreme opportunity in religious education. Shall the church, the school and the college, the agencies of education, now lead the world to a religious interpretation of democracy?

HENRY F. COPE.

*In Religious Education.*



# Realizing God

By the Late Jenkin Lloyd Jones

HOWEVER we may define God we must confess that every definition is inadequate. Whatever God is or whatever he is not, he is not to be found in human phrases. He is not to be discovered by the resources of the dictionary. Whatever God is he is beyond our philosophies and evades our analyses. In a very true and real sense the devils may believe and tremble, the hardened of heart may formulate pious phrases, the selfish may write hymns of love and the undevout repeat most devout ritual. I am not now arguing for God. I would but enumerate, if I may, a few of the pathways that lead the soul into a sense of the divine. For religion is an experience and not a creed, a life and not a theology.

"All roads lead to thee," says the Arabic proverb. Let us take the simplest road to God, the sunshine road. The sunset glory, the unspeakable message of the daisy, the revelation of the violet, the emphasis of the rose, all lead to the divine presence. Think of all the marvelous beauty that breaks into glory on desert wastes, that spreads the delicate veil of beauty on the rugged mountain sides and when sunshine fails frost takes up the divine anthem and the snow mimics the star-rayed daisy. All the glory of the outward world is a highway that leads to God.

## THE TESTIMONY OF THE STARS

If unfortunately we are blind to the beauty of the clover leaf, the grace of the drooping birch, the lady of the forest—if we are blind to all this, then let the clouds introduce us to the sweeping majesty of the skies; let the stars bring their revelations to the heart of man. And if in our ignorance we fail to fathom the measureless spaces above let us hie ourselves to an observatory, or take at second hand the testimony of the astronomer, who will spell out for us the a-b-c of the stars. Let us note the mighty certainty of the swinging planets, trace the wanderings of the comets, never aimless, never lawless, but prompt to the engagement made "when first the morning stars sang together for joy." They arrive at the appointed second in the field to which the astronomer has adjusted his telescope. Read in man-made schedules the appointments of all the stars that men have been able to catalogue. You may count on their arrival and departure in your field of the sky figured out ten years ago by the astronomer. This almanac is an adequate introduction to you any night in any observatory to which you can find access. It will tell you how to find Mars and Venus and accompany them a little way, oh, such a little way! and then you can visit Jupiter on his tireless journey!

## WHAT THE MICROSCOPE REVEALS

If this immensity fails to touch you with awe, if distance paralyzes the mind, then try the revealing power of the laboratory. Seek the commentary on

God's holy scripture made by the microscope. It will introduce you into the realm of littleness which challenges your awe, admiration and love as surely as the telescope. There in realms below human vision, as yonder in the vast realm beyond the reach of the human eye, abides order, unfailing method, unerring, a promise beyond statement.

But if this outer realm that reaches from the clover leaf to the star, that takes cognizance of mountain ranges and the happy people that live in a drop of water fails you, then come nearer home, observe this sacred temple in which we live, furnished with at least five windows out of which the soul looks and takes note of this world.

## THE MAJESTY OF THE HUMAN FORM

Oh! this body of mine so deftly planned, this mechanism of fore arm, wrist and fingers, the most ingenious and adjustable thing in the way of mechanism, in art or nature. And this face divine now shining with Madonna radiance, and again shaded with grandmother tenderness. Think again of the manly, fatherly features touched with anxieties that challenge the highest skill of the artist. The majesty of the human form and feature baffle the masters with brush and chisel in their efforts to reproduce. All artists bow in glad humility before this radiance, for they know that they must fall far short of the beauty that is found in the humblest hut, of the glory that is revealed in the darkest alley, the love that reaches down, down below the human into subhuman realms, that reaches the gospel of the bird's nest and touches with human-like religious devotion the instinct of the mother dog as she lavishes upon her pups a maternal skill and devotion that deserves the word religious.

How can we realize God in this marvelous outward world?

A fire-mist and a planet,—  
A crystal and a cell,—  
A jellyfish and a saurian,  
And caves where the cave-men dwell:  
Than a sense of law and beauty,  
And a face turned from the clod,—  
Some call it Evolution,  
And others call it God.

A haze on the far horizon,  
The infinite, tender sky.  
The ripe, rich tint of the cornfields,  
And the wild geese sailing high—,  
And all over upland and lowland  
The charm of the goldenrod,—  
Some of us call it Autumn,  
And others call it God.

Alas! for him that is dull and deaf to the call of this outer world. Pitiably is the infidelity, crippling is the atheism that dismisses this wonderful cosmos of things, including the capstone of creative beauty and power and fitness, the human body.



But should this outer world, this temple not made with hands, emphasized in what we call matter, fail to awaken within us a realizing sense of the divine, do we dare dismiss this outer world with a diminishing accent? I pity the soul that can talk of "matter" and "material" and "materiality" in contemptuous terms or deny their existence altogether. That is an atheism most deplorable. Heaven grant us a vision of the heavenly quality of material things, the celestial beauty of earthly facts.

#### "THE CELESTIAL BEAUTY OF EARTHLY FACTS"

But if we fail on these lines, for we are in search for human pathways to God, let us try the road of history, the great highway of human experience. Percy MacKay says:

Two song-birds build their nests within my brain,  
And hatch strange broods, each to his own refrain;  
Ever one sings: "Tomorrow,  
Sweet Joy!" The other: "Yesterday, sweet sorrow!"

Let us listen to the latter voice first, the voice that sings ever of the "yesterdays." O, it is a sad story when read in fragments. It is a story of cruelties, of stupidity, of carnage, a story of selfishness and tyranny, a story of murder and war which may well challenge our superficial piety and confuse our man-made theology, our creeds born out of our ignorance and narrowness. By such a study we seem to be justified in joining with the cynic in the Psalms, "Where is thy God?" Where is your religion? Or in the phrase of modern skepticism, What about your Christ? Your saints and their inefficiencies? Sure enough, what about them? Sometimes is it not borne in upon us when we use a sufficiently long measuring line, that

But the sunshine aye shall light the sky,  
As round and round we run;  
And the Truth shall ever come uppermost,  
And Justice shall be done.

Sometimes does it not come to us with the accents of prayer, that poor, stumbling man out of his ignorance has been slowly but surely spelling out the beatitudes of life, making real in heart, home and in nation the "blesseds" of the Sermon on the Mount? Are we not compelled at times to believe that the "race is not for the swift and victory is not for the strong," but that on the Calvarys of history have the world-makers triumphed?

#### THE COMFORT OF THE CRUCIFIED

As we read deeply into the history of man we hasten to find shelter and comfort and a homesick feeling with the beaten. What is it gives us a yearning for a place with the defeated and hopeless minority? Was Frederick Douglas, the runaway slave with a black skin, justified in his great dictum, "One with God is a majority!"? Who, what, where does this majority of the beaten come from?

Has not Edwin Markham written for us our own confession of faith? He says:

Give thanks, O heart, for the high souls  
That point us to the deathless goals—  
For all the courage of their cry  
That echoes down from sky to sky;  
Thanksgiving for the armed seers,  
And heroes called to mortal years—  
Souls that have built our faith in man,  
And lit the ages as they ran.

I appeal to history to justify the "Poet of the Dream." When the multitude feeds our skepticism, when the blight of ecclesiasticism and the conceit of rulers discourage, we hasten to take shelter with the crucified ones and our faith is restored. Our belief in God comes back to us with new and irresistible power and an ever renewing accent when we find that the law of justice, the demands of equity, the dictates of love are certain, accurate, inevitable, and when we make the calculation in the economy of spirit as reliable as the formulas of the laboratory, the laws of chemistry or the theorems of Euclid. Realizing this we dare to say we will still believe in God, but do not ask us to interpret him, for that we cannot do, for finiteness cannot comprehend infinity any more than can I dip the ocean in my pint cup.

#### FINDING GOD IN DEFEAT

I dip into history and find something at work in this universe, this globe of man, which is steadily denying injustice and enthroning justice, disarming selfishness and crowning love with marvelous potency. This sometimes in the past has dethroned nations as it has been busy dehorning the animals, supplanting claws and fangs with brains and lamb-like qualities.

Do we not find God in the disappointments and defeats of the world? Searching the realm of soul we find ourselves unwittingly in communication with those whom the ages have called blessed.

Speak, History! who are Life's Victors? Unroll thy long annals, and say,  
Are they those whom the world called the victors—who won the success of a day?  
The martyrs, or Nero? The Spartans, who fell at Thermopylae's tryst,  
Or the Persians and Xerxes? His judges or Socrates? Pilate or Christ?

Surely there is power not of human creation that manages the stars. This power is computable by human reckoning when we get the secret of astronomy. Is there not also a something that breaks into star rays on the spirit deserts inhospitable to man, on mountain heights unattainable to the human? If there is a mechanism of the soul which we did not and cannot construct and, Heaven be thanked! which we cannot successfully interfere with, even with our ignorance and stupidity—does it not give a glimpse of the Divine? How much more should this slow triumph of law, this conquering sanity of love, supplanting hate with patience and justice, give us a very real and new sense of God?

#### THE DREAM OF TOMORROW

I am not going in search of him, I am trying to find



out how he finds us out. How the Divine besets us, inspires us, claims us and leads us to himself even through our rebellion and our defiance.

A picket frozen on duty,—  
A mother starved for her brood,—  
Socrates drinking the hemlock,  
And Jesus on the rood;  
And millions who, humble and nameless,  
The straight, hard pathway plod,—  
Some call it Consecration,  
And others call it God.

Now let us take Percy MacKay's second voice for a moment, the "song bird" that "builds his nest within his brain" that he talks about. It hatches strange broods, song birds that "Ever sing of tomorrow!" Yes, tomorrow! tomorrow! In the spring, the robins on their way here continually chant "Tomorrow! tomorrow!" The wild geese are flying northward from the Florida glades to the nesting place in Canada, and they are honking "Tomorrow! tomorrow!" The schoolboy goes out joyfully with his books, turns his back on skates and marbles because there is something inside of him that sings "Tomorrow! tomorrow!" The young man and woman pledge themselves in thought and devotion, to untried mysteries and unmeasured burdens, because there is a voice heard by the inner ear singing "Tomorrow! tomorrow!" Our forefathers dared the wilds of an unconquered country, braved the dangers of unknown seas, because there was something with Puritan accents, Calvinistic rigidity, that demanded if they could not sing it they must groan in solemn tones "Tomorrow! tomorrow!" and so they came.

#### A "PROPHECY OF THE HEART"

Whence comes this chant of the tomorrow? Is it not something in the human mind allied to that which Newton discovered which he called gravity, the unmeasured and unsuspected attraction, a pull of the spirit, a prophecy of the heart, which makes us feel that somehow "we are allied to that which does provide"?

The inner road to God is a brave road to many, an available road to all. About a hundred years ago, two talented boys were born into a gifted home in London. The father was a prosperous banker with a clean life and high ambition for his boys. The mother had been tried as by fire in the Huguenot discipline. Her forefathers had sought shelter in the protecting England. These two boys were John Henry and Francis William Newman. John Henry died in 1890, at eighty-nine years of age. Francis William died seven years later, in 1897, at ninety-two years of age. They both were foreordained, by their parents and by their nature, for the ministry. The ministry of the established Church of England was the assumed destiny of both of them. All that universities could do for them was at their service. Both of them were worthy their high opportunities. One took the road of "yesterday." He looked back. With wonderful fidelity, ability and unquestioned consecration he landed in the Catholic Church of Rome; that was John Henry.

Francis William, his room-mate and class-mate in college, took the "tomorrow" road and looked forward. He soon found that he could not meet the conditions even of the Anglican Church and to the disappointment of father, mother and brother, and doubtless to the agony of his own soul, he refused the orders that were offered him. He could not accept the creeds, forms and ceremonies, but fared forth on his own quest. He sought truth and to serve the right and beauty in his own way. But he also spelled his life in terms of religion. It is a long and beautiful story, but at the end of long lives, one of the boys landed in the Church of Rome, and the other as a seer and leader of a church without formula, ritual or bishop, but based only on loyalty to the inner light.

#### TWO INTERPRETERS OF GOD

Francis William communed with Martineau and Emerson and with them interpreted God in terms of human experience, listened to the prompting of their souls and recognized in these the voice of God. John Henry wrote "The Grammar of Faith," which I suppose is the most learned and logical effort to justify the Church of Rome by philosophy to be found in English print. Francis William wrote a great classic of free religion, entitled "The Soul," which is the book of Job and Psalms rolled into one and brought down to date by this English writer.

Now the interesting point I wish to make is that those two brothers arrived in the same place. They climbed the same mountain of vision from opposite sides and they met on the summit. Both brothers spelled their experiences in terms of God. "Lead Kindly Light!" the song of one, was the practice and joy of both. So if outward paths disappoint us let us trust the road within that leads to the sanctities.

### If I Should Die

**I**F I should die in Flanders field,  
If I should die in France,  
Oh, take me out and bury me,  
Beneath some friendly poplar tree  
(Those poplar trees of France!)  
Oh, keep me near, where I can hear  
Those roaring guns of France.

If I should lie in Flanders field  
Beneath the sod of France,  
There let me stay till victory  
Is come, and all the world is free  
(God grant this boon to France!)  
Oh, let me stay to see the day  
That freedom comes to France.

Then take me far from Flanders field  
When freedom comes to France;  
Return me to the very land  
I love the best, my Maryland  
(It's sweeter far than France!)  
Oh, bring me home to Maryland  
And say: He died for France.

—ROBERT GARLAND in *Life*



Let me not flinch in this quest. Peace is the reward, shall we say, of God? What about the unrest? The joys of "tomorrow" are easily put into the hymn, but what about the sorrows of yesterday? The road of shame is a road to God. The remorse that will not let us sleep, the worm in the brain that gnaws away at our mistakes, our crimes, our neglects, how are we to interpret them? I suspect we would admit in our rebellious moods that we would wish to escape the blush and deny the shame. We say, "We will be happy and curse." "We will be joyous and hate." You cannot do it, much as you would like to, for there is something, not of your own or human organization, that will harry you into the thought of God. I have recently been reading and interpreting to my classes "The Hound of Heaven," by Francis Thompson, a wonderful poem. Not the "Hound of Hell," mind you. You can stand the clutches of the devil and survive, but you must and will give up to the divine avenger. The besetting God is too much for you.

"KEEP THE ACCOUNT OPEN"

Where do we find resting places for the trusting heart, altar places for the devout soul? Anywhere, everywhere, only so you do not close the books or force a balance on your ledge. Keep the account open.

Alexander Smith in a book too much forgotten, "Dream Thorpe," a beautiful book that appealed mightily to the best minds of the last generation, has a wonderful sketch of an execution in Scotland where certain criminals on a bright Spring morning were hung in an open field in the presence of a vast multitude. Just at the moment of intense suspense and awful anxiety when the entire multitude were awed into silence except when broken with sobs, there arose out of the grass at the foot of the gallows, a skylark, and it wheeled its way upward and as it rose it sang and the song fell like sparkling drops of rain out of the sky. The bird had risen out of sight. Then the dread drop came and these criminals, according to the human code, were launched into eternity. It was no mere fancy of a skilful writer that connected the skylark and her song with the gallows and its defeats. I believe that I am not straining human experience or befogging history when I say that there is a skylark in the soul that wings itself upward and sings the song of faith and hope in the presence of the direst calamity. The human soul is a skylark making out of our very mistakes a heavenly song. Our sins must eventually become stepping stones to heaven. The Bethel stones of our humiliation become altar places at which we see angels descending and ascending between earth and heaven.

GOD AND THE WAR

Where is the Almighty in this war? He is wherever there is a sincere, humble peasant who has left home and loved ones to offer his life a willing sacrifice to his ideal, his thought of right, his cause of God. On which side is God in this battle? He is on the side of

the loving wherever there is a woman's heart breaking, wherever there is a hungry child crying, wherever there is a man in the trenches who gladly accepts danger and hunger and cold and fever in the interest of wife and children beyond the mountains and across the river. He has surveyed no national boundaries. His lexicon is not confined to your language or mine. He is not ignorant of Russ, Hun, Saxon or French. Neither is he partial to any one vocabulary. He is the God of All Souls and those who climb the mountain of difficulties in his service find him at the top. Nay, like the hero of the Maha Bharata pilgrimage, God has been with his children all the way up the mountain. Wherever the sincere pilgrim is, he is there. God is on their side. So the prayers of all these leaders are justified except when they put a limit to the divine benignancy. Let President and King and Kaiser commend to the unseen and the unmeasured their swords, but let them beware lest they practice infidelity and exercise atheism in the face of the Eternal by supposing that he is measured by their limitations and that his benignancy will shed a radiance only on their side of the trench. His sunshine, aye, his shadows, do fall on both sides of the barbed wire defenses.

I rest in the faith that the time will come when out of this travail of ours the lesson will be plain which now is so obscure, and that is that God is not on the side of the heaviest battalions but he is on the side of the loving and loyal, wherever found, and they are to be found under all the flags. He is on the side of the faithful and the sacrificing. He is with those who travel on their poor, blind little side pathways of duty quite innocent of the truth that those they deem false are going the same way and that connections will be made somewhere on the great highway of love, the great God turnpike that leads towards heaven.

CEMENTING THE HIGHWAY OF GOD

That road is a Macadam way. It is not made of big blocks as were the ancient highways of Rome, but out of little stones, limited to a size that will pass through a ring of one and a half inches diameter, according to Mr. Macadam's formula of a hundred years ago. These humble lives, these little fragments of the great blocks of humanity, have laid down their bodies and cemented the highway of God with their blood that others coming after them may find the way still travel worthy.

"Where is the house of God that I may go and pray?  
Is it where lifted sod is blessed on festal day?  
Is it where hand of man has wrought an edifice divine,  
When builder's skill and artist's thought, in raising it, combine?"

"Is it where robed priest leads multitudes in prayer,  
Where all may come and feast on sermons rich and rare?  
Is it where organ loudly peals and choir divinely sings,  
Where richest altar cloth conceals God's so-called holy things?"

"No, no! God's house may be in any spot on earth,  
Where eye of man can see the vision of Love's birth.  
When from the glorious heavens, comes down for human feet,  
The ladder of God's perfect love—  
There is God's house complete."



## Why Should We Pray?

By Mary H. Blair

FOR the last twenty-five years or more, prayer has been gradually going out of style. There was a time when almost every church had its mid-week prayer meeting, which was a prayer meeting in fact, where both men and women lifted up their hearts to God in fervent prayer. There was a time, too, when almost every devout Christian daily held family worship in his own home. At this time mothers taught their children to pray, usually just before retiring, or immediately after rising, sometimes both.

### LITTLE PUBLIC PRAYER

The "Now I Lay Me," or "Our Father," is a precious childhood memory to many of us, as is also the thought of mother's prayers beside our cots, which, though silent, brooded like a benediction through the terrors of the night. There was also a time when at the regular worship hours at the church, different members would be called upon to lead in prayer. No one ever considered it necessary to go to the brother or sister, and arrange the matter before the meeting began as we do today. Such a thing did not occur to any one, any more than it occurred to one to arrange with people to join in the singing when the hymns were announced. In fact, every Christian was expected to be on such intimate speaking terms with God that he need not be embarrassed if called upon unexpectedly to lead in prayer. But things have changed. People speak of the customs as of the past. They are old-fashioned, like cast-off garments.

Public prayer has become almost a lost art, except among ministers, or those closely identified with the leadership of religious movements. The prayer meetings many of us know are talk-fests or lectures, with often not more than two prayers, one at the beginning, and the benediction. Once or twice a year many of our churches observe a so-called "Week of Prayer," with topics arranged by national committees, but usually one would have trouble in finding any difference between these and ordinary preaching services; at least, they are not *prayer* meetings. In fact, I wonder if it would be easy to hold a genuine prayer meeting an hour in length in many of our churches without seriously over-working the few who will offer public prayer.

### FORM AND SPIRIT OF PRAYER

Is it possible, then, that we have forgotten how to pray? Some time ago I attended a convention where a prominent minister gave a series of devotionals. His Bible studies were beautiful in their interpretation of that most precious of all prayers, beginning, "Our Father who art in heaven." He concluded each study with a prayer. Hushed, as if in the presence of God Himself, we reverently bowed. Before he had uttered many sentences, however, the sense of something wrong—of some vital part lacking weighed upon me, and I

peeped! No, I was not the only one who peeped. The prayer was being read! After that, try as I might, that harmless sheet of paper stood up, an impenetrable wall, between my soul and my God. Instead of being longer able to feel the Presence, I saw only a vision of a man in his study, polishing and furbishing words—only words—that they might be pleasing to the ear. What was given to us was only a corpse, beautiful in form and dress—but dead, after all.

Is it not true that we have grown to think more of the form of expression and the rhetorical arrangement in our prayers, than we do of the great Father who yearns to hold communion with His children? Do we think our God is a Being who considers only prayers which are beautifully constructed gems of literature? Which is more precious to Him, one such as this, or the sincere, halting, stumbling petition of some contrite soul, even though it be couched in uncouth language?

### SPIRITUAL CONTACT NECESSARY

Those of us who have ever endured the annoyances of a party line telephone have sometimes called up some one dear to us with a message fairly trembling on our lips. But after getting our connection we would become aware of the "click, click, click" of other receivers on the line, and know that others were listening in. Instantly that sense of personal contact is broken, and because we are conscious that others are hearing also, we cannot give our message as we desired. So it is with public prayer. That which we wish to say must be said to God alone, forgetful of all who may be listening, or the spiritual contact is broken.

Jesus tried to show the disciples what prayer should be, and in doing so he gave them a specimen, beautiful in diction, comprehensive in thought, perfect in reverence and humility. But has not our much using of this, which should be too sacred to be desecrated by insincere lips, robbed it of much of its sanctity? We have parroted it on occasions proper and improper, until our tongues give utterance to its Christ-inspired words as glibly as if it were a Mother Goose rhyme. The Lord's Prayer is no more a prayer when uttered thoughtlessly than is the Declaration of Independence.

### FLIPPANCY REGARDING PRAYER

May not this note of falsity or of insincerity in so much of our prayer be partly responsible for the tendency of many people to regard with indifference all devotional life? Those of deep spirituality are pained at the flippancy of many of our young Christians regarding these matters. All too frequently we hear them remark that they do not believe in prayer, or that it does no good to pray. Yet in almost every church there are prominent members, frequently even its officers, who hold the prayer meeting up to ridicule, and make no secret of the fact that they consider prayer somewhat obsolete. What wonder that the boys and girls have scant reverence! What a pity, also, that men who are not deeply spiritual should ever find a place of leadership in the church, which is nothing if not spiritual.



Perhaps we have not always clearly understood the purpose of prayer. Many of us have been so anxious to claim the promise, "Whatsoever ye shall ask in my name, believing, ye shall receive," that we have asked for everything of which we could think: gold, fame, clothes, friends, anything for our own pleasure, even to choice arrangements of weather. Blessed is the one whose love for the Heavenly Father is so real and vital that all these little intimate things of life may be considered with Him. But is it not true that the real purpose of prayer is not to get something, but to commune with the One who can bring peace out of whatever chaos may exist within us, show us a greater joy even than what could come from the boon which we craved, and place our lives so in harmony with the Divine plan that our desires will be purged of selfishness? Then prayer becomes something more than mere bartering with God, or an arrangement to get something for nothing, or a spiritual get-rich-quick scheme.

#### THE WAR AND PRAYER

The discouraging conditions we have pictured were the pre-war conditions. Before the great war began, our spiritual indifference was appalling. We lived for ourselves. Materialistic demands made upon our strength and our time crowded spiritual things out. We no longer held family worship. There seemed to be no time for it. Besides, the family was seldom together except at meals. We no longer observed a regular time for personal devotions. Again, there seemed to be no time for them. We had almost entirely lost the habit of teaching our children to pray. We resorted to prayer only in the direst extremity. In fact, we seldom mentioned prayer. We were sometimes a little ashamed for people to know that we ever prayed. Of course, there was a place for public prayer, but we said nothing about that blessed intimate communion which can only be found in private prayer. In fact, prayer was a word tabooed in polite society.

Then came the war. Our great generals began crying, "Pray!"—Our President urged, "Pray!" Our soldier boys wrote home, "Pray!" Today, steadily growing stronger and louder, comes the cry from thinking men, "This war will not end until God has brought the nations to their knees!" And we are coming to our knees. Burdened, we turn to that Other One who also was bowed down with sorrows and acquainted with grief. Here we all can find the help we crave. But it comes through prayer.

Are there those of us who do not believe in prayer? Jesus did. Do we not have time to pray? Jesus did. Do we not want to pray? Jesus did. Do we feel that we do not need to pray? Jesus needed to. Do we not gain strength from prayer? Jesus did. What are we, that we should do less than Jesus did.

The Parsonage, Eureka, Ill.

When we let new friends into our lives we become permanently enlarged and marvel that we could ever have lived in a smaller world.—*David Grayson.*

## Victories of Faith

The increasing victories of the Allied Armies are all victories of faith, because they have back of them innumerable triumphs of the Gospel of Christ.

Only the prevalence of Christianity in Great Britain and her dominions made them so prompt, powerful and steadfast in their stand against German outlawry.

The United States, without Christianity, would have made alliance with Germany, just as Turkey did.

To the missionaries, chiefly, China and Japan owe their understanding of the peoples and the principles involved in the conflict.

The Latin American republics are with the Allies, neutral, or worse, in direct proportion to the amount of missionary attention they have had.

The Church of Christ, in its local congregations and in its missionary, benevolent and educational activities, at home and abroad, must make and keep the peace of the world.

The Communion Table is the only Peace Table that can permanently stand.

If in the past we had put twice as much of both men and money into Missions, we should not now have to put a thousand times as much into War.

Unless we put the Church and all its essential enterprises on a war basis, we shall have to endure war forever.

**WHEREFORE, we must do our utmost in remittances to the Men and Millions Movement and all National Boards before the year ends, September 30th.**

#### Men and Millions Movement

222 W. Fourth Street

Cincinnati, Ohio



# Uncle Sam as a Social Worker

Revising  
Thomas Jefferson

THOMAS JEFFERSON believed the least law was the best law. He thought the functions of government should be confined largely to restraining the selfish individual. Jefferson was one of humanity's liberators from a regime of tyranny and unjust law made by the overlord and privileged classes. His program was necessarily one for the securing of the individual's freedom and right to self development. But that battle is won. We thresh old straw when we contend for the individual's rights in law. As against society he has much the better of the equation.

Jefferson also had to deliver men from the incubus of appointed favorites in office and an administration that reflected all too much the will of the master class. So his program called for the election of all officials by popular vote and for short terms. He was determined that public officers should be the servants and not the masters of the people and he made them subject to frequent recall. But that battle is also won and we now need better administration of the people's will. This calls for fewer elective offices and longer tenure in order to develop expertness, with law making always in the people's hands. Jefferson believed that society should do as little as possible in its organized capacity and the individual be given the largest possible latitude for initiative. That was good in a day when individuality was denied and mastery asserted through both law and constitution. Today's need is for a constructive social program by which the over-assertive individual can be restrained in his exploitation of the community and his fellow men and by which all can work together for the common good. Jefferson wrought for humanity's welfare. His program fitted the needs of his time. His principles are still valid but his program does not fit our times. We honor his imperishable name best by preserving his principles through a revision of his program.

\* \* \*

## Taking Up the Army's Slack Time

The proverbial independence of the American has found an adjustment to the social demands for efficiency in the army camps that is fairly startling. Instead of interpreting independence as the ability and abundant opportunity to do as one pleases when off strictly military duty, Uncle Sam now adjusts independence to organized efficiency. He gives the soldier plenty of time off duty and fills that time so full of things that appeal while helping that he feels no curtailment of initiative or checking of independence. At the same time he is saved from the temptation to let initiative and independence seek dissipation or any false stimulus. Commercialized amusement and vice always hover near an army camp to prey upon the love of a good time that characterizes all able-bodied youth. The abnormal social life of an army camp leaves a deficit in social arrangements that the home supplies and the lure of vice and dissipation is strong. The exacting drill and well clogged and belted life of the army organization reduces initiative to a minimum and the impulse of youth rebounds with a vengeance when the hour off duty and out of the regimen comes. The sameness of every day and every place makes a change look good and the near-by city gives strong invitation to change. The strict authority of army discipline brings a reaction in favor of the loosening of all restraints when from under it even partially and "going the limit" for a hilarious good time. Abroad, the natural inclination to explore every phase of life and especially to see things hitherto forbidden claims free reign. Thus it becomes easy during the slack time and the hours of leisure to walk the great white way and turn down the narrow black alley.

But Uncle Sam has found that this slack time can destroy much that he has built up in the drill hour. He has learned

that there is a way to answer the call of youth's nature for fun through wholesome recreation. He has also thought of the citizenship out of which the future is to be built and knows that the leaders of it are now in the army camps. So he turns from his proverbial policy of non-interference and interferes through offering the lads something which is just as good fun as the old license of an over-interpreted independence. Now in Germany, if the Kaiser thinks a thing is good, he marshals the youth, whether in school or army, to do that thing. Not so our dear Uncle; he lures them to it with no orders except those that every society has a right to give in self-protection against the vice of the individual. He offers amusement with the trap door left out. The only chap he interferes with is the one who commercializes humanity's thoughtlessness and love of fun and natural animal instincts by offering it the skeleton of vice dressed up in the garments of Circe. He is not paternal in it; he is careful to make it fraternal and that is the difference between all of Germany's social schemes and those of democracies.

\* \* \*

## Musician, Play Leader and Showman

We have pictured Uncle Sam as a clown and always made him up as if he were ready on the instant to fight or play a farce. Now we see him at both. All the day he leads his battalions with a grim tread as he prepares them for the terrible work of caging civilization's chief criminal. Then in the evening he plays them the farce, umpires a boxing match or a ball game, spreads a circus tent or runs the dizzy film for the entertainment of his beloved millions of tired but unwearied boys. He has put the better part of a cool million into Liberty Theaters and millions into Y. M. C. A. audi-

*For—*

Your Men's Class  
Your Women's Class  
Your Young People's Class  
Your Home Department  
Superintendents  
Teachers of Uniform  
Lessons, etc., etc.

*The 20th Century  
Quarterly*

Which is published first for the  
Autumn Quarter, 1918

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700 E. Fortieth Street  
Chicago



toriums and he reserves wide spaces for the evening game and the outdoor entertainment. To the Liberty Theaters he sends the best talent obtainable and the "Y's" are always filled for a good movie show. He erects platforms for boxing and wrestling and provides play organizers and referees and instructors by the hundreds, then puts his hearty O. K. upon the whole vast social and athletic organization of the Army "Y" and sees to it that everything works together like cogs in wheels to make both effective in a co-operative manner.

During the evening or off-day in town is the time when there is most temptation to take a fling or to beguile the lonesome, away-from-home feeling with a taste of that which home always forbade. So Uncle Sam has pre-empted the field through the activities of the Fosdick Commission and prohibited the scarlet woman and the booze dealer and every sort of dive and substituted good shows, club houses, places to meet friends and relatives and other decent people. He has furnished hotel accommodations, hostess houses, physicians and nurses and organized the people of the community to make the place more inviting. He has gone further and turned motherly hands to the care of foolish girls who have more foolish mothers and who take that acute malady known as khaki girlitis. If a fatal mistake is made he has provided detention homes for the victims. He has read many a community a severe lesson in good manners and good morals by refusing to send his errant boys or their victims to the average unspeakable jail and insists that the "black plague" shall not walk about clad in silks but submit to scientific care and legal restraint. It is not independence but anarchy that is served by the municipality that tolerates it. Thus many a city has been led to a revival of civic life through a thorough moral reform and civic clean-up, and commercialized amusement has learned that it cannot run riot where our Uncle is making soldiers.

Best of all the things he does is to teach the lads to sing. As the typewriter clicks this off, platoons are passing making metronomes out of the click of their heels on the gravel as their voices ring out through the trees, singing as they march and marching as they sing. Pershing cabled for more singing regiments and he is getting them. A friend who was in Paris when the little scrap at Chateau Thierry was pulled off by our boys says the Frenchmen described to him how our lads swung up to the front, singing as they marched through the brave French legions who were being pushed backward with their heels in the ground. The admiration of the French for their sangfroid was unmeasured and, tired as they were with the days of pounding, they caught the lilt and took new courage; singing and shouting, our Yanks went into the hail of steel and from that day the bulging German line began to bend the other way and is still bending. How they do sing in the Y's at night! One is convinced that a people who sing together will work together, fight together and cease in good time to prey upon one another. The community of song attunes hearts and souls and the motives of men must catch step with the lilt of the music and learn to walk life in harmony. There is no room for the cynic, the grouch and the pessimist in a sing-song, whether in church or army or community. The army bands are being increased from twenty-eight to forty-nine pieces.

\* \* \*

#### Our Uncle as Army School-Master

Every soldier is in school and every cantonment is a sort of democratic university. The drill in arms is no longer all the soldier is taught. Here are some of the subjects offered: Mathematics, English, French, stenography, typewriting, report writing, telegraphy, wireless, telephony, engineering, navigation, psychology, character building and—tell it not to the school boards—in some cases German. Here is a story that illustrates why: A doughboy was out on observation duty at a listening post. When he came in his commander asked if he could hear anything. O yes, he could hear talking very plainly. "What were they saying?" "Well, the fools were

talking German and I don't know." The Y. M. C. A. has charge of most of this work outside the officers' training camps. The educational directorship is assuming first place in the "Y" staff. A democracy depends upon intelligence and the armies of democracy will fight the better through its development. Besides, it is a rare opportunity to prepare for the democratic leadership which will be the portion of the men who were brave enough to fight.

ALVA W. TAYLOR.

## The Sunday School

### Brass Tacks

Review Lesson for the Quarter, for September 29

I AM not sure that I know precisely what I am talking about when I start off under the title of "Brass-Tacks," but I have an idea that it means getting right down to business, touching life at the vital points. That is what we are going to do. For a whole quarter we have been discussing actual Christian living. First we tried to catch the spirit of Christ and then we tried to apply that spirit to daily living in a series of very practical lessons, which we trust have done us all much good. Today as we close this work, preparatory to going back to the Old Testament for a time, let us bring the whole matter to a focus upon the three living issues in a man's daily life.

A recent writer tells us that the average man has three and only three vital interests: (1) How to get a living. (2) How to meet his family problems. (3) How to have a good time. We will tackle these in turn. And I am ready to say right here that if our Christian religion does not help a fellow when he faces these actual needs it will have to be abandoned. I am willing to admit that the reason why so

## Not a Sleepy Lesson In It!

*That's the Fact Concerning—*

### The 20th Century Quarterly

Most lesson quarterlies are made up largely of reprint matter from commentaries and quarterlies of twenty-five years ago. Much of this material is unimportant and uninteresting, and is therefore an imposition on the busy Bible student of these hurried days. The **20th Century Quarterly** is not only informational; it is also attractive and intensely interesting. It will keep your class of men, women or young people awake.

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quarter—is now ready. Send  
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many people have quit going to Sunday School is because that school has never touched these vital affairs of his life. I am willing to go farther and admit that the reason why thousands have never been won to the church is because the church has never shown how religion hooked up with these every day needs. This is worth thinking about very carefully. This is a review that will open our eyes. We shall see things.

First of all, this problem of getting a living is pressing. It cannot be dodged except by becoming a tramp or by going to jail. I simply must get that bread and butter, and what is more I must pay that rent. In a complex society like ours that is not so easy. A dollar buys just one-half as much as it did three years ago. I must keep my health and I must keep my morals or suffer. Two-thirds of the men are right now so much engrossed in the primitive pursuit of food, shelter, heat, and clothes that they have almost no time even to consider the church. They never give the orchestra concerts a thought and for the same reason they never bother about the church. Church may be very nice for those who have the time and money, but they simply cannot attend. How often hard-working people have said to me, "I would love to attend church, but I cannot meet any additional expense and you know I am too proud to join the church and then not pay my share." Within a few months I learned of a good family of Disciples who did not join our particular church because they felt that they could not hold their own, financially, in it.

Our job then, is to show how the church develops morals, steadiness, health, ability and promotes the power to earn a living and how to use energy. I believe I can show that. I know I must show that or my case breaks down. I can show how a genuine Christian can make and use money more advantageously than a worldly man, how his health will be better, how his morals will promote prosperity in the large. Religion does help a man in getting a living and living is more worth while.

Now about the family and its problems—has religion a word of life here? Most assuredly. The integrity of the family depends upon the love of husband and wife and their loyal devotion to each other. Religion promotes that. The integrity of the family depends upon the regard of parents and children mutually. Religion teaches that. One of the ten commandments relates to that. Associations are helped by religion. Habits are controlled by religion. Education is promoted by religion. Proper marriage is helped by religion. Control is taught by religion. Loving service is taught by religion. Nothing in all the world will so help a man in bringing up his family in a complicated society filled with pitfalls and dangers on every side, as religion at home and in the church and in business.

And fun, it is mighty hard for the average man to have a good time and not smash the decalog! He finds that about every time he goes out to have some relaxation and to break the dull monotony he is in danger of running amuck. "Thou shalt not" seems to stare at him from every side. Dancing is dangerous. The theatre is questionable. Cards have an ancient ban upon them. Drinking is bad. Women are full of guile. Games of chance are wrong. Swearing is the wrong way to express excessive emotion. The church is locked up except for prayer-meeting and Sundays. The boarding houses are cheerless at the best and places of temptation at the worst. One tour of the streets is enough. What has the church to say to the fellow who has worked hard all week or all day and wants a little relaxation? Usually, in ninety-nine times out of a hundred, "Thou shalt not." Don't go to the theatre, don't dance, don't play cards, the ancient trinity—don't drink, don't swear, don't meet questionable women, don't, don't, don't.

Isn't it about time the church had a program of construction? Can we learn anything from the Army Y. M. C. A.? Can we have open churches with music, light, companionship, service, light refreshments, clean amusements, sweet

women, fine fellowship all around? Can we? Ought we? And adequate discussion of this theme will show the immense field open to the Christian home in this regard. I believe religion has a modern message to the man in quest of relaxation. Religion alone can guide and guard these hours of genuine fun into channels sweet, pure and enduring. Is not the opening of homes to soldier boys a move in the right direction? Have we not been extremely selfish in our home life—we so-called Christians?

JOHN R. EWERS.

Holiness does not need to be talked about; it talks. I quite agree with you that the nearer a man lives to his Lord, the less he announces his nearness in actual words; but the more evident it is in tone and temper, and these are the things of holiness.—*G. Campbell Morgan, D.D.*

Nevertheless whoever seeks citizenship at last in that all-holy city must now day by day watch, pray, labor, agonize, it may be, to sanctify his allotted dwelling in his present "mean city."—*Christina Rossetti.*

## HOW THE 20th Century Quarterly

### May be used:

1. **All classes above Senior 4th year** should use it. Up to and including that year, all pupils of the school are supplied with our regular Bethany Graded Lessons. The "20th Century" is just as well suited to classes of 80-year-olds as to classes of High School pupils.

2. **Home Departments** should use it. The Quarterly contains all the material that is essential for a thorough and vital study of the Bible lessons; the "padding" of the conventional Home Department Quarterly is eliminated, thus saving the time and patience of the student.

3. **All teachers** of classes in the Uniform lessons should use it.

4. **All superintendents** should use it. It is handy as well as complete.

5. **All Pastors** should have it as a handy guide on the lessons.

6. **All persons who are not in the regular Sunday school**, or in the Home Department, should have this booklet for personal study of the Bible. It makes a fine home study reading course.

**This Quarterly is the one you have been wishing for for many years. It will keep your classes awake.**

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**The Christian Century Press**

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CHICAGO, ILL.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## War-Time Commission of Churches Meets in Washington City

The general War-Time Commission of the churches held its second annual meeting in Washington on September 24. The sessions were held both forenoon, afternoon and evening in the New York Avenue Presbyterian church. There were a number of reports and addresses, covering fully the various phases of church-work in war-time, the new problems confronting the church as a result of the war, and the religious outlook for the future. President Wilson and the secretaries of the army and navy were invited to speak at the meeting.

## President Wilson Is Embarrassed

President Wilson in a message to Rabbi Wise recently commended the proposed Zionist reconstruction of Palestine. As soon as this was made public the Rabbis' National Committee made a vigorous protest, for they are not in sympathy with the Zionists. It is thought that the President's message to the Zionists was an indirect way of serving notice on Turkey of the war program of the United States.

## Ministers of Great Britain Make Rejoinder on Millennialism

Last spring the millennialists of Great Britain, of whom we may count G. Campbell Morgan and F. B. Meyer as the most prominent, sent out a manifesto to the Christian world declaring that they believed that "the revelation of our Lord may be expected at any moment." This manifesto has been answered by a protest from a notable company of prominent ministers of Great Britain. They say: "Without entering upon any discussion of the question which is the subject of the manifesto, we feel it to be a distinct misfortune that at a time when the very existence of our faith is being challenged this attempt should be made to divert the thoughts of serious people in a direction which is, to say the least, highly controversial, and upon which men of equal learning and devotion entertain widely different views. We believe that Jesus Christ distinctly warned His disciples against this kind of speculation."

## Federal Council Leader Receives Greeting From General Pershing

During his recent visit in France, Rev. Charles S. Macfarland, Commissioner to France of the Federal Council of the Churches of Christ, bore the greetings of the American churches to General Pershing. The latter responded most cordially and, among other things, said: "The powerful resources of the nation which have been placed ungrudgingly at the disposition of the army are indispensable for the accomplishment of our duty. But we know that mere wealth of material resources and even of technical skill will not suffice. The invisible and unconquerable force let loose by the prayers and hopes and ideals of Christian America, of which you are representative, is incalculable. It furnishes the soul and the motive for the military body and its operations. It steadies us to resist manfully those temptations which assail us in the extraordinary conditions of life in which we find ourselves."

## Directions for Observance of Noon-time Prayers

The official heads of the various religious denominations of America have united in a request to the members of these communions that each day at noon the Christian people should bow their heads in prayer for the nation. The following are the things for which we are requested to pray:

- For those who fight and die for us;
- For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;  
For those who loyally serve and sturdily sacrifice at the home base;

For individual and world cleansing from the sin which leads to war;

For the coming of the Kingdom of brotherhood and good will and God;

For the revival of the faith that shall ultimately be the end of war and the dawning of the reign of peace.

Those signing the request were Bishop Eugene R. Hendrix, Rev. J. B. Gambrell, Rev. Edgar DeWitt Jones, Bishop Wm. O. Shepard, Rev. James I. Vance, Rev. George W. Coleman, Rev. Hubert C. Herring, Rev. Wm. M. Anderson, Bishop Alexander C. Garrett, Rev. J. Frank Smith.

## Methodists Elect Teacher of the Rural Life

The Pittsburgh Christian Advocate reports: "The Rev. Ora Miner of Cooperstown, Pa., has been elected professor of Rural Church Life in the Iliff School of Theology, Denver, Colo. Mr. Miner comes to this chair after six years of remarkable work in the field of the rural church at Cooperstown, which has made him a conspicuous leader and won for him the approval of such men as Warren H. Wilson, of the Presbyterian Church, and Professor Earp, Doctor Vogt and Doctor Forsyth, of the Methodist denomination. He begins his new work with the opening of the new school year, September 24."

## Seminary Attendance Falls Off

The effect of the war on the theological seminaries is perhaps symbolized by the facts at the opening of the McCormick Theological Seminary in Chicago this autumn. The attendance was 100 as compared with 190 the previous year. An address was made by Professor Samuel Dickey outlining some phases of life today. Two new elective courses were announced, one on young people's work by Mr. E. P. Gates of the Christian Endeavor movement, and one on church publicity by Mr. Herbert H. Smith of the staff of the Continent, a Presbyterian newspaper.

## Chaplain Proves Disloyal

An unusual case is that of Capt. F. J. Fainler, Roman Catholic chaplain in the second infantry, U. S. A., who has been found guilty of disloyalty in the service along with another officer with a Teutonic name. The charges upon which he was convicted include contemptuous and disrespectful language against the President; upholding the sinking of the Lusitania, asserting the American troops in France were a drunken mob and declaring Liberty Bonds should not be purchased. The case has been put up to President Wilson for review.

ORVIS F. JORDAN.

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It is the unrest of a divided purpose, the ache of an unsatisfied conscience, the uneasiness of a self-regarding spirit, that are so hard to bear; not the troubles that he sends, not the discipline by which he trains us. Yes! we can escape from ourselves into God: otherwise there is no refuge for us.—Charles Beard.

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What can this "religion of the future" be but that devotion to the racial adventure under the captaincy of God which we have already found, like gold in the bottom of the vessel, when we have washed away the confusions and impurities of dogmatic religion?—H. G. Wells, in "God the Invisible King."



# News of the Churches

## Garry L. Cook, of Indiana, Lecturing in Chicago

A number of Sunday school conferences are being held this week in Chicago, Garry L. Cook, of Indianapolis, state Sunday school superintendent, being the chief lecturer. On Monday evening, at the Central Y. M. C. A. cafeteria, a pastors and superintendents luncheon was held, with Mr. Cook speaking on "Administering the Church School." On Tuesday evening Mr. Cook spoke to officers and teachers of north side churches at Irving Park church; on Thursday evening he will speak at Jackson Boulevard for west side leaders, and on Friday evening will address south side officers and teachers at the Morgan Park church. Each of the conferences begins at 7:30. Mr. Cook speaks on Teacher Training and conducts helpful conferences on modern methods in Sunday school work. Sunday school workers of all the churches are invited to attend the meetings. No conference is planned for Wednesday evening.

## A Patriotic Pastor of a Patriotic Church

There are few congregations more patriotic than First church, Amarillo, Tex. When the United States entered the world war the official boards jointly voted that the pastor, Ernest C. Mobley, might feel free to fill any war call on week nights and Sundays when necessary. The congregation unanimously endorsed the vote. The pastor found constant calls both week nights and Sundays. At home, from elders to juniors, they "kept the church fires burning." The membership is leading in all community interests and public enterprises. At a recent joint war work banquet of men and women of the city, the chairman and every speaker and singer were members of the Christian church, with one exception. The speakers represented Red Cross, Y. M. C. A., Y. W. C. A. and Food Conservation. After being urged for a year to enter Y. M. C. A. work overseas, Mr. Mobley finally decided to go. Everything was arranged with the Personnel Board as to overseas expenses and an allowance for the family. When the letter from the Personnel Board was read to a joint official board they immediately voted an indefinite leave of absence from the pulpit with the privilege of paying the full salary for six months' service. The Y. M. C. A. readily accepted Mr. Mobley's offer of six months' service.

## Of Interest to Disciple Ministers of Chicago

At the Chicago Ministers' Meeting to be held Monday, September 30, in the Central Y. M. C. A. Building, 19 S. La Salle street, the speaker will be Rev. Sidney L. Gulick D. D. His subject will be "The Place of the Church in America's World Opportunity." Dr. Gulick is regarded as the greatest living authority on the Eastern Question and his message will be one of great interest and importance.

## A Community Church at Muncie, Ind.

Asa McDaniel, for several years leader at Rensselaer, Ind., church, has since April been minister of the Congerville work at Muncie, Ind. He writes that he has been busy getting an organization to take care of the needs of that part of

the city. He says: "We have a community service and it is the purpose of our leaders to keep the church in full control. We have a church membership of 200 with a service flag of 40 stars. The congregation is rich in young people. We have more under middle life at our services than we have above that age. The church is open most all the time and we hope in the near future that we can have an 'open church.' Its membership is made up of all sorts of faiths united in service for the 'other fellow.'"

## Disciple Missionary of Porto Rico Leads in Moral Uplift in Bayamon

M. B. Wood, superintendent of missions in Bayamon, Porto Rico, writes interestingly of efforts he has recently made in behalf of moral progress in the island. This is his message: "Recently the writer called a meeting of the Committee on Social Reforms, composed of representatives of all denominations in the Evangelical Union of the island, to consider ways and means of seizing the present opportunity for moral progress made possible by the present mobilization here. Among the measures approved were the designation of September 29th as Personal Purity Sunday, with suggested program and free literature; permanent committees of evangelical workers to receive and distribute articles from churches for the immoral women now in the jail-hospitals with a view to change of life. Bishop Colmore, of the Episcopal church, is preparing the immediate program of the churches on morality matters while timely recommendations were made as the support of the action of the Attorney General, publicity of the available laws on morality, gambling, and intemperance and special efforts to serve and help soldiers and their families."

\* \* \*

—The Kansas Ministerial Institute meets with the Manhattan church this year. The date of the state convention is September 30, the place being Dodge City.

—Carl Agee came to the work at Lawrenceburg, Ky., July 1, and has just closed a meeting there in which thirty-three members have been added to the congregation. The chairman of the board of officers writes that he "has already secured the confidence and esteem of all with whom he has come in contact; his sermons are thoughtful, forceful, helpful." Miss Fred Fillmore, of Cincinnati, daughter of J. H. Fillmore, led the singing in the recent meeting, and the report comes that "she sang herself into the hearts of the people; she is quiet, unassuming and dignified, but very much in earnest."

—The address of President Charles Franklin Thwing, of Western Reserve University, which was printed in last week's issue of The Christian Century, was originally published in Religious Education, and credit should be given that publication for the article.

—More than a score of young people united with the church at Manhattan, Kan., on a recent Sunday. Otho C. Moomaw leads at Manhattan.

—W. H. Waggoner, national evangelist, is now back in Illinois for a while holding missionary and church efficiency institutes. From September 9-18 he was at Columbus, September 16-22 at Gerlaw, and he has other engagements planned

for Chambersburg, Lynnville, Lake Park and other points.

—R. H. Heicke, recently of Kansas City, Kan., began his new service at West Side, Springfield, Ill., on September 15.

—G. L. Messenger is the new leader at North Tonawanda, N. Y. He was formerly minister to churches in Pennsylvania.

—M. L. Buckley goes from Ft. Wayne, Ind., to succeed C. A. Pearce in the pastorate at Marion, O.

—George L. Snively led in the dedication of the new \$40,000 building of the South Dallas, Tex., church on September 15. W. W. Phares has led at South Dallas for four years, during which period over 400 members have been added to the congregation.

—In First church, Walla Walla, Wash., Sunday school, to which A. R. Liverett ministers, there are seven organized departments and 40 classes.

—D. G. Dungan, recently of Gosport, Ind., is the new pastor at Estherville, Iowa.

—Harry Green, pastor at Boone, Ia., recently received into church membership a minister of the United Brethren church, John M. Beck.

—Centralia, Ill., congregation, led by A. K. Adcock, has perfected plans to liquidate an old debt on the church building, also to take care of a loan.

—At the closing service of W. W. Johnson's ministry at Orrville, O., the sermon of the departing leader had as its theme "The New World." There was a crowded house at this service. A local paper states that "W. W. Johnson leaves the congregation with every one a personal friend." New Philadelphia, O., is Mr. Johnson's new field. He began his work there last Sunday.

—J. S. Clements has resigned from the pastorate at Cairo, Ill.

—J. P. Givens is in the third year of his pastorate at Hoopston, Ill., and during his ministry two hundred people have been added to the membership of the church. Last year the missionary budget was \$1,000 and Mr. Givens says they will make it \$1,500 this year. The membership of the church is over five hundred and it has a larger percentage of activity on the part of the membership than churches of that size usually have. Andrew Scott was the immediate predecessor of Mr. Givens.

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# Federation in City and County Seat

## DISCIPLES AND CONGREGATIONALISTS IN CHICAGO

The California Avenue Congregational Church, and the Monroe Street Church of Christ of Chicago, which have been holding union services during the summer, have decided to federate for two years or during the remaining period of the war if it continues more than two years longer. The two churches are located one block apart in a community where Protestantism once thrived and where, in a section three blocks square, there are now seven Protestant churches, most of which are finding it difficult to maintain themselves. Many of the well-to-do-people who once lived in the community have moved away and others quite unattached to any church have moved in. Among the new comers are many foreigners and a large number of Catholics who give loyal support to a very large Catholic church near by. The problem of maintaining Protestant churches therefore has become very acute.

The Monroe Street Church was organized in 1891 and was the outgrowth of a Mission Sunday School established some years previous by the Western Avenue Church. It has property valued at about \$28,000.00, the larger portion of which was acquired during the ministry of Rev. C. C. Morrison, now the editor of the Christian Century. The membership reached approximately 200 at one time but has been decimated in recent years, largely by removals, until at present it has only 125 names on the roll. The church has been without a settled pastor since last November.

The California Avenue Church was organized in 1883 and was once a very flourishing church. It has a property valued at about \$50,000 and under the popular ministry of Dr. D. F. Fox its spacious auditorium was regularly crowded to its capacity, especially on Sunday evenings. In recent years it, too, has suffered heavy losses by the removal of its members to the suburbs. Its last pastor, Dr. J. W. Vallentyne, resigned and left the field early in June with the earnestly expressed wish that the two churches might find it possible to unite or federate.

Negotiations were taken up at once under the general leadership of Rev. Perry J. Rice, Executive Secretary of the Chicago Christian Missionary Society, who was temporarily supplying the pulpit of the Monroe Street Church, and with the counsel of Dr. Reuben L. Breed, Superintendent of the Chicago Missionary Society. Committees were appointed and after due deliberation articles of federation were mutually agreed upon and submitted to the two congregations for final action, both of which have since voted unanimously to adopt them.

The federation is for the period of two years at least and should the war continue longer than that, for the remaining period of the war. The two congregations will, during this period, unite for worship and service under the leadership of a pastor and such other paid workers as may be jointly chosen to serve the federated church, which will be known as the Monroe Street Federated Church (Congregationalists and Disciples). Each church will continue to maintain its identity as a church, continuing its present organization with such slight changes as may seem advisable and permissible without in any way affecting its integrity as a corporate church.

The Sunday services will be held in the California Avenue church and all mid-week services will be held in the Monroe Street church which will also be used as a place for social gatherings and entertainments of all kinds. The governing bodies will meet jointly and organize themselves into one Board which will have charge of the worship and service of the Federated Church.

A unique feature of the agreement is the article which reads: "Some form of community service in addition to the regular lines of church activity shall be inaugurated as soon as possible after the federation is affected and shall be maintained as a part of the federated church program." The members of the two churches have, in adopting the articles of agreement, placed themselves under peculiar obligations to continue as such during the period of the federation and to support the Federated Church in every way possible. A pastor will be called at once and the promise of a successful season's work is very bright. It is the hope of many interested that the federation thus effected may become permanent and that a great service may be rendered the community in which the church is located.

The two churches met separately on last Sunday, the 22nd, and made final arrangements for the merger on next Sunday.

\* \* \*

## DISCIPLES AND BAPTISTS IN CHICAGO

Last Sunday the members of the First Baptist Church of this city came in a body to the Memorial Church of Christ where they will worship as a united congregation from this time forth. For the present the integrity of the two congregations will not be impaired, but all activities will be carried on as a united church. The First Baptist Church is the oldest church organization in Chicago. For many years it has worshiped in the fine edifice at Thirty-first street and South Park boulevard. It has had among its pastors such leaders of the Baptist body as George C. Lorimer, P. S. Henson and R. H. DuBlois. The present membership is about 550. Dr. W. H. Main, the present pastor, will continue with the church, and, with Dr. Willett, will minister to the united congregation. The building recently occupied by the First Baptist Church has been sold to the Olivet Baptist Church (colored), which is said to be the largest Baptist church in existence.

\* \* \*

## DISCIPLES AND CONGREGATIONALISTS AT PITTSFIELD, ILL.

The town of Pittsfield, Ill., was originally founded by a company of people from Pittsfield, Mass. They brought New England ideals and the energy and enthusiasm of the young people who, in the last fifty years, have made the West. One of the first things they did was to set out trees, which are today the pride of the town. They next gave their enthusiasm to the school and the church. Following the usual custom of the county-seat town, different denominations, one by one came in. The first church was the Congregational. The Disciples of Christ came in later, and they now have their fine building just across the street from the commodious Congregational building. Each church

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went on its own way for a number of years, following its own trend, the Disciples church growing more rapidly than the Congregational. Each church in its own way believed in Christian unity. Neither one, however, did anything toward getting together, until one day the lightning struck the church of the Disciples, and the Congregational people invited the Disciples to share their building while the Disciples' house was being rebuilt.

Two other things, however, had been happening. The young people in the schools were, on week days, simply Pittsfield young people, but on Sunday they were Congregationalists and Disciples, Methodists and Baptists, etc. While each church did its part towards building up its own life, there was no one who could prevent the young men of the Christian church going with the young women of the Congregational church, and every now and then a home was founded in which the husband was a Disciple and the wife a Congregationalist, until it came about that there were a goodly number of such homes in the community.

Another thing happened; each church had a good minister and the two came to be fast friends. Unconsciously the two churches were being brought together. Then, the great war came and there was occasion to conserve fuel, and there was the shortage of ministers. Just about this time both pastors resigned. Quite naturally there came an effort to federate, which effort terminated last July by the organization of The Federated Church of Pittsfield.

The federation has naturally called for minor concessions on both sides, but there was no demand for either one to yield anything vital. The government of the Federated Church is in the hands of a Board of Control of ten, five elected from each church. Every matter of interest is first passed upon by the Board of Control, and by them recommended to the united churches. In the future there will be three church clerks, one for the Disciples, one for the Congregationalists and one for the Federated Church. Each church is to retain its identity; when new members come in they are to choose the method of baptism and the church in which they are to be enrolled. Each new member will become a bona fide member of either the Disciples or the Congregational church. No influence is to be brought in any way to determine which church any one is to join. Every possible influence is to be brought to lead each man and woman into a higher Christian life. The question of which church is purely a personal matter for each individual to decide.

In associational gatherings the Federated Church will be represented officially in both the Congregational and the Disciples Associations. Early in October the Quincy Association of Congregational churches will meet at Mendon, and it is hoped there will be a large representation from the Congregational church. The same week the General convention of the Disciples will meet in St. Louis, and it is hoped there will be a large representation.

In the matter of benevolences, each member is to choose where his benevolence offerings are to go. The representatives of each church will be heard from time to time.

In August, by invitation of the Federated Church, the Rev. W. H. Hopkins, a congregational pastor of Atlanta, Ga., was asked to spend a Sunday in Pittsfield. His heart convictions, as well as experience had fitted him for the work. For ten years he was pastor of a Denver church; when he left the church it was represented by workers in Persia, Korea, South America and China. Not one of these workers belonged to the church of which he is a member. He has always had the larger vision. To him the Kingdom is far more important than any denomination. He believes that in the new day which is coming the Federated Church is to have a large place.

The church has given him a unanimous call to be its pastor. The outlook seems bright for a good work in the local community, and a work which will inevitably have its influence in a larger fellowship of the churches.

#### BRITISH LEADERS IN CHICAGO

Chicago people will keep in mind the important meetings this week under the direction of the Inter-Church War Work Committee. On Thursday evening great gatherings are to be held in the Englewood Baptist Church, the First Congregational Church of Oak Park, and the

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George A. Campbell, Minister

First Methodist Church of Evanston. On Friday evening a great mass meeting is to be held in the Auditorium Theater, at which Bishop Gore of Oxford and Dr. A. T. Guttery of Liverpool will be the speakers. The general theme of all the conferences will be "International Christian Fellowship in the War." Tickets of admission may be secured by pastors for any of their people, or from the office of the Inter-Church War Work Committee, 405 Association Building.

#### ILLINOIS NEWS LETTER

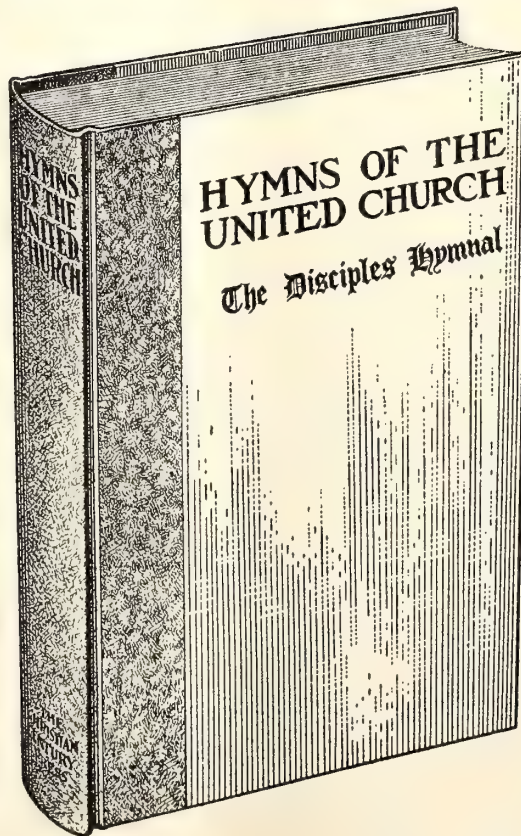
On Sunday, September 15th, I had the privilege of meeting with the Hoopeston church, one of the best churches in Illinois. For a good many years the Hoopeston church struggled with a heavy debt. About three years ago this was liquidated and the church has been growing in every way much more rapidly since that great victory.

On Sunday afternoon I addressed the brethren at Rossville, where Chas. J. Adams ministers. This was a former pastorate of the State Secretary and, of course, the visit was enjoyable. Mr. Adams is doing a fine piece of work with this good church.

The Men and Millions Emergency Campaign in Illinois deepened our con-

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viction as to the value of county organization. We are planning to organize every county in the State just as rapidly as possible so that we will not have to appoint committees every time there is a big task to do. The State Secretary was able to organize Vermilion and Champaign counties while in Eastern Illinois on the occasion of the visit to Hoopeston. Both counties hope to become unanimous in the missionary program of the church this year.

We are able to report that Illinois has reached \$200,000 for the Emergency Fund and wish to take this opportunity to say that the brethren in Cincinnati are very anxious to complete collections soon that this work may not be an interference with our plans for raising the missionary budget this autumn.

Three of our District Evangelists are engaged in good meetings and the others are making preparation for evangelistic campaigns. We are encouraging the churches of Illinois to hold meetings and would like to be able to report at the State Convention next year that seven hundred churches have held revivals.

After eight years of half-time service on Lord's Days at Hindsboro, Douglas Co., and three years at Pleasant Hill, Edgar Co., A. P. Cobb solicits correspondence with churches with a view of engagements for 1919.

H. H. PETERS, State Secretary.

#### THANKS TO YOU!

Here is a letter—one of hundreds—addressed to the Board of Ministerial Relief. It belongs rather to all who are helping in this "wonderful work."

September 14, 1918.

Dear Brother Warren:

I can't begin to express my gratitude for your most kind and liberal assistance.

Poor father is nearly at the river's crossing. We thought all of last week he would go, but our physician says now he may linger for some time yet, perhaps months. He has wonderful vitality although he has about lost his voice.

When your check came I placed it in his hands. He clasped them together and said, "Thank the good Lord and dear brethren. You write them at once."

You can't imagine how much good your money, and more especially your brotherly love, has done for him. He said last evening, "I know they will be faithful to me to the last."

I tell you this to let you know the wonderful work you are doing for the Veterans. Again thanking you I am

His sorrowing daughter,

Six more of these cheer-bringing checks are going out today, making the Roll 186. Scores of churches are rushing their final offerings to headquarters before the year ends September 30. Owing to the early date of the convention this year it will not be possible to keep our books open longer than October 2. Any remittances that cannot be mailed to reach us by that date should be sent by wire.

BOARD OF MINISTERIAL RELIEF,  
W. R. Warren, President  
Indianapolis, Indiana.

#### MESSAGES FROM THE MISSIONARIES

Word has just been received that Mr. and Mrs. Herbert Smith and E. A. Johnston, of our Congo Mission, have reached Cape Town on their way home for their furlough. There are no ships crossing the Atlantic direct to America,

hence they will be compelled to come via the Pacific.

The high cost of living increases in the Congo. Flour is selling at \$50 a barrel, butter \$1.70 a pound, sugar 60 cents a pound.

C. E. Benlehr of Damoh, India, reports the work on the Damoh farm as progressing. He says: "Our farm never was in such good condition for the crops we are sowing and planting. We are going to raise some castor beans this year to help supply oil for the machinery of the Allies."

W. H. Scott of Harda, India, reports that the Primary schools have opened again with an attendance a little below normal, due to the plague. The teachers were all on duty from the first day. The evangelistic work has been carried on in the villages round about Harda.

W. R. Hunt of Nanking, China, reports a splendid work in the Hsia Kwan church, in connection with the Naval College at Nanking. Twenty-six of the Naval College students are in his Sunday school class; thirteen have definitely decided for Christ.

Dr. Osgood has re-opened the hospital at Chuchow and reports a fine reception from the people of the city.

A new individual Living-link has been enrolled—a father who will support his own son in India. This is the first time that this has happened in the history of the Foreign Society.

The Foreign Society now has enrolled a total of 214 Living-links, 183 churches, 8 Sunday schools and 23 individuals.

The receipts for the first eleven months of the present missionary year are \$423,790.21. This is a gain of \$17,029.91 over the first eleven months of last year.

The missionary year closes September 30. All money from churches, Sunday schools, Endeavor societies and individuals should be forwarded immediately in order that proper credit may be given in our Annual Report and in the new Year-book. Checks should be made payable to Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

H. C. Hobgood reports 72 baptisms on the Congo.

W. H. Erskine of Osaka, Japan, reports: "Two boys from the night school baptized. The boys' school is crowded and the girls' school has a big increase in students. The kindergarten is over the limit allowed by the city, but every day some rest so we try to keep it near the limit."

G. B. Baird, Luchowfu, China, says that the Sunday-school there last quarter averaged 180. The Sunday-school offerings more than paid for all of the supplies. They have let the contract for the new girls' school.

Mr. and Mrs. McCall, who have been in America on furlough, are now on their way to Japan. Mr. McCall is taking a Ford car back with him. This will enable him to visit many outstations that he could not otherwise reach and will greatly increase his efficiency.

Dr. W. N. Lemmon of Manila writes that 17 nurses are being graduated from the three hospitals. They all have had three years of Bible study. Five out of the six inspectors of the Manila schools are from our own mission hospitals.

S. J. COREY,  
BERT WILSON,  
Secretaries.

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For Adult and Young People's Bible Classes

Edited by Thomas Curtis Clark

Makers of the Quarterly:

John Ray Ewers  
William Dunn Ryan

Herbert L. Willett, Jr.  
Prof. W. C. Morro

The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly is based upon many years' experience of the makers with the modern organized class.

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**Getting Into the Lesson.** This department is prepared by William Dunn Ryan, of Central Church, Youngstown, O., who has one of the most remarkable schools of adults in the country. Mr. Ryan presents the backgrounds of the lesson.

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# THE CHRISTIAN CENTURY

Vol. XXXV

October 3, 1918

Number 38

## The War for Righteousness

*By William T. Manning*

## America's Answer

*By F. W. Gunsaulus*

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CHICAGO



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Chicago



# *The* CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

OCTOBER 3, 1918

Number 38

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago*

Subscription—\$2.50 a year (to ministers, \$2.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Church That Quality Built

**I**N Chicago is a store which has come to be the largest and best known in the entire world, setting standards for all other similar enterprises. It does not buy much advertising and it often charges more for its goods than other stores. It has been called "The store that quality built." Honest merchandising, courteous clerks, but above all the quality of goods sold, account for this success.

It is rather strange that so few churches realize the lesson of such a commercial achievement. Obsessed with the passion for numbers, the churches do not pay enough attention to the kind of members they receive, nor to the benefits which will be conferred upon these members by the church life.

Of course churches talk a good deal about quality but they often mean to use the word in a narrow social sense. A church of quality is a church of silks and satins. In such a sense the quality of the church is only such as would be assigned to it by tailors and haberdashers. What the great Head of the church would say of the quality of such a church might be quite another matter.

A church has a soul as truly as an individual does. Listen to what the Spirit says to the churches in the early chapters of Revelation. One church is luke-warm and another has been true even in Satan's seat. The praise and blame accorded these churches help somewhat to set forth what the church of quality is.

In our modern experience with churches, we demand a church that has a truly educational program as the early church had. This passion must be in the pul-

pit, in the Sunday school, in the missionary society and throughout the activities of the parish. It is the spirit that makes a modern library necessary in the church and which creates a market for the very best of religious literature.

The church of quality is also one that is full of human feeling. It is not a cold and exclusive place, nor is it loud and boisterous. The every-day ministries are practiced unostentatiously, but in Christ-like spirit.

Above all, the ideal church must have religion. The sense of the Unseen presence must be not only in the sanctuary but in the lives of the people. A church which abounds in these splendid things will not need to worry about numbers, money or prestige, for all of these things will be added unto it.

### Can a State Do Wrong?

**A**RE the Ten Commandments binding only on individuals? Is the state above right and wrong? One would not suppose that such a question could be seriously discussed, but even before the war it was the position of many of Germany's leading theologians that the state could do no wrong. It was the modern version of the doctrine that the king can do no wrong.

Opposed to this diabolical doctrine even before the war was the teaching of America's progressive theologians that the nation has the same ethical ideal that a Christian man has. The state has an obligation of unselfishness, of service, of regard for the sanctity of human life which is the glory of the follower of Jesus Christ. The state which falls short of such a standard is an imperfect or a sinful state, or even a pagan state.



Some of the things that have happened in our world are to be understood in the light of this fundamental teaching. Neither England nor America were prepared for war. They had taken a terrible risk—how great only the history of the war will reveal—and had taken this risk because the soul of each nation desired peace and not war. More and more the spirit of the Golden Rule was making itself felt in the councils of these nations. While the Golden Rule kept England and America unprepared, a doctrine that the supreme duty of the state is strength had led to a military preparation in Germany the greatest in the world's history. The crimes and barbarisms committed by Germany in this war arise from the denial of any ethical responsibility on the part of the state.

It took a long time for courts to supersede private revenge in personal affairs. It may take some time to organize the world to restrain national criminals and try them in a court of law, but the day is sure to come. The free nations of the world hold their governments responsible and change them when they prove recreant to their trust. The nation is not greater than God, as the Germans seem to believe. God is greater than all nations and His will must be done.

## The Spirit of Our Soldiers

HERE is a story that comes from Paris. It is told by "Billy" Levere, that most popular mid-western American secretary in France. "Association Men" reports it. Secretary Levere wrote:

"Two American soldiers were seated at a cafe on a street in Paris. As they glanced up they saw passing a bony horse drawing a rough two-wheeled cart on which lay the casket with the body of a French soldier boy draped with the colors. Behind the cart marched alone the bowed and aged widowed mother. Quickly the American soldiers rose to their feet, left their refreshments and respectfully fell in behind the little woman in her lonesome march to the burial of her son. A few moments later she was joined by two French soldiers. Together in silence they followed her to the cemetery. At the side of the grave of her boy the little woman turned and for the first time discovered them. She seized the hands of the American boys and raised them to her lips, affectionately kissed them, adding a mother's blessing."

And Levere, in telling the story, said: "Could anything better show the spirit of our boys in France?"

## Refuse to Talk Peace

IT has been the strategy of Germany all through the war to keep her enemies talking peace while she was building up the war program in Germany. German socialists fanned the flame of a pacifist socialism in Russia, it is asserted. France was full of defeatist propaganda until the brave Clemenceau traced the evil to its source and a few executions rid France of her traitors.

In America the peace talk has been going the rounds in certain circles. Be sure that the ever watchful agents of the Kaiser, some of whom still go at large

in our country, will take every chance of encouraging such talk.

A look at the war map tells us, if we will but heed, why we are not ready to discuss peace. Germany has over-run a section of Russia nearly as large as the territory she had within her own borders before the war. She is willing that the allies should have their way about most matters on the western front, if she is allowed to steal an empire unmolested. This would bring peace now, but with such a present peace our children would fight in the streets of our own cities a generation hence in defence of our homes and our liberties.

There has been no willingness on Germany's part to make restitution to Belgium for the cruel wrong she did her. It will be discouraging to all future generations if the powerful nations do not push Belgium's claim for justice to a triumphant conclusion. So long as that brave little country lies under the heel of the conqueror, and so long as that conqueror is not willing to pay for the damage he has done, the war must go on.

The war is not over yet, for America has hardly begun to fight. Probably not a third of our prepared and preparing troops are in Europe. America will increase and Germany decrease until at last the pressure is unbearable and the black eagles will go down before the golden eagle of American liberty. Until then we shall buy liberty bonds and with grim determination do what lies at hand to do in behalf of victory.

## The Evolution of Cooperative Religious Effort

REPORTS made by the district superintendents at the state convention of Illinois (these officers are still erroneously called district evangelists) tells the story of a new type of religious leadership and a new form of cooperation among the churches.

The bishop in the church of the second century was at first a kind of spiritual father to the weak church in outlying villages. He was an efficiency expert for people who were yet unacquainted with proper methods in religious work. Then there came a time when the church was organized on the model of the Roman empire, and the fatherly bishop was succeeded by the spiritual prince. Ever since then the free spirits in religion have feared anything that looked like a building up of ecclesiastical authority.

The district worker in Illinois reports a wide variety of religious activity. In one district the superintendent has helped as camp pastor to the "jackies." In other districts, the churches that were weak and struggling have been encouraged, taught in proper financial methods and inspired with new visions of their task. Once the only test applied to such a worker would have been the number of "additions" that he would have been able to report. While these men do add new members to the churches, there is no adequate method of reducing the story of their activities throughout the year to statistics.

The evolution of church work is in the direction of standardizing methods for the different types of communities. After awhile we shall have a literature on



church methods which has been worked out for these various kinds of communities, written by the men who have had opportunity of making a thorough research in in these things.

Thus there is coming among the Disciples of Christ a unity which does not rest upon authority at all, but upon service. A church may reject the kindly offices of the district superintendent, but in the long run this course will prove to be an unfortunate one. The district superintendent will have the kind of authority which arises out of efficient service and success.

### The Hours That Tell

AFTER writing a vivid description of a long and trying day in the "Y" hut, where the men had to start from their pile of blankets on top of bed rolls at the six o'clock bugle call and were kept hard at it all day supplying the wants of the clamorous soldiers, Rev. Elmer T. Clark, an Association worker, puts this closing touch:

"It was after ten o'clock. In the deserted hut, the gloom pierced here and there by the tiny gleam of a half burned candle, the secretaries stood and surveyed the wreckage piled high around them. The place looked worse than in the early morning, but they could not clean it now. They could scarcely drag their heavy feet, but there was work still ahead of them, for the business of the day must be checked up and the beds laid. In the midst of this work the door opened cautiously and a few men slipped in quietly. They were billeted in the barn near by and had sneaked out and into the hut because their hearts were hungry and they wanted to talk, to unburden their souls to someone who would care, to seek advice, to tell their troubles, to ask that a letter be sent to mother or sweetheart in the United States. One wondered how the secretaries would stand the strain, but they listened with sympathy, and the lads were smiling again when they were sent away."

### The Rubber Dam

A Parable of Safed the Sage

NOW, in the city where I dwell is a Dentist, and I entered his Shop, and sat me down in a Chair, and I said to the Dentist, I have a Tooth.

And he looked in my Mouth, and he said, It is a Bad One, but I will Endeavor to Fill it.

So he closed my Mouth with a Rubber Dam.

And as he did so, he Made Jokes about the Dam; but I cared not for them, for they were not Very Good Jokes, and I knew that he Made Them to all his customers. Moreover, I had other things to think of. And he fastened the Rubber Dam around my neck with a Stay, which had a Clamp at either end, and the two Clamps held to the two ends of the Rubber Dam.

And one of the Clamps laid hold of One Hair of my Beard.

Now what the Dentist did to my Tooth was a Plenty, and it caused me Sore Pain; but I bore it with-

out murmur, and I could not Talk. But all the Time I felt the Pain of the One Hair that the Clamp was pulling.

And after he had Worked at my Tooth for the space of Two Hours, he let me go.

And he removed the Rubber Dam, and he noticed that he had been pulling One Hair of my Beard.

And he said, I discovered that I have been Pulling One Hair, but I Think Thou canst not have noticed it in the Greater Pain of the Tooth. For I did bore to the Depth of the Fourth Part of the Length of thy Backbone.

And I answered, Thou hast Another Think Coming. I noticed it Every Second, and it Hurt.

And he Laughed, and he Mocked me, and he said, Next Time I will try to Hurt thee enough with my Drill so thou shalt not notice so Small a Thing.

And I said to him, That is where thou dost get left. For next time I go to another Dentist. Moreover, thou art Dead Wrong about the Philosophy of the Whole Business. For consciousness of the Greater Pain doth in No Wise Obliterate the lesser, and ofttimes it doth Aggravate it.

And he said, That is a New One on me.

And I said, I bore the Greater Pain without Complaint because I had Faith to Believe that it was Doing Good; but I Complained about the Lesser Pain because I knew that it was needless.

And I meditated much about this; for Often I have seen Men, yea and ofttimes Women, bear with Great Fortitude the Pain that must be, even the Pain which their Faith teaches them is for the Best, but they Resent it when they Suffer the Small Annoyances that are Needless and Valueless. Yea, though the sorrows of Life Bore to the Depth of their heart, they bear it Bravely behind Life's Rubber Dam; but they Kick against the Pricks of Life's Needless Pains.

And I said in my heart that I would seek so far as in me lay to avoid the Pulling of the single Hair that adds to the Life of my Brother Man a Needless Pain.

### Love's Lantern

By Joyce Kilmer

(Killed in action in France, August, 1918)

BECAUSE the road was steep and long  
And through a dark and lonely land,  
God set upon my lips a song  
And put a lantern in my hand.

Through miles on weary miles of night  
That stretch relentless on my way  
My lantern burns serene and white,  
An unexhausted cup of day.

O golden lights and lights like wine,  
How dim your boasted splendors are.  
Behold this little lamp of mine:  
It is more starlike than a star!



# The Second Coming: Further Questions

*In the course of the series of articles which Professor Willett has presented concerning the Second Coming of Christ a considerable number of comments and questions have been received either by him or at his office. It seems proper that some of these, bearing as they do on the general theme or on specific phases of the subject, should be given attention. This has been done in two or three previous issues. A final group is considered below.*

## 1.

Please give what you conceive to be the full New Testament import of the term *parousia* as used in Matt. 24:3, 37, 39; 1 Cor. 15:23; Jas. 5:7; and 2 Pet. 1:16. Also the difference between it and the term *erchomai* as used in Matt. 11:3; 16:27; John 21:22, and Rev. 1:4?

The word *parousia* is the participial form of the verb *to be*, and in all the cases mentioned is properly translated *the being present*. In the contexts cited it refers to the coming of the Lord in glory as expected soon by his disciples. In meaning it differs in no way from the other expressions quoted, in which the verb *to come* is employed. These passages all refer to the same great expectation, save the one in Matt. 11:3, which goes back in its reference to the promise of Deuteronomy 18:15 and the latter anticipations of a coming prophet, king or servant of God. *Parousia* is rendered "presence", "appearance", "appearing", "coming", and "manifestation" in the various passages and by different versions. In all the instances referred to it appears to have the significance of a visible presence.

## 2.

What is to be said of Acts I:9-11?

The passage is the familiar one describing the ascension of Jesus, and the words of the angels to the disciples, "This same Jesus, which was received up from you into heaven, shall so come in like manner as ye behold him going into heaven." It sets forth in the most vivid manner the writer's report as to what happened at the last interview of the Lord with the disciples. There is but one point that calls for discussion. The expression *hon tropon*, translated in this passage "in like manner" has been rendered by some of the commentators "with equal certainty," following analogies in other portions of the New Testament. The purpose of this rendering is to escape the idea that the angels referred to the *manner* of Jesus' return, and were affirming only the *certainty* of the event. This does not seem a satisfactory treatment of the text. The writer seems to have wished to be explicit as to the departure and return of Jesus.

## 3.

It is a perversion of the facts to make Jesus' words on his second coming imply that he would return within a few years. The period of his absence as related to the disciples in Matt. 24, Mark 13 and Luke 21, suggests a long period of time. Jerusalem was to be destroyed, desolated, and trodden under foot of the Gentiles during the times of the Gentiles. Could this have been a fifty year period? Furthermore, in the parable of the pounds, which he gave to correct the false impression that "the kingdom of God was to immediately appear," he positively affirms that not until after his return would the kingdom appear, and in the parable of the talents he says that he will not return until "after a long time." Jesus also told the disciples that they would desire to see one of the days of the Son of Man, and should not see it, which is further proof that he did not say he would return in their lifetime.

In the cases mentioned above the Evangelists must

be given the right to interpret what they meant. In each of the three chapters cited the limitation of time is entirely explicit. One must concede that when they all three affirmed that all the things spoken of by Jesus were to be accomplished before that generation passed away they had no thought of being understood in any other than the usual meaning of the words. The destruction of Jerusalem and the devastations wrought by the heathen were a part of the expected tragedy of the near future, and the "times of the Gentiles" as understood by the disciples were the days in which the brutal forces of Rome would have their way with the holy city and its people. The "long time" of the parable is a part of the story rather than a statement as to the length of time before Jesus would return. But even taking it on this literal ground, would it be fairer to interpret the absence of a landlord as covering two or three, or even a dozen years, or nineteen centuries?

The questioner appears to be in error in saying that Jesus said he would not return until after "a long time." No such statement is made by our Lord regarding his own return. But it is quite true that he attempted to correct the feverish eagerness of those to whom he was speaking, for they put much of their hope upon an immediate political readjustment, that would end the regime of Roman oppression. It was natural that Jesus should seek to modify this impression, and insist that years might intervene before the expected consummation. In precisely the same manner Paul attempted in the Second Epistle to the Thessalonians to amend the opinion that had taken possession of those brethren that the coming of the Lord was to occur at once. And yet as all the facts show, the apostle expected the event during his life. The reference to the desire of the disciples to see one of the days of the Son of Man seems to have no bearing upon the matter in hand. The Master merely says that in the days of persecution which they will surely encounter soon they will long for his presence and comfort, as in the days of his flesh; or it may mean that in the stress of their troubles they will desire that his expected coming should be hastened. Neither of these interpretations obtrude any difficulty upon the expectation that within that generation the Lord was expected to come.

## 4.

I am wondering if it has occurred to you that your interpretation of the teachings of the Gospels in relation to this subject is rather ingenious. It may be that the great scholars agree with you, but what about the plain people of intelligence? Does it appear to you that they would see in the Gospels what you see? Is not any interpretation that is over-ingenious self-discredited? Your presentation of the subject is brilliant; but I cannot help asking myself if it is what Evangelists had in mind when they wrote the Gospels.

It is well to recall the exact facts in reference to this matter of the Second Coming of Christ, in order



that any explanation offered may be judged in the light of the details so reviewed. The facts appear to be these:

1. Jesus is reported to have promised that he would return in visible form within a short period,—a period so short indeed that men then living would survive to the time, so short that those whom he sent forth to preach his message should not have finished their itinerary of the cities of Israel until the Son of Man should come. This was the distinct understanding of Jesus' friends, as the facts are reported in the New Testament, and the delay of his coming was a matter of some perplexity to certain of those included among the writers of these first Christian documents.

2. Jesus did not return in the visible and dramatic form so anticipated, nor has he so returned in the course of the centuries since.

To be sure both these statements are questioned, the first on the ground that the language of the New Testament does not imply an immediate return, and the second that Jesus has actually returned in one or another of the climaxes of religious history. The decision on these points must be made by each biblical and historical student for himself, in the light of the rather clear evidence presented by the Scriptures and Christian history. This ground has all been covered in the articles that have appeared in the foregoing series.

Is there a reasonable and convincing explanation of the paradox presented by the two facts just set down? The following are the ones between which the choice of those who wish to face the facts with concern only to find the truth will naturally fall:

1. Jesus was not omniscient. He himself distinctly disclaimed full knowledge of the future. He shared the apocalyptic views of his age regarding the manner in which the consummation of the kingdom of God would be realized. These details were subsidiary to the great ethical and spiritual purposes of his life. His supremacy and authority is in no degree impaired by these facts. His teachings regarding the essential themes of religion are self-vindicating and impregnable. The limitations of his knowledge were merely a part of that divine act of self-abnegation in virtue of which he was made like unto his brethren. These limitations no more invalidate the divinity and authority of our Lord than do his acceptance and employment of familiar but erroneous ideas regarding certain of the documents of the Old Testament, or the facts of the natural world. No one has ever been disturbed by his references to the rising of the sun or the ends of the earth.

2. A different explanation is given as follows: Jesus was not necessarily limited in knowledge, but he accommodated himself to the ideas and expectations of the age in which he lived. To have attempted to correct popular errors on subordinate and inconsequential subjects would have raised unnecessary difficulties in the minds of the people whom he addressed, and diverted their attention from the great themes to which he devoted his life. In the long run it makes very little difference what the people of any age think regarding the phenomena of literature and nature, or what are their speculations regarding apocalyptic hopes. Study

and experience correct whatever errors an age may cherish. It was no part of Jesus' purpose to undertake these subordinate tasks. He used popular language and ideas as they were best capable of enforcing the ethical and spiritual verities with which he was concerned. He spoke in a manner adjusted to the comprehension and the needs of the people, and the disciples reported faithfully what he said.

3. A third view may be summarized in this way: The first interpreters of Jesus shared in various degrees the opinions of their times. Jesus wrote nothing himself, and we are wholly dependent upon these disciples for our knowledge of what the Master actually taught. Their testimony varies on this question as to what he said regarding his return to the world. If the researches of scholarship regarding his teachings are to be trusted, the earliest body of these sayings of the Lord, the collection that forms one of the basic documents of our Synoptic Gospels, makes practically no reference to a visible and early coming, but refers only to the need of readiness on the part of his followers. The Gospel of Mark, the earliest of our memoirs of the life of Jesus, is much more specific and expectant. In the Gospel of Matthew in its present form the apocalyptic program reaches its fullest form. In the Gospel of Luke there is a marked decline of interest in the theme, although it is still held as a part of the accepted belief. In the Gospel of John, the latest of the four, the apocalyptic expectation has ceased to claim the interest of the circle in which the document takes form. It seems from these facts that there were various views in the early Christian community on this general topic, and that these variations of interest, perhaps this rise and fall of concern, have left their record on the pages of the New Testament.

Either one of these three explanations is entirely consistent with both of the two facts set down above, which seem by themselves to form a paradox. In reality there is no necessity that they should. It is natural that many questions should arise in connection with either one of the three suggestions offered. They are none of them without certain difficulties, when viewed in the light of our familiar attitude toward the Christian documents. The important inquiry is, however, Do they come nearer to an interpretation of the obvious facts than do the rather nebulous explanations which are frequently offered, and which seem on close inspection to lack just the essential element of a candid and thoroughgoing facing of the actual realities of the situation?

In the series of studies which have preceded these questions an attempt has been made to show why the third of these suggestions seems to the writer more satisfactory than the others. He must let the material speak for itself. If other explanations seem to any readers more satisfactory it is a manifest duty to let them have the right of way. There is nothing in the discussion that requires any elaborate apparatus of scholarship. It is after all the average intelligent survey of the facts that reaches a satisfying and permanent conclusion.

HERBERT L. WILLETT.



# The War for Righteousness

By William T. Manning

Rector of Trinity Church, New York

WE are fighting for our lives and for our freedom, against the most monstrous and brutal power this world has ever seen—a power so diabolical in its principles, so black and bestial in its deeds, that we have found it hard to believe that such iniquity could actually be. We are pouring out our blood in defence of all that is holy and sacred in the earth, and that makes human life worth living. Never before has there been such a day of destiny, such an hour of moral crisis in this world, as that which we now face.

This war against Germany is a holy crusade. The call to us to enter this struggle came from God himself. We are fighting not alone for others, but also for our own lives, and our own homes. Now that we have taken our place, we shall not stay nor rest until the task is done. We shall give the whole strength of our life, our energy, our resources, all that we are and have, to crush and destroy this power from out of hell which has assailed the earth.

## THE CHURCH MUST SPEAK CLEARLY

What is the duty of the Church in this great hour?

The Church which represents and speaks for Jesus Christ must speak openly, clearly, unqualifiedly, for the right. Never was there a case in which the issue between right and wrong was more clear than in this war. The Christian Church could not without disloyalty to its Head, and deep injury to its very life and soul, be passive or neutral in this conflict.

From the moment that Belgium was violated, nowhere on earth had the Christian Church any right to be neutral or silent. Everywhere its voice should have been heard in sternest denunciation of the inhuman deeds then committed and in fearless, unmistakable support of justice and right. Any church which directly or indirectly, by positive or negative action, has influenced or allowed men anywhere to be neutral, in this conflict, has a terrible stain upon its record. It has failed in loyalty to Jesus Christ, the Lord of Righteousness, it has done grievous harm to the cause of religion on this earth, and it has lost the greatest opportunity in history for moral and spiritual witness.

## MUST FIGHT FALSE PACIFISM

The Church must speak out boldly against that false pacifism which, while wearing often a Christian garb, undermines the foundations of both morality and religion. This spirit of false pacifism manifests itself in many ways. It refuses to take sides between right and wrong. It declines to form a moral judgment between the wronged and the wrongdoer, and will neither condemn the evil nor uphold the good. Because war is evil it condemns equally and without distinction all who engage in war, without regard to the merits of their cause, and defames the soldiers of freedom by describing all war alike, whether offensive or defensive, as "useless slaughter." It fills the air with thoughts and suggestions of a false peace which

would give the murderous aggressor power greater than ever, and leave him with victory in his hands.

Just because we want peace, we will listen to no word or suggestion of peace with an undefeated and unrepentant Prussia. Until the Prussian military power is crushed and broken, there can be no peace. Until that is accomplished, no treaty or agreement will have the smallest value. So long as the Prussian armies hold the field, the word peace is suspect from whatever source it may come.

## BOLSHEVISM IN AMERICA

In the United States some of our pacifists are now telling us that we must not dwell on the wrongs which Germany has done, that we must feel no hatred against these deeds, or at any rate, no anger against those who are guilty of them. We are told that we must carry on the war without moral passion, that we must forgive the red-handed murderer who is still exulting in his crimes, that we must refrain from any harsh judgment of these crimes because we ourselves are sinners. This teaching has a somewhat Christian sound, and is accepted as such by some of the unthinking. In reality it is as far off from Christianity as light is from darkness. It is essentially un-Christian, and thoroughly immoral. Such teaching would bring the world to moral ruin like that in Russia. It is religious Bolshevism. It holds up before us a God whose character is easy tolerance of wrongdoing and feeble amiability.

The God in whom Christians believe is one who loves righteousness, and who hates and punishes sin. God does not forgive the sinner while he continues in his sin, and the Bible makes this abundantly clear to us. The man who does not hate evil is no true lover of the good: "O ye that love the Lord, see that ye hate the thing that is evil." This is the message that the Bible gives us and that we need to preach today. We are all called now, not to tolerance, but to stern dealing with almost unbelievable iniquity. As true men and women, and as true Christians, we have no right to be tolerant of these things that Germany has done. We must keep the flame of our moral indignation hot and burning. We must allow nothing to dull or dampen it until these deeds have been atoned for, so far as may be, and their perpetrators are made incapable of continuing or repeating them. We owe this to God, to ourselves, and to all those who have suffered so deeply for the right. We owe it even to Germany herself. It is the stern condemnation of her deeds by the moral judgment of the world, as well as our combined force of arms, which will bring that criminal nation at last to realization and repentance.

## CHRIST'S FULL GOSPEL NEEDED

In this great day of trial the Church must preach the full Gospel of Jesus Christ as she has never preached it before. We must make men believe and know that Jesus



lives, and that he alone can save. This war has not yet brought us to our knees before him as it must bring us there, but Jesus Christ is today more real, more living, more powerfully present to the world, than he has ever been. Again and again I have been both surprised and touched by the half-hidden, underlying faith in Christ among our soldiers, both officers and men, revealing often in those who seemed least likely to show it. Over the homes where sorrow has come which will never be removed, over the wreck and ruin of the battle areas, over the far-reaching ranks of our combined armies, there is one Figure to which men are looking for the hope and help which this world cannot give; there is one Figure which stands out before men mightier and holier than ever. It is the figure of a man with arms outstretched from the Cross. It is the Figure of Jesus, who lives and who alone can save.

Jesus lives, and can save, and he is at God's right hand. We must make men believe and know that he is our Judge. He is not a pacifist. He is not neutral between good and evil. He makes no peace with men until they repent and return to righteousness. Before this war we had allowed the fact of Christ's Judgment to fall into the background, and he had therefore become less real to us. We had allowed German rationalism to weaken and devitalize our faith in him. We see now where this was leading the world, and where it has led Germany. We know now that German atheism prepared the way for German frightfulness. If the Prussian rulers had believed that Jesus lives, and will judge, they would not have planned and brought on this war. If the Prussian soldiers had believed in Christ's judgment, they would not have committed those deeds which have shamed humanity in the past four years; no power on earth could have forced them to be guilty of these things. Men need, we all need, to keep in view this great fact of the Judgment. Without this, God's presence and his law become unreal to us. We must proclaim the Gospel of Christ with new power. We must make men know that Jesus reigns and will judge.

#### THE VICTORY TO BE CHRIST'S

Jesus lives and reigns, and he will have the victory. We must make men know that the issue is in his hands. He is on the throne. All power is given unto him. However men may oppose and defy him, he will rule. He takes the very schemes and crimes of the wicked and overrules them to his own great ends. Even now, in the midst of the trial and suffering of the war, we can see that he is doing that. Fearful as the war is, unspeakable as is the crime of those who forced it on the world, it is bringing the nations into a new brotherhood. Out of it is coming not only a new chapter, but a new epoch in the world's history. A war planned in the interests of military tyranny has brought us in sight of the Federation of the World.

More than ever before, as a result of this struggle, the kingdoms of this world are going to be the Kingdom of our God and of his Christ.

It is this which makes this war different from any that has preceded it. It is this which gives us courage to go on at whatever cost, with confidence as to the outcome which nothing can shake. We are fighting that Jesus

Christ may be the actual ruler and Lord of this earth. The young men of our armies have some real, if partial, vision of this. They know they are offering their lives on the altar of right and justice. They know they are dying that the world may live. It is this which uplifts and transfigures them so that in the roughest of them we see a new dignity, a new nobility of soul and spirit. They know they are on a high and holy mission. Whether they fully realize this or not, they are fighting to uphold the things for which Jesus Christ stands, and which he came down to this world to establish. Whatever may befall them we have this unspeakable comfort, that they are giving themselves for the things for which he died. They are in literal fact and truth the soldiers of the Cross.

#### "THE BATTLE OF THE SON OF GOD"

The war may yet be long. We may have to make sacrifices of which we have not yet dreamed, to meet terrors such as we have not yet imagined. We shall not falter. We shall make no compromise with that foul and monstrous Thing which bears the name of Prussianism, which has risen to curse and desecrate the earth. We have neither doubt nor fear as to the final result.

For this is a struggle between all the forces which make for the coming of Christ to rule this world, and all the forces which defy and oppose him.

The sword which we have drawn is consecrated on the altar of human freedom, and on the altar of the faith and truth of Jesus Christ.

The battle which we are fighting is the battle of the Son of God.

## A Song of Love to Germany

### A Reply to the Hymn of Hate

THOU hast sung to me thy hymn of hate, my Brother; now shall I chant to thee my song of love.

And my song of love shall prevail over thy hymn of hate, and the worlds of men and gods shall proclaim me to be the master-singer, inasmuch as in my song is a truer human note than in thine.

By the power of my song I shall subdue thee unto the dominion of my King of Righteousness, and thou shalt become the most willing and most obedient subject of my Prince of Peace; and thou shalt yet serve him far more faithfully than I have served him.

By love I shall heal thy soul of its frenzy. By love I shall deliver thy mind from thy self-created madness.

For it is not really my Brother who sings this hymn of hate, but an evil thing who obsesses thy fair soul.

Therefore thy hymn of hate hurts me not. Nay, but I rejoice in it, for to me it is a sure sign that thy madness is passing from thee.

For a hate such as this only comes to the soul or conscious state of man or society that is about to pass away. It is the shriek of its death agony; it is the sore crying of its last struggle.

\* \* \*

My Brother, my own Brother, son of my own Father, son of my own Mother, I wish for thee now the best that



can be given thee of Heaven. And thou knowest, sure as I chant to thee my love, so sure would I serve thee in the best way I can.

And no better way can I see to serve thee well and for thy good, even now in this hour of thy dire need, than to seek to save thee from thyself.

For thou hast generated a false self; thou hast created a hideous thing, a monster of death, a phantom of hell, an image who is verily a masquerade of thy true Self, fiction of thy lower nature, a creation of all thy unworthiness.

Unreal, yea, a lie in the very existence of this *eidolon*, yet hath it the power to destroy thee.

Strong hath the monster grown and already it is strangling thee, yes, thee, my Brother.

Yet is thy virtue, yet is thy virility, yet is thy strength, and thy strength alone, in its clutch.

For thou hast long time nourished it well and right willingly on the finest elements of thy human soul and body.

\* \* \*

O Brother, know that this self-engendered, self-nourished monstrosity obsesses thy fair manhood, deludes with foolish imaginings thy true being, thy native mentality, puffs up with vanity thy soul, possesses with an insane pride thy whole nature.

Know that its will is, and can only be, to destroy thee. Its desire is, and can only be, to lure thee unto its hell, to win thee for its devouring.

\* \* \*

O Brother, my own Brother, child of the one Mother, son of the one Father, during these woeful months I have sent thee love—ay, the best love that one human soul can send to another.

I know that this love shall find thee; I know that it shall save thee; I know that it shall slay thy destroyer; I know that it shall set thee free.

Hear my chant, my Brother, for if thou wilt only listen to it for a little time thou wilt perceive in its harmony the chord of the Christ melody.

Hear my song, my Brother. It is the song of thy love.

---

## "There Will Come Soft Rains"

By Sara Teasdale

THERE will come soft rains and the smell of the ground,  
And swallows calling with their shimmering sound;

And frogs in the pools singing at night,  
And wild-plum trees in tremulous white;

Robins will wear their feathery fire  
Whistling their whims on a low fence-wire;

And not one will know of the war, not one  
Will care at last when it is done.

Not one would mind, neither bird nor tree,  
If mankind perished utterly;

And Spring herself, when she woke at dawn,  
Would scarcely know that we were gone.

—Harper's Monthly.

Surely, surely, thou canst now feel how great and true is my love of thee.

J. L. MACBETH, in the  
CHRISTIAN COMMONWEALTH.

## Missions at King Solomon's Mines

By F. L. Hadfield

Missionary of the Disciple Churches of England  
and Australia to South Africa

WE, a company of missionaries, are being jolted along in a springless wagon behind a team of trotting oxen. After passing through an extensive valley we see in front of us a high granite ridge. We mount this and are descending the other side, when suddenly there bursts upon our view a sight that for sheer romantic interest cannot be surpassed in all the world. Buried amidst rocky hills, with tall, green trees overhanging its roofless walls is the great grey granite temple of Zimbabwe.

In what remote age was it built? Who were its builders? What was the form of worship conducted there? These and kindred questions are constantly being asked but never convincingly answered. Yet one thing is sure, that before the disappearance of water, possibly many centuries ago, left the place an uninhabitable waste, it was a centre of great activity in the getting of gold. The basin-like hollows worn in the solid rock, the rounded stones used for pounding the quartz that are still found lying among the grass are evidently the primitive stamp batteries, while the endless maze of walls surrounding the temple and the fort speak of a considerable population.

Thus it comes that some authorities linking ancient history with ancient buildings say that Great Zimbabwe was once the site of King Solomon's Mines.

### LEARNING A LESSON

But it is not the elliptical temple with its narrow entrances, each one blocked by a solid circular tower of granite, so that no view of the interior can be gained from the outside, nor the fort with its perpendicular walls rising from the steep face of the rocky hill near by that claims our chief attention. We are there at the invitation of the Dutch Reformed Missionaries of Morgenster (Morningstar), a mission station about three miles distant, and are holding our Rhodesian Missionary Conference. There I learned a lesson.

Murrays and Louws were around you on every side, relations by blood or by marriage of the saintly Andrew Murray whose devotional writings have attained a world-wide reputation. It is not perhaps too much to say that his influence was, by the grace of God, responsible for planting in the wilderness the Morningstar Mission and many other missions of the Dutch Reformed Church of South Africa.

The earlier attitude of the Dutch here towards the native in spiritual things is well remembered. It is almost needless to recall the story of Robert Moffatt, who asked to be allowed to preach to the native servants of a



Dutch farmer. The man sprang up exclaiming that he would as soon call in the baboons from the hills to hear the Gospel. Yet today the Dutch Reformed Church is one of the foremost missionary bodies in the country, its money and its workers coming almost entirely from South Africa.

Chatting about this wonderful transformation with a Presbyterian missionary, I find that others are learning a lesson from it; that the Presbyterian Church at home systematically reduces its contributions to this country by £250 (\$1,250) per year, and that the Presbyterian Church in South Africa automatically takes it up.

The lesson is a striking one. The church that, desiring to evangelize the native races of South Africa, devotes its direct efforts only to those natives and to raising money overseas, is making a strategic blunder. It should be doing in the spiritual war what we hear so much about in the European War, striking in two directions at once. It should have one division of its soldiers of the cross striking at the white population, while another is attacking the black. The Dutch Reformed Church has clearly demonstrated that it is possible to have a church composed of South African whites so imbued with the missionary spirit that they themselves will do great things for the evangelization of the natives.

#### FRUIT FROM WHITE CONGREGATION

Is not our little cause on the Rand a striking case in point? Our European membership there is a mere handful, but George Khosa's report shows that he has started eight schools altogether and two or three small classes in Portuguese East Africa, and that he has won for Christ about 170 souls, but that he never could have done it without the help of those few whites.

Is not the conclusion obvious? In urging our great plea for the union of all God's people in a church formed upon the beautiful and simple New Testament plan, and in seeking the conversion of the South African native, we must never ignore the European population. The one is the natural stand-by of the other, and though it is as a rule necessary to have separate congregations, yet they

should move forward hand in hand so far as progress is concerned.

That funds for the native work would eventually be forthcoming from the white congregations is not the greatest advantage. Each of these congregations would, if from the first those who gathered them inculcated a true Gospel spirit, become a centre of activity among the natives in its vicinity, and in time we should be drawing our missionaries themselves from these same congregations. Thus instead of having to get men from overseas to come to a country whose race problems are most difficult to understand, we should gradually have a body of men in the mission field who from their earliest days were acquainted with those problems.

**Our white population is not, as it is in India, chiefly an administrative class. In our large towns it is as dense as in Australia or the middle-sized towns of America.**

A great change is coming over the white folk here. The influence of missionary and non-missionary writers is making itself felt. Men are conceding that the native has the right to expect of us uplifting and upbuilding of mind and heart. There is still a large and unreasoning section who think that the native is here only for our benefit, but with a considerable and a growing class it is otherwise. Typical of this better attitude I may quote the words of the Director of Education for Rhodesia, who, when he heard that I was leaving for the Rand, wrote to me on the subject of native education: "I have been glad to be associated with many missionary friends in work which I believe to be an essential part of the duty of the white race towards the native and colored populations in the midst of which our homes are placed."

God is opening a great door in South Africa. Who will help to enter in? We need men of consecrated common sense, full of zeal tempered with discretion, above all filled with the Holy Spirit, to help in either the European or native work. In the former they must be men who will inspire with a true missionary spirit the congregations that God will help them to gather, for thus they will be greatly serving the native cause also.

Bulawayo, Rhodesia, S. A.

# The Pity and the Power of Jesus

By W. R. Nicoll

*In the British Weekly*

THE words of Jesus have been often classified as either restful or stirring. But the division is not quite accurate, for some of his sayings which seem to calm and soothe really inspire energy and movement. This is particularly true of the great promise, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The rest offered by Jesus is freedom to take his way of life. He offers to liberate men from the mass of restrictions and artificial regulations in which religion had been almost smothered. He pities them in the needless friction and confusion to which they were being exposed.

His pity moved always in two directions, not only towards the sorrows and pains of human life, but towards its blundering ignorance.

#### COMPASSION THROUGH INSTRUCTION

Instruction or revelation was one avenue of his compassion. When he saw the multitudes, "he had compassion on them, because they were as sheep, not having a shepherd: and he began to teach them many things." He was sorry to see people misled or troubled by a wearisome burden of secondary things, till they missed the open air



and the sunlight of the simple trust in God which he could reveal. He pitied them, and he said, "Come unto me"; learn from me the easy, unencumbered method of life upon the simple terms of God. His pity was intended to put them right for the way and the work of life.

He promises, "I will give you rest," and the promise throbs with impetus and cheer for the forward movement of the human soul in obedience to God; it is the rest of clear insight into the essentials of religion, as these are revealed in the following of himself.

#### PITY PLUS POWER

But the promise reveals his own resources as well as those within reach of men. For pity by itself is not a power. In fact, as sensitiveness to the needs of human life increases, it may almost overpower a man with the consciousness of his own impotence. The pressure of misery and ignorance becomes a positive torture to the mind, if it is impossible to do much or anything by way of relief. Over and again, in the correspondence of Dr. Arnold, when things went wrong at Rugby, or when the religious state of England seemed more than usually hopeless, the old Greek saying comes up: "This is the bitterest of all griefs, to see clearly and yet to be unable to do anything."

All unselfish, keeneyed souls know what this means. To see things going wrong, to see life being spoiled by misjudgment, to witness unchecked suffering and confusion and waste, is an experience which, even upon a small scale, is so bitter that those who feel unable to cope with the mischief sometimes relapse into tolerance in sheer self-defense. For pity, without any allies, is unequal to the struggle.

Now, Jesus saw the infinite pathos of human life with an infinite pity, but his pity had behind it infinite resources. He had just thanked God for his supreme revelation. Then he mused for a moment upon his own position: "All things are delivered unto me of my Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Then and only then he turned to the world of men with, "Come unto me." The call should never be dissociated from the previous words. It is only in the light of his consciousness that his call and promise are intelligible.

#### HOW JESUS FREES MEN

Jesus calls men back to a relation of the soul to God which is infinitely simple, but the gospel is not a mere simplification of Judaism, and the promise of Jesus is more than the secret of humanity and simple faith. Jesus offers to the burdened and tired soul of man more than companionship or a common method of trust. He does not propose some method of religion which we can take away and practice by ourselves, independently of him. He is the medium of this divinely strong and simple faith, which frees the soul from all its hampering oppressive restrictions. What he says is not, "Go to the Father directly, as I have gone"; it is "Come unto Me." This simple faith in God is in one sense an eternal instinct, but it is a germ which cannot ripen to its full blossom and fruit unless the warm springtide of his revelation passes over the soil.

And Christ's confidence on this point, his absolute assurance that he held the open secret of religion, is the sense of his compassion.

#### CHRIST'S UNIQUE SONSHIP

Without his own assurance of a unique sonship, he could not have faced, as he did, the daily rush of pity which streamed from his heart upon the woes and wants of men. He pitied them. But his pity was not a helpless wringing of the hands over the plight of men. It was pity with redeeming power as well as insight, pity equipped to deal with the situation at its worst. His divine commission lifted his compassion above all the weakness and wavering by which ours is so often limited. "In his love and in his pity he redeemed them," because he was himself in possession of God's full revelation. The eyes that looked out with pity on the world had been first lifted to the Father's will and vocation.

This is what explains, as nothing else can, the soliloquy: "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Outsiders sometimes feel a touch of exclusiveness in these words. They argue them away, as if they were not worthy of Jesus; but the process is not criticism, and the result is not Christianity. The Christian recognizes that Jesus is really opening God's heart and hope, as none other could. For it was only this intuitive knowledge of the Father, which was his as it was not the possession of any saint, that enabled him to confront the dulness and ignorance and perversity of the world, even, aye especially, of the religious world, with the calm, deep assurance that he had the answer to all their doubt, the panacea for all their ills.

#### SHAKESPEARE AND JESUS

Mark Rutherford wrote, as the last entry in his diary: "In reading Shakespeare lately I have been softly overcome with a peculiar peace and repose. Controversy ceases, artificial difficulties lose their importance, anxiety disappears. I am as a child in the strong arms of a man who knows, but who smiles at my terrors." If the reading of Shakespeare can produce this effect, how much more the words of Jesus? If a human genius can so soothe and strengthen, how much more shall we be freed from our terrors and blundering by letting the promise of Jesus lift us to our true position towards God, the position of children?

And the strong Son of God faces us with the assurance that he can do this for us. We feel his pity, and in his pity a lifting power that robs anxieties of their uneasiness.

## The New America

By Samuel Untermyer

THE aristocracy of the future will be an aristocracy based on service. That will be the sole test, and men will prosper or fail in the proportion in which they meet that test.

The America that will come out of the war will not be the America that entered. In the crucible of fire



through which we are passing America, once steeped in materialism and commercialism, will be purified and spiritualized.

The whole world believed that we were a nation of mere money makers with whom the mad race for money was becoming every day fiercer. The country was drunk and mad with the fervor of money making; extravagance and self-indulgence ran riot as never before and we were well on the road to our spiritual undoing.

Then suddenly, as if by magic, with the declaration of war, the whole face of the world changed for us. In making that momentous decision we builded far better than we knew.

In one short year, our people have learned that money does not make the man, or add one jot to his title to the respect of his fellow man. Never again will it be possible for any person to amass fabulous and unusable amounts, and it will be less possible to transmit money to create or perpetuate an indefinite aristocracy of wealth.

The old order has gone never to return. The social revolution brought by the necessities of war will go on and on. The nation's great natural resources will revert to the people; child labor will be contraband throughout the nation; there will be insurance against illness and un-

employment and old age pensions; and monopolies will be punished and suppressed and ruinous competition prohibited.

To America nothing will be impossible. Never again will this country take counsel of its doubts and fears once it is satisfied its cause is just.

### The Wit of Dr. Gladden

An unfamiliar side of the big human that was Washington Gladden is revealed in a story contributed to the Congregationalist by a friend of the famous preacher. Dr. Gladden was on his way across the Atlantic. It was a stormy passage and many were seasick. One evening a literary entertainment was planned and Dr. Gladden was invited to make the opening remarks. He protested somewhat, saying: "Among so many *contributors to the Atlantic*, there ought to be some of rare literary ability."

There are two things you never want to pay any attention to—abuse and flattery. The first can't harm you, and the second can't help you.—*G. Horace Lorimer.*

## America's Answer

By Frank W. Gunsaulus

WHOSE is this voice I hear at hint of day  
Flushing my warriors' sabers piercing east?  
The whine of Hun ungorged at terror's feast,  
Or wounded minions dying on the way  
Back from hell's dream in shameless night begot  
When Hohenzollern fouled his Hapsburg sot?

'Tis Austria's lips I see, but German tones  
Clatter and bludgeon in her whisper: "Peace."  
Child am I now? My children's fleshless bones,  
Stirring with dawn upon them, cry out "Cease,  
Old and gray wolf! Red Riding Hood no more  
Believes you, Monster Teuton, as before."

You told of peace through fifty years of lies,  
Distilling liquid fires and building hells;  
Bepraising virtue where my virgin dies;  
Your guns black-pointed toward cathedral bells.  
I spurn your demon's word—  
Give me your sword.

You murmured peace in sensual nights abroad,  
Wenching young nations with your power and gold;  
You left them peaceful after wicked bawd—  
Master of wanton states with madness bold.  
I cannot trust your word—  
Give me your sword.

You shouted peace to quench all stealthy sound  
Of iron heels and swarming legions dim;  
The sleepless earth o'erheard the madman round  
While wives and children dreamed of murderers grim.  
I now abhor your word—  
Give me your sword.

Yourself, with Holy Light behind your back,  
Upon God's altar one vast shadow flung  
And called it God—"the German God." Alack,  
Beneath that shape infernal hosts outsprung.  
"God?" Curse your God and word—  
Give me your sword.

You blessed your "good old German sword and God,"  
And swore their triumph only for our world.  
In first pale dawn I bent your cruel rod,  
And answer "I shall keep my flag unfurled.  
I now despise your word—  
Give me your sword."

That sword of yours lies not—that I believed—  
Your blade our treaties rent when homicide  
Raped Belgium, and when homeless millions grieved,  
Floated my children landward on death's tide.  
Not yours! I take its word—  
Give me your sword.

If by that sword, so long your boast and pledge,  
To end all strife, you come so near, too near  
To whimper peace, I look along its edge  
Blood dripping yet, nor dropping any tear—  
I cannot trust your word—  
Give me that sword.

Your sword is "German faith"; it bled France white,  
To show our world its fate. 'Tis "Victory's wand"?  
You wail "All, all is crimson, weary quite!"  
Nay, peace must find your sword in mine own hand.  
Oh, breaker of your word—  
Give me your sword.

—In the Chicago Daily News.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Bishop Henson of England Still Under Criticism

When Dean Henson was made the Bishop of Hereford in England, the conservative element in the church protested his consecration. The Bishop of Oxford, a man of great influence, was among those making the protest. At this juncture the dean declared that he believed the creed *ex animo*. This has aroused criticism from the liberal wing of the church, who declare that it cannot be believed that way but only as the credal standard of another age. A recent issue of the *Hibbert Journal* takes the Bishop of Hereford to task for his seeming relapse to conservatism.

## American Friends Doing Good War Work in Russia and France

The American Friends are conscientious objectors for the most part and they have organized a humanitarian service abroad which is in lieu of military service. During the past year they have spent over half a million dollars on this kind of work in Russia and in France. They have the only American or European staff which has been able to survive in Russia. The Russian staff has thirty members, of whom about half are English Friends. They have been at work mostly in the region north of the Caspian sea, in which there are 100,000 people, many of them Americans. The losses by death among these peoples has been about 55 per cent the past year. In France the Friends' representatives have been cutting timber and rebuilding houses and making rude furniture with which to settle the people in homes again. They are teaching modern sanitation and American methods of agriculture. The people are being encouraged to settle on their farms instead of living in villages in the older French way. The American Friends come mostly from the Orthodox meetings, though some financial aid has been given by the Hicksites.

## Chicago Presbytery Administers Rebuke to Billy Sunday

Billy Sunday is attached to the Presbyterian denomination through the Chicago presbytery. This body, after having watched his work last spring, passed a vote of censure on their confrere and after some debate authorized its publication. They said in the report:

"There were 5,223 cards given to pastors of our various Presbyterian churches, the signers of which gave the Presbyterian church as a preference. Thirty-two churches reported having received 109 members. If the same proportion prevailed in the other churches not reporting, the total number of accessions was 325. The largest number reported by any one church was twenty-five. After getting the views of all the pastors there is no disguising the fact the results were disappointing, although this does not necessarily mean the campaign was a failure. We would have been glad if all profanity and all vulgar expressions which really shock the moral sense could have been omitted. We believe, too, that better results would have been obtained if the invitation to trail hitters had not been so indiscriminate, and if greater care had been given to give those who came forward definite spiritual help."

## Presbyterian Ministers Engage in Practical War Work

The Presbyterian preachers seem determined that we shall win this war. Rev. W. C. Gunn preaches on Sunday and works at ship-building through the week. A number of the pastors of North Dakota worked in the harvest fields this summer. Dr. John T. Bergen of Minneapolis spent his vacation as chaplain in the country, where the men are cutting

spruce for airplane construction. Rev. H. F. Shier has gone to France and left his wife to supply his church at Concord, Mich. Rev. L. V. Shermerhorn of Trenton, Mich., works in Detroit through the week helping make Liberty motors.

## No More Camp Pastors

The denominational camp pastor is to be discontinued. The government will give these men three months in which to finish up their work, after which no more will be given access to the camps. Should these men try to continue their service it would be in connection with near-by churches and with no special privileges. Probably few men wish to continue the work under such a handicap.

## A University for Brazil

Among other things accomplished by the Panama Congress of mission workers was the gaining of a new understanding of the educational needs of Latin America. One result of the congress plans is a great university which is soon to be founded in Brazil. The United States has five times as many schools as Brazil, with ten times as many pupils in attendance upon them.

## Moral Aims of the War

The National Committee on the Churches and the Moral Aims of the War will put some strong speakers in the field this winter. Among these will be Chaplain Daniel Couve, a French Protestant pastor, who is expected to arrive in America some time this month. The movement will endeavor to keep to the front the Christian attitude toward world problems.

## One Day's Income for Missions

The Episcopalians are supplementing their missionary giving by getting people to pledge one day's income to missions. The plan has already brought in a hundred thousand dollars this year, which is said to be very much better for the number of weeks involved than last year's record.

## War Work Council Holds Great Meetings in Chicago

Church Federation secretaries from all parts of the country have been in convention in Chicago the past week discussing the moral aims of the war and the question of church co-operation in the war. The two great speakers at the mass meetings of the Chicago Inter-Church War Work Council, which works in connection with the Chicago Federation, were Rev. Arthur T. Guttery and the Bishop of Oxford. The Rev. Mr. Guttery makes a plea for a permanent understanding of America, Great Britain and France after the war. His address punctures very adroitly the American prejudices against British ways, and lays the foundations for friendship and understanding. The Bishop said he assented heartily to all his associates had said: "We feel," he added, "that world politics has been left in the past to a few statesmen and to secret diplomacy, and I suppose one of the great necessities for democracy is to learn that it has got to extend its interests until the relations between nations shall have become a matter of interest to the common man. We desire to bring it about that the people should join in feeling that military ambitions and separatist ambitions have been a curse and that a mutual understanding between nations is the only secure basis upon which a permanent peace can be built." The Bishop said there is throughout the British Empire, and especially among church folk, a grim determination to fight on until a peace of right has been established, and a solemn determination not to leave any part of that task to their children.

ORVIS F. JORDAN.



# The Sunday School

## Leaving Home\*

**H**UMAN nature changes. The fact that it is capable of change makes the gospel available. But there are many elemental experiences that are essentially the same in every age, every clime, every environment. One of these is the experience of leaving home. I shall never forget the morning I left home for college. The farewell to my mother after the early breakfast, the hand-grasp of my father at the station. The last look out of the car window at the old, familiar places. I went out into a new world and never, really, came back to the abode of my childhood. We begin our Old Testament lessons today with the departure of Abram from his old home. It was a radical change. He left the old associates; the old religion; the old schools; the old



Rev. John E. Ewers

ideas and fared forth, westward, following a new God and ready to lay the foundations for a new race.

To him who loves adventure here is a great tale. I do not know how the new religion reached this great soul in far away Ur. I do not know how Joan of Arc was impressed. I do know that certain sensitized souls are capable of taking impressions which the common soul cannot. It may be that, were the process studied, we all might become sensitized souls, just as a certain treatment produces the film for the kodak. But this I know: a celluloid collar will not receive a picture even if placed in a Brownie! Religious education would do well to develop the process of converting the soul of the average child into a film capable of receiving heavenly pictures.

In some way or other the true God impressed himself upon this great heart and led him toward the promised land in the distant west. No doubt, disgust with the current idolatry and its degrading practices had much to do with the process in Abram's mind. No doubt, his imagination and meditation had much more to do. Perhaps some brave sweeping aside of the clouds revealed in his own soul the true God. I wonder how many of us dare to cast aside all our prejudices and traditional thinking and fare forth on a great quest of absolute truth, and I wonder what would happen to a lot of our conventional expressions of religious life as a result. The average churchman is bandaged, worse than Lazarus, with grave-clothes. He needs to have some divine Lord call him forth from his traditional wrappings. Life would be great after that!

The world war is ripping off the grave-clothes from the churches. Union services have been the order of the past summer. We have been getting acquainted with our religious neighbors—and we have found them religious. I have been taken for a Presbyterian, a Baptist, an Episcopalian, this summer—evidently we all look alike, we all act alike—so long as we all follow Christ we *are alike*. As we get down to essentials we shall find that nothing counts except our vital acceptance of the Lordship of Jesus, not only as an intellectual dogma, but much more, as the Ruler and Friend who determines our way of brotherly kindness in living every day.

Let us see: Abram followed the gleam. He went out into the vast west. He built, everywhere, his altar. He sinned. He repented. He became mellow and magnanimous. He prospered. He became the father of a great race. *He lived a big life*. Had he stayed at home, all his life would have been bound in shallows and in miseries. He would have dwelt in a little, conventional, buttoned-up world and have died unknown. His great life became a blessing until in three religions he stands out like a tower of strength—a massive, heroic type.

\*Lesson for October 6. Gen. 12:1-9.

Abram is a challenge to me. He bids me dare to break with the conventional present. He bids me throw away the past's blood-rusted key. He bids me fare forth into the new day, trying to be led only by the true God who will manifest himself to me if I study how to allow Him to impress me. How startling a thing it would be if some of us should begin to live the Christian life in 1918! Our bravery is challenged; our devotion.

\* \* \*

## The Man in the Hill\*

**T**WO men claim our attention in this lesson—Lot of the Lowlands, Abram of the Highlands. I heard a sermon in Massachusetts about twenty years ago, in which the preacher said something like this: "Lot may be down in the rich plains, but God will always have his man back in the hills to whom he will communicate His will." I shall always cherish the impression of that big sermon. The preacher traced the fall of the world-loving Lot and the rise of the God-loving Abram. God will always have his man in the hills. The man in the hills may not have as fat pastures. The man in the hills may not be the hail-fellow, well met—he may have fewer so-called friends, he may not have as many amusements. But the man in the hills will see God. God will talk to the man in the hills. God will use the man in the hills to work His will in the earth. When Lot gets into trouble he will come to the Highlander for help and he will find it.

The contrast is vital. Today we have the same thing over and over again. These two men belong to our churches. Lot was a good-enough sort of chap as men go. All he wanted at first was a lot of money. All he wanted was an easy way to make it. All he wanted was to know a bit about the big, interesting world in which he lived. He wanted to see life. He wanted his children to have all the advantages! He succeeded in giving them all the disadvantages! He made it as hard for them to be good as

\*Lesson for October 13. Gen. 13:5-11; 14:14-16.

## John R. Ewers as an Interpreter of the Bible

**I**N a letter written to the editor of the "20th Century Quarterly"—which is now first published for the autumn quarter—one of the most prominent Disciple leaders, the pastor of a great church of 2500 members, said: "*Turn John R. Ewers loose on the lessons. He's the biggest man among us in the field of Scripture interpretation for Bible classes.*"

*But*—Mr. Ewers' lesson talks form but one feature of the new Quarterly. Herbert L. Willett, Jr., Prof. W. C. Morro and W. D. Ryan are fully as good in their respective fields as Mr. Ewers is in his. See the ad on page 2 of this issue for a statement of their part in the making of the "20th Century Quarterly."

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possible, which is precisely what we see a lot of rich people doing every day. That's the reason why some of the Mountain Whites from our southern schools will be remembered when these pampered children shall have been forever forgotten. Tell me, what was wrong with Lot? Tell me, what was wrong with the Rich Fool? Were they not both excellent business men? Were they not both worldly-wise? In a society of climbers what have you to say? The lesson is pat. Abram had sinned. He was not perfect. He was no putty saint. Egypt had been too much for him. A beautiful woman and a King had been his undoing. He had lied. He had suffered. He had learned his lesson. He was now God's man. He lived in the hills. God's will was first from now on. He prayed. He thought. He planned. He gained strength, not from the hills, but from God. With single purpose he lived his chastened life. He was humble now. He was devoted with singleness of heart now. God spoke directly to him now. He lived for God.

Where do you dwell—in the plain or on the hill? Sodom, with all its allurements is in the rich plain. God is in the hill. It would be well to search our hearts to find out whether our motives most resemble those of Lot or those of Abram. If we find that our motives head up in worldly ambitions, wealth, social prestige, amusement, ease, pleasure, personal honors, the sweet plaudits of the fickle crowd, then we are like Lot. If we love the church, its missions, if we love to save men for their sakes, not ours; if we love to teach the truth for its sake, not our own; if we live close to God and seek to build up His kingdom as our chief concern, finding our highest joy in seeing His will done in the world, then are we the followers of the Great Highlander, who talked with God in the hills.

The story of Lot is not new. I knew a man who seemed to live happily with the wife of his youth. Suddenly something happened. The joy went out of his home. He gave his wife plenty of money—he gave her everything but his love—that he gave to another who had crossed his path. Again and again have I seen people leaving their first pure love for Christ because some worldly thing had crossed the path. Church life first became perfunctory, then dead. Down into the lowlands they went; down to Sodom. They got rich too quickly; they could not stand honor; pleasures overcame them; companions got the better of them—they followed Lot into the miasmas of the plains. But God will always have his man in the hills—will you be that man? JOHN R. EWERS.

## Books

**HIGH ALTARS.** By John Oxenham. This author, a chaplain with English armies, has won the title, "The Poet Laureate of the Great War," by his excellent verses, and in this little volume he adds to his laurels by his interpretations in prose of the human side of the conflict, especially from the religious viewpoint. A number of good verses are included. (Doran. 60 cts.)

**THE SHORTER BIBLE.** This does not pretend to be a new version of the Scriptures, but is simply a gathering together of portions of the Bible considered most vital to the times and an arrangement of them in such manner as to present a running narrative of scriptural facts. The editor of the work is Professor Charles Foster Kent. The "Testament" of this new publication is just from the press and is listed at \$1. (Scribner's.)

**POEMS AND LYRICS OF IBSEN.** Ibsen has become most widely known by his social dramas. But his work was not confined to these. This volume brings together most of his earlier poetic work, and also one of the best translations also of his "Brand." Students of the great Norwegian will find this work of much value. (Dutton. \$1.25.)

**WINGED WARFARE.** By Major W. A. Bishop, of Canada, and the British Flying Corps. Major Bishop has won all four honors within the gift of the British government—Military Cross, Distinguished Service Order and the Victoria Cross.

The romance of the war from the aeronautic side has been captured and put into this volume, which is attractively written, in addition to being full of "thrills which leave the reader breathless after the swerve and dip of battle." A number of full page illustrations make the narrative still more vivid. (Doran. \$1.50.)

**FROM BASEBALL TO BOCHES.** By H. C. Witwer. "A little nonsense now and then" is not out of place in war-time. Ed Harmon, a famous baseball player, tells in a number of letters written to his "pal back home" what he sees "over there," what he thinks about things, and he mixes in a good deal of philosophy and satire. Lively and restful and a most excellent gift for the boy who has gone across or who is going. (Small Maynard & Co. \$1.35.)

**THE ZEPPELIN'S PASSENGERS.** By E. Phillips Oppenheim. A German spy story that makes one take long steps to keep up. An observation car attached to a Zeppelin containing one passenger, a man in civilian clothes, is dropped into a quiet English sea-coast town, and only a derby hat is found by the startled visitors. That is the way the story begins and is sufficient to promise a thrilling tale. (Little, Brown & Co. \$1.50.)

**OUR ADMIRABLE BETTY.** By Jeffery Farnol. Those who have read "The Broad Highway" and who are weary of war terrors and topics may through this latest Farnol book retire to the quiet of English country life of the early eighteenth century and breathe for a few hours the spirit of romance which this author can so successfully conjure up for his readers. It has all the charm of the earlier story which brought Mr. Farnol to fame. (Little, Brown & Co. \$1.60.)

**ATTRACTIVE JUVENILE BOOKS.** Those who are looking forward to making holiday gifts of books to young people of intermediate age would do well to consider the publications of the Wilde Company, who each autumn bring out a very attractive list of stories for both boys and girls. All these stories are chock full of modern interests. The list for this year includes the following: "Boy Scouts in Glacier Park," by Walter Pritchard Eaton; "A Girl Scout of Red Rose Troop," by Amy E. Blanchard; "The Secret Wireless," by Lewis E. Theiss, and "The Spy on the Submarine," by Commander Thomas D. Parker, of the U. S. Navy. (W. A. Wilde Co. \$1.25 each.)

### A NEW FOSDICK BOOK

## The Meaning of Faith

By HARRY EMERSON FOSDICK

*Author of "The Meaning of Prayer," "The Manhood of the Master," etc.*

This is the book that Professor Fosdick has been working on for years, and turned aside long enough to write "The Challenge of the Present Crisis."

The author's purpose in these twelve studies is to clear away the misapprehensions involved in the commonly accepted theories of faith, to indicate the relationship of faith to other aspects of life, to face frankly the serious question of suffering as an obstacle of faith, and to expound the vital significance of faith in Jesus Christ.

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# A Prayer at Church

ALMIGHTY GOD, Lord of nations, Leader of peoples, Father of humanity, we would open our window toward Thy Holy City, lifting up hands in adoration and supplication. Grant us the pure heart, the enlightened mind, the reverent spirit, that in this moment of rest and retrospect we may commune with Thee, spirit with Spirit, and renew our sense of the things that endure in the midst of endless change. With hearts full of nameless needs and sacred memories, we would praise Thee for Thy loving kindness, or Thy Divine guidance in human affairs, for Thy leadership of those who put their trust in Thee and seek to do Thy will.

Humbly, we beseech Thee today for a great nation, founded in liberty and dedicated to the practise of brotherhood; a land where many peoples are gathered under one sky, brought together by Thy will that together they may work out Thy vast purpose upon earth. Reverently we thank Thee for what was pure and strong in the faith of those who shaped that nation from rude beginnings, for the visions of great souls and the yearnings of obscure lives by which it has been led, not without trial, into these larger days. In times of adversity be Thou our strength; in the more awful testings of prosperity, save us from the careless mind, from foolish pride which forgets the sternness of Thy law of right.

For the reunion of two mighty peoples, one in arms, one in arts and aims and ideals, drawn together by a common peril and a common obligation, we praise Thee and give thanks. God of our fathers, may Thy spirit preside over their new friendship, making it frank, free, and faithful, and, if it may be, fruitful for the security and happiness of all mankind. Lead us by Thy grace to the clearer air of Thy truth, that together we may seek, and, seeking, find that clarified judgment, and in the calm of great decisions choose, out of many ways, the one straight path of Thy will. Make us lovers of justice between man and man, between nation and nation, and may we have full assurance that Thy justice faileth not, and that above our broken purposes Thy purpose will triumph.

Lead Thou our leaders; grant them insight, fidelity, and patience, that they may be divinely obedient, in their great tasks, finding in Thee their refuge in perplexity and their light in darkness. For the King and his Ministers, for the President and his Cabinet, for our leaders on land and sea, we pray Thy blessing and guidance. For our brothers in battle, our sailors on the grey wastes of the sea, for all who dwell in the house of pain, for those who wait and work at home, we pour out our hearts in prayer. Behold we lift up our desires and hopes to Thee, and pray to make us worthy to receive from Thyself that purity which shall touch our lives to finer issues of service. In the name of Jesus, Amen. JOSEPH FORT NEWTON.

## The Vision

By Thomas S. Jones

**A**CROSS the fields of long ago  
He sometimes comes to me,  
A little lad with face aglow—  
The lad I used to be.  
And yet he smiles so wistfully,  
Once he has crept within—  
I think that he still hopes to see  
The man I might have been!

—Reprinted from "The Bulletin," published at the California State Prison.

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(For pupils about 19 years of age)

The Bible and Social Living  
(For pupils about 20 years of age)



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# News of the Churches

## Death of Dr. Vachel Thomas Lindsay, at Springfield, Ill.

Dr. Vachel Thomas Lindsay, one of the oldest of Illinois Disciples, passed away in his home city, Springfield, September 20th, after a brief illness. Though a very busy man in his profession, he was a regular attendant at First church, of which he was a member for forty years and in which he was an active elder for thirty-eight consecutive years. In 1913 he and Mrs. Lindsay—who has rendered valuable service in the work of the Christian Woman's Board of Missions—visited their daughter, Mrs. Dr. Paul Wakefield in China, that they might also make a first-hand study of the work in the Orient. Upon their return, the doctor wrote a series of valuable articles for the local papers which aroused much interest. Thus, while giving of himself without stint to the service of his community, he was not only a vital part of the local church but a student of its larger problems. To his children, Mrs. Joy Blair of Cleveland, Mrs. Paul Wakefield of China and Nicholas Vachel Lindsay of Springfield he leaves an enviable heritage and to his good wife a blessed memory.

## Secretary Abe Cory Will be at St. Louis Convention

R. H. Miller, of the Men and Millions movement, reports that a cable has been received from A. E. Cory, announcing that he will arrive in America a week before the national convention. Mr. Cory has had some remarkable experiences on his trip to Europe and the battle fronts, and he is hurrying home in order to attend the convention at St. Louis and following that to undertake the leadership of the campaign this fall for the United Budget and the nationwide Every Member Canvass in the churches. Mr. Cory will speak on Sunday evening at the convention, relating his adventures and observations on the battle fields. Notwithstanding the fact that the Young Men's Christian Association is asking Mr. Cory to give all of his time to its work, he has decided that the more important service for him is in the carrying forward of the new brotherhood plans, as well as the completing of the larger program of the Men and Millions Movement.

## Date of St. Louis Convention Is Fixed

E. S. Hallett, chairman of one of the St. Louis convention committees, sends by wire the following message: "Convention date positively fixed October 9-13. Those expecting to attend should write me with regard to entertainment." Mr. Hallett may be addressed at 5156 Cabanne avenue.

## F. E. Smith, of Indiana, Becomes Ministerial Relief Secretary

W. R. Warren, president of the Board of Ministerial Relief, writes that F. E. Smith, of the church at Muncie, Ind., has been elected secretary of the board. Mr. Warren was formerly secretary, but upon the death of A. L. Orcutt, for over thirteen years president of the board, he was elected to succeed him. Since that time Mr. Warren has carried most of the responsibilities of leadership in ministerial relief, but now that he has been elected editor of the new united

missionary magazine of the Disciples, Mr. Smith has been urged to undertake the secretaryship. He has accepted the call and his congregation has reluctantly but graciously released him for the larger service as soon as his successor can be found. In the meantime he is allowed to spend one or two days of each week in the office in Indianapolis. Mr. Smith was born in Illinois, reared in Kansas, California and Iowa, and was educated at Eureka College, with a year of post graduate work at Drake. He has had two very successful pastorates of six years each, and Mr. Warren believes him "ideally qualified for the great work that we have insisted upon his undertaking." He further writes:

"Stalwart in physique, in personality, in faith and in consecration this man is eminently qualified for the largest Christian service. His deep and well-proved interest in the cause of Ministerial pensions makes him especially fitted for labor at this task. He combines in an extraordinary way the qualities and achievements of preacher and administrator. He is a beloved pastor, a cherished friend, an American patriot, with the whole world upon his heart. Our ministers will find in him a wise and safe counselor, and the churches a devoted servant of the whole body of Christ, true as steel and constant as the polar star." Mr. Smith will deliver the annual address for the board at the St. Louis convention, Saturday afternoon, October 12, and will, of course, be present at and participate in the conference of the Pension plan in the Union Avenue Church, St. Louis, Tuesday evening, October 8.

## Kirby Page to Enter Columbia University

Kirby Page, who for two and a half years traveled with Dr. Sherwood Eddy in various parts of the war zone and in the Orient, and who for the past summer has been serving as private secretary to Dr. John R. Mott, general secretary of the Y. M. C. A., will begin this year a full graduate course in the department of Sociology. In connection with this work, he has accepted the call of the Ridgewood Heights Church of Christ, Brooklyn, N. Y. His address will be 611 Fairview avenue, Brooklyn.

## Dr. Ames' New Book on "The New Orthodoxy" Now Out

Dr. Edward Scribner Ames, of the Philosophy department of the University of Chicago, and pastor of the Hyde Park church, and the author of "The Psychology of Religious Experience," "The Higher Individualism," and "The Divinity of Christ," has a new book from the University of Chicago Press entitled "The New Orthodoxy." The book deals with "the problems of the religious sentiments, of personality, of sacred literature, of religious ideals and of the ceremonials of worship," the chapter titles being: "The New Orthodoxy: Its Attitudes"; "Its Dramatis Personae"; "Its Growing Bible"; "Its Changing Goal," and "Its New Drama." The book may be secured from THE CHRISTIAN CENTURY Press.

## Garry L. Cook in a Larger Field of Service

Garry L. Cook, for nine years state Sunday school superintendent in Indiana, now has charge, under the Amer-

ican Society, of the Central Regional District, which includes the states of Indiana, Illinois, Wisconsin and Michigan. Mrs. Lida B. Pearce, a Hoosier by birth, and for many years a teacher in both public schools and Sunday school, is the elementary superintendent. She has been associated with the C. W. B. M. for the past ten years. Mrs. Leola D. Underwood, wife of the late Charles E. Underwood, is the office secretary. Mr. Cook had a successful series of institutes in the Chicago churches last week, and was in Bloomington, Ill., last Sunday, with Edgar D. Jones. He will conduct a school of methods at First church, Charleston, Ill., October 14-18, being assisted by Mrs. Pearce, Miss Cynthia Maus, J. C. Mullins, of Mattoon, and John R. Golden, minister at Decatur.

## Illinois Has New Woman Minister

Peoria, Ill., has its first woman pastor in the person of Miss Amelia Gerke, a graduate of Bethany College. She was recently installed as pastor at Central church, Peoria, F. Lewis Starbuck and President H. O. Pritchard officiating. Mr. Starbuck delivered the charge to the new leader, and President Pritchard preached the sermon of the evening.

## M. L. Pontius as a Patriotism Promoter

M. L. Pontius, pastor of Central church, Jacksonville, Ill., has served three months as Camp Pastor in Camp Logan and Camp Grant during 1918. Last spring he was a speaker on the Liberty Loan train and has been active in all of the war interest campaigns. His church has gladly released him for this service. That this has not interfered with the church work in any material way is indicated by the fact that the congregation is meeting all of its missionary apportionments which, including Anti-Saloon League receipts, amounts to \$3,257.18 for the missionary year. On September 15, the church received a communication from the Federal government requesting the release of the pastor during the Liberty Loan campaign that he might serve as manager of one of the trains touring Southern Illinois, Southern Indiana, Western Kentucky, Western Tennessee and Northern Mississippi. The church unanimously voted to release Mr. Pontius for this service and he left for St. Louis on Friday, September 27. The audiences and offerings at Central Church have been much larger during September, 1918, than any corresponding month during Mr. Pontius' more than four years ministry in Jacksonville. There have been nine additions, two baptisms, this month. A very definite program is planned for the winter.

## Autumn Campaign at Richmond Avenue, Buffalo

Richmond Avenue church, Christ, Buffalo, N. Y., where Ernest Hunter Wray ministers, has launched a great campaign for the fall months. The pastor is leading his people in a revival along the lines of Bible study, prayer, missions and stewardship. During September he gave a series of lectures on Wednesday evenings on "The History of The Disciples of Christ." The interest in these lectures was unparalleled. During October and November the Wednesday evenings will be utilized in lectures by the pastor on tithing and all phases of giving. These midweek lectures are supplementary to a series of sermons that will be given on Sundays during October and November. At the morning service there will be a



series of sermons on "Significant Aspects of Modern Missions, General World Conditions and the Church." At evening service during October there will be a series of four sermons on "The Four Great Religions of the world." In November there will be a series of evening sermons on "The Four Great Sins of this Age." All these lectures and sermons are in preparation for the every member canvass which will be made the second Sunday in December. In addition to this, the pastor has secured the voluntary services of forty couples from

the church who will visit every home in the congregation for eight successive weeks leading up to the big drive in December. The first week in December will be known as "Old Home Week." On Tuesday night a play will be given, "The Every Member Canvass"; Wednesday night, business meeting and roll call of membership; Thursday night, "Fellowship night," ending with a great consecration service. During this campaign the question of money will be kept in the background. It is a campaign for a revival of the life of God in the church.

—E. B. Barnes spoke recently in the Jewish Temple in Paducah, Ky., in behalf of the Fourth Liberty Loan; \$100,000 was subscribed at the close of the service.

—S. E. Fisher, of Petersburg, Ill., has been called to Central church, Rockford, Ill., where he succeeds W. B. Clemmer, who is now engaged in war work.

—W. A. Fite, of Ashland, Ky., is one of the new recruits of chaplaincy service.

## Features of the General Convention

At Union Avenue Church, St. Louis, October 9-13

### GENERAL SESSION

Wednesday Evening, October 9,  
7:30 o'clock

Address of welcome.

President's address, "The Church, the War, and the New World," Edgar DeWitt Jones.

Introduction of presiding officers.

### JOINT SESSION OF C. W. B. M. AND THE FOREIGN SOCIETY

Thursday Morning, October 10—Mrs. Anna R. Atwater Presiding

Annual reports of Christian Woman's Board of Missions and Foreign Society. Business Period, C. W. B. M.

Address: "Women in War Work," Mrs. Ida Withers Harrison.

Thursday Afternoon, October 10—A. McLean Presiding

Business Period, Foreign Society.

Introduction of missionaries present: W. C. MacDougall, Miss Minnie Johnson, Miss Olive Griffith, W. L. Menzies, W. E. Gordon, Dr. Ada McNeill Gordon, Dr. Minnie H. Rioch, India; Miss Winifred Brown, Japan; E. T. Cornelius, Mexico; Miss Nora Siler, Porto Rico; Dr. W. A. Frymire, Africa; Dr. W. E. Macklin, G. W. Sarvis, Miss Minnie Vautrin, China.

Thursday Night, October 10

Address, "The Life Call," R. H. Miller.

### JOINT SESSION OF C. W. B. M. SOCIETY AND BOARD OF CHURCH EXTENSION

Friday Morning, October 11—F. W. Burnham Presiding

Salient feature of reports (ten minutes each).

(1) Christian Woman's Board of Missions, Mrs. J. M. Stearns.

(2) Church Extension, G. W. Muckley. (3) Bible School Department, R. M. Hopkins.

(4) American Christian Missionary Society, Grant K. Lewis.

Survey of Immigrant Work (ten minutes each).

(1) Among Orientals and Spanish, C. T. Cornelius, Texas.

(2) Among European Immigrants, A. U. Chaney, New York.

(3) Building Community Houses, (to be supplied).

Education Phases of Home Missions (twenty minutes each).

(1) Educational program of the Woman's Board, Mrs. T. W. Grafton.

(2) Religious Education in Bible Schools, P. H. Welshimer.

Business period, American Society.

Address: "The Importance of the Home Base," John H. MacNeill.

Friday Afternoon, October 11—Mrs. Anna R. Atwater Presiding

Report of Committee on Recommendations, International Convention.

Original survey of American Missions (ten minutes each).

(1) Rural fields—Commission on Rural Churches, by H. H. Peters.

(2) Rocky Mountain Region, C. W. Dean.

(3) The Northwest, W. F. Turner.

(4) Canada, Amos Tovell.

(5) Co-operation in Regional Work, Mrs. Terry King.

(6) Alaska, F. W. Burnham.

War Emergency Work (five minutes each).

(1) Round Table conducted by E. M. Bowman, chairman War Emergency Committee.

(2) Brief Messages from Camps and Cantonments by Camp Pastors and Chaplains.

Business period, C. W. B. M. Election of officers.

Friday Evening, October 11—F. W. Burnham Presiding

Introduction of home missionaries and workers of all boards.

Address: "The American Church After the War," Joseph E. McAfee.

### AMERICAN TEMPERANCE BOARD AND NATIONAL BENEVOLENT ASSOCIATION

Saturday Morning, October 12

Review of report for year closing September 30, 1918, Milo J. Smith, acting secretary.

Address, Hon. Charles M. Hay, "The Outlook for Prohibition and the Disciples' Duty in the Premises."

National Benevolent Association: Chorus by Children of the Christian Orphans' Home.

Remarks by the president of the association, W. Palmer Clarkson.

Report of Executive Board, Jas. H. Mohorter.

Treasurer's Report, Lee W. Grant.

Election of officers and other business. The introduction of the association's family from the various homes:

(a) The Aged from Jacksonville, Illinois, Mr. A. C. Rice.

(b) Mothers and Their Children, Mrs. H. H. Hodgdon.

(c) Nursery Tots, and Other Children, with Singing and Exercise, Mrs. B. R. Brown.

(d) The Motherless Babe, Mrs. F. M. Wright.

(e) Children Placed in Family Homes, Mrs. S. H. Thomson.

Chorus by the children of the Christian Orphans' Home.

Note: Visit during the afternoon in-

termission to the Christian Orphans' Home.

### BOARD OF MINISTERIAL RELIEF AND BOARD OF EDUCATION

Saturday Afternoon, October 12

Report of Board of Ministerial Relief, W. R. Warren, president.

Address, "A Permanent Ministry," F. E. Smith, secretary of the board.

Board of Education, R. H. Crossfield, president, presiding.

Annual report, acting general secretary, President R. H. Crossfield.

Address, "The Colleges and the War," President H. O. Pritchard.

Introduction of new members of the board, President John H. Wood of Southeastern Christian College; President Arthur Holmes of Drake University.

### CHRISTIAN UNITY SESSION

Saturday Night, October 12

Report of the association for the promotion of Christian unity. Reception of representatives from Presbyterian, Congregational and other religious bodies.

"Christian Unity and the World Crisis," by H. C. Armstrong.

### REGULAR SERVICES IN ALL ST. LOUIS CHURCHES

Sunday Morning, October 13

Sunday school in all churches.

At Union Avenue Christian Church, under the auspices of the Joint Committee on Missionary Education, Robert M. Hopkins, presiding. Devotions led by Mrs. Ellie K. Payne.

Preaching services in all the churches. Life Addresses and Communion Services.

### MEN AND MILLIONS MOVEMENT SESSION

Sunday Afternoon, October 13

War messages.

Abram E. Cory, senior secretary of the movement, will be in charge of this session, as also the one on Sunday evening at 8:00.

### CHRISTIAN ENDEAVOR SESSION

Sunday Evening, October 13

"The Work of the Year," a brief report and address.

A panorama of Christian Endeavor.

Address: "Christian Endeavor's Challenge Emphasized."

### MEN AND MILLIONS MOVEMENT SESSION

Sunday Evening, October 13

Service of Thanksgiving and Consecration led by R. A. Long.

Report of Men and Millions Movement, R. H. Miller.

Address, A. E. Cory.



—Charles A. Finch has resigned from the pastorate at Fayetteville, Ark.

—D. H. Bradbury succeeds W. H. Knotts, of Tarkio, Mo., church.

## NEW YORK

**CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—Abbott Book, son of W. H. Book, Columbus, Ind., is reported to have left the David C. Cook Company, Elgin, Ill., to accept a position with the Standard Publishing Company, Cincinnati. Mr. Book is a Sunday school organization expert.

—W. D. Ryan, leader of Central church, Youngstown, O., has a new assistant pastor, J. C. Richards.

—The executive committee of the St. Louis Convention are W. Palmer Clarkson, chairman; George A. Campbell, vice-chairman; L. W. McCreary, secretary.

—Samuel S. McWilliams, who has served the church at Goldfield, Ia., for a year and a half, has entered the College of Missions at Indianapolis, where he will prepare himself for work in Latin America, preferably in Paraguay. Both Mr and Mrs. McWilliams are from Drake, which school has also five other representatives at the College of Missions this year.

—Pastor Coleman, of Cortland, O., until recently, is the new leader at Niagara Falls, N. Y. Charles S. Dickens, of West Mansfield, O., will soon be in his new field of labor at Columbia Avenue church, Rochester, N. Y.

—Professor Walter S. Athearn, of Boston University, has been requested by the Government to prepare a compact edition of his new book, "Religious Education and Democracy," to be sent out to all the nations of the earth for use during the coming reconstruction period after the war.

—Finis Idleman, of Central church, New York, who underwent a serious surgical operation last summer, is reported back at his work "in the pink of health."

## ST. LOUIS

**UNION AVENUE  
CHRISTIAN CHURCH**  
Union and Von Versen Aves.  
George A. Campbell, Minister

—G. W. Morgan, for several years leader of the Gloversville, N. Y., church, has resigned there and will probably accept a call to a church in Ohio.

—The program committee of the General Convention at St. Louis has cabled H. H. Harmon of Lincoln, Neb., First church, but for several months in war work in France, asking him to address the convention.

—W. C. Ferguson, state secretary of Mississippi, reports that the total of all missionary and benevolent offerings from the churches of the state will amount to over \$9,300, this being contributed by fifty-nine churches and schools. This is double any former totals.

—W. Garnet Alcorn is leading his congregation at Lathrop, Mo., in a meeting of over a month's services, with J. A. Kay, of Chicago, singing. To date thirty-two accessions to the membership are reported.

—Among the good things that have come to the Butler, Pa., church during the three years' ministry of Frank M.

Field are the addition of 355 members to the congregation, the erection of a fine educational building and a widening sphere of influence in the community life. An eight weeks attendance program is now under way. A community night, with pathoscope motion pictures and a song festival, will be a big feature in week night and educational plans. Special feature days emphasizing every phase of church and school activities are getting the attention of the community. Miss Mabel McCurdy, pastor's assistant at Butler, has accepted a similar position with Evanston church, Cincinnati, for the coming year.

—First church, Nevada, Mo., is more than holding up during the present crisis, especially due to the efforts of the pastor, Arthur Stout. His ability is recognized by the entire community. He is a leading figure in community advancement and in patriotic activities; he is chairman of the county Liberty Loan speakers bureau and is a Four-Minute man. The Nevada church will hold a revival the first three or four weeks in November. W. H. Pinkerton and daughter will real in the meetings.

## MEMORIAL CHICAGO

**CHURCH OF CHRIST**  
(Disciples and Baptists)  
Oakwood Blvd. West of Chicago Grove  
Herbert L. Wiltett, Minister

—E. J. Willis, formerly pastor at Meridian, Miss., but for three years past leader at Cleburne, Tex., has returned to the pastorate at Meridian.

—J. G. Smith has resigned from the work at Harrisburg, Pa., and returns to Indiana. E. B. Munson has closed his ministry at Lancaster, Pa.

—C. Manly Morton, who has been serving the C. W. B. M. at Buenos Aires, Argentina, has been asked to go this month to Ascuncion, Paraguay, where he will begin laying the foundations for the opening of the work in this newest mission field of the national board. Mr. Morton writes that Paraguay is about the size of the New England states plus South Carolina, and has a million population, from the standpoint of natural resources being one of the richest of the South American republics. He believes that in consideration of the remarkable material developments which the region is now undergoing it offers one of the most fruitful opportunities to mission effort possible.

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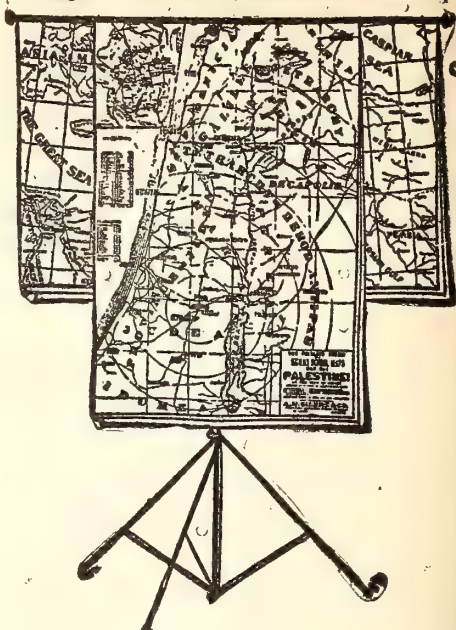
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—L. H. West, of Pearl, Ill., church, reports the close of a two weeks' meeting there, led by District Evangelist O. C. Bolman. There were a number of accessions to the church membership and the Sunday school was raised from a 30 per cent standard to almost a 100 per cent standard.

—George H. Combs, of Kansas City, has already sailed for France to take up war service.

—R. W. Lilley, for several years leader at Kirksville, Mo., has been tendered a call to the pastorate at Charleston, W. Va. He will visit Charleston before coming to any decision.

—W. D. Hawk has resigned from the pastorate at Havana, Ill.

—John L. Imhof is now preaching for First church, South Bend, Ind., from which field John M. Alexander has recently gone to a new pastorate in Missouri.

—M. G. Long, of the Windfall, Ind., church, writes that the congregation remains in the list of "unanimous churches," having reached its apportionment in all the societies but one, and an offering was sent for the work of that society. Mr. Long reports that "since we have been stressing missions during the past two years, money for local expenses come easier."

—The church at Sandusky, O., recently recognized the fact of higher cost of living in war-time by voting its pastor, E. S. Farmer, a substantial increase in salary.

—Edwin Marx, an honor man of Transylvania College, and for some time pastor at Dry Ridge, Ky., has resigned from this work and will sail from San Francisco October 12 for China. He will be located at the University of Nankin.

—Floyd B. Waggoner leaves Chambersburg, Ill., church, and R. A. Karraker leaves Rushville, in the same state, early this month.

—President Arthur Holmes, of Drake University, recently spoke at University Place Church, Des Moines, and by request gave his address on German philosophy and the causes leading up to the war. The editor of the Christian News says of Dr. Holmes: "Ye have formed a very high opinion of the mental and spiritual sanity of the new head of Drake University. There is a simplicity in him that marks the sincerity and spiritual depth of the man and his message."

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**COMMITTEE ON RECOMMENDATIONS**  
By Graham Frank

The most important committee of the St. Louis convention is the Committee on Recommendations, provided for in the Constitution which was adopted at Kansas City. It is provided that this committee shall receive such reports of the General Agencies as may be submitted to it, shall carefully study such reports and make such recommendations to the boards and convention as seem wise; that to this committee all resolutions and other business shall be referred without debate and that it shall report at each daily business session of the convention.

The members of the executive committee of the convention, twenty-two in number, are members ex officio of the Committee on Recommendations.

Thinking that it will be a matter of brotherhood interest to know who will constitute the committee this year, I am giving the names of those who have been selected by the various state conventions and who have thus far accepted their appointment and will serve on the committee this year. While we could wish that many other states had provided their representatives, it is a matter of encouragement that in this first year under the new Constitution we are able to get together such a splendid body as at present constitute the committee. It is probable that other names will be added to the committee before it begins its important work in connection with the St. Louis convention. Every state and all of the Canadian provinces have been urged to select their representatives. The names of those who have definitely accepted their appointment to date are as follows:

- Arkansas**  
R. C. Rose, Osceola.  
B. F. Cato, Little Rock.
- California**  
H. O. Breeden, Fresno.
- Georgia**  
John H. Wood, Winder.
- Iowa**  
Mrs. A. M. Haggard, Des Moines.
- Illinois**  
John R. Golden, Decatur.  
O. F. Jordan, Evanston.  
M. S. Archer, Paris.  
Mrs. Lura V. Porter, Carthage.  
I. E. Hieronymus, Urbana.  
Clarence L. DePew, Jacksonville.
- Indiana**  
Henry K. Brown, Valparaiso.  
A. B. Philpott, Indianapolis.  
J. Boyd Jones, Terre Haute.  
David H. Shields, Kokomo.  
O. C. Riggins, Lebanon.  
F. E. Smith, Muncie.  
A. J. Loughery, Edinburg.  
C. C. Garrigues.
- Missouri**  
B. L. Smith, Moberly.  
Geo. L. Bush, Carrollton.  
E. F. Leake, Springfield.  
B. A. Abbott, St. Louis.  
H. P. Atkins, Mexico.
- Montana**  
Walter M. Jordan, Butte.
- Nebraska**  
L. C. Oberlies.  
W. A. Baldwin.
- New York**  
John P. Sala, Buffalo.
- Maryland**  
H. C. Armstrong, Baltimore.

- Michigan**  
M. H. Gerrard, Lansing.
- Ohio**  
J. J. Tisdall, Columbus.  
C. M. Rodefer, Bellaire.  
A. R. Teachout, Cleveland.
- Pennsylvania**  
J. Albert Hall.
- South Dakota**  
Geo. O. Marsh, Aberdeen.
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E. M. Waits, T. C. U., Ft. Worth.  
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Vol. XXXV

October 10, 1918

Number 39

## My Master

By Joseph Fort Newton

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## The House of Help

By L. O. Bricker

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# The CHRISTIAN CENTURY

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### What Is Christianity?

THIS searching question needs to be asked by every minister and religious worker at frequent intervals. Every man tends to answer it from the angle of his own point of view and experience. It is arrant nonsense for any man to say that he can interpret the Christianity of any age, and especially of the age of the New Testament, without carrying into the interpretation something of his own viewpoint.

The German theologian, Harnack, in a widely circulated volume which is now nearly two decades old, undertook to answer the question. During the past year the University of Chicago Press has published a volume by George Cross which gives quite a different answer. The latter sees but little in the Christianity of Jesus and Paul but Apocalypticism. In this he is in line with the present popular trend among scientific theologians. More informing are subsequent chapters which relate to the rise of Catholicism, Mysticism, Rationalism, and Evangelicalism. Each of these various tendencies has held itself to be the true Christianity, though each has been quite distinct from the other.

Study and reflection show us that there is a Christianity for every age. The Holy Spirit is to lead us into all truth, for there were truths which Jesus' disciples were not able to bear. The change in the preaching in American pulpits during the past three years indicates how religious testimony adjusts itself continually to changing needs and conditions.

It is interesting and worth while to know what the Christianity of Jesus and Paul was. We hold the conviction that the heart of this Christianity must be the

religion of all men at last. But we need not exalt the holy kiss into an ordinance of eternal validity, nor make Paul's attitude toward slavery one that shall permanently be taught in the church.

We need for our day a revitalized Christianity, one that is true to the best in two thousand years of Christian history, which is above all true to Christ and his apostles, but which shall sense the heart hunger of this hour and be able to supply it with food.

### International Christian Fellowship

ONCE we studied the peculiarities of religious denominations only in order to criticise. We hunted for weakness rather than strength, for error rather than truth. Through the alliance of great nations in the world war, with the consequent fellowship of chaplains of various faiths upon the field of battle, there is coming a new sense of fellowship and mutual appreciation. It is quite possible for the Catholic priest and the Methodist pastor to live in a village together for five years with never a nod of friendly recognition, but when they are chaplains together "over there" and face daily the terrible scenes of the battle front, such aloofness in the name of doctrine seems not only unreal but positively wicked.

Already powerful intellectual leaders in the churches are seizing upon this new opportunity for a new sense of understanding. Is this not a time to learn sympathetically what the great Christian groups believe, how they act, what their history is and in what direction they are headed? In our public libraries is a great "Encyclopedia of Religion and Ethics." It has



much of value for us in making us at home in the temple of mankind's soul. But better even than this are the living documents of the great faiths. We can afford to spend time learning how Episcopalians feel about things, or just what witness of conscience a Scotch Presbyterian has.

The new sense of international and interdenominational fellowship may not change the externals of religion for awhile. We may have the same old creeds, liturgies, organizations and activities. But if the caustic criticism, the narrow suspicion and the blind hate that have sometimes existed between religious groups can be abated, religion will take on new power and self-respect and will have an unwonted influence among intelligent people.

### "The World Call"

THE launching of a comprehensive missionary magazine for the Disciples of Christ is an achievement which has required some years to consummate. In "The World Call," which will be issued for the first time in January, the periodical publications of our various missionary and philanthropic interests will be combined. The women had the journal of widest circulation among the Disciples of Christ, "The Missionary Tidings." It has been an act of generosity for them to be willing to merge their magazine in the larger one. The Missionary Intelligencer, published by the Foreign Christian Missionary Society, has in recent years grown continually more readable and has broadened its outlook upon the field of missionary endeavor quite perceptibly.

Excellent though these and other journals were, few laymen were taking them all and reading them. Our people were developing unsymmetrically in their missionary interest. The new journal at the popular price of a dollar a year will doubtless be widely circulated and will keep every subscriber informed, not only about all the organized interests of the Disciples of Christ, but also, we trust, concerning some phases of interdenominational effort.

It will require insight and missionary statesmanship to make the new magazine what it should be. Many of our journals have had their pages loaded with labored appeals. In the new journals facts should be the main appeal. The petty and incidental features of religious work have in the past often found their way into our monthly periodicals. In our new journal there should be an appreciation of the relative value of things religiously; this will keep its pages keyed up with the dignity and significance of the Disciples as a world movement. "The World Call" should be a magazine which we might without shame put on the tables of a public library as setting forth the activities of our people.

The field of the new journal is quite different from that of the weekly religious newspaper. We must have a medium through which we may discuss our fundamental religious ideas, in which the activities and methods of the local church will be interpreted and where we may learn of the doings of our brethren as these

relate in some larger way to the welfare of religion, as the weekly press affords. We give the right hand of fellowship to "The World Call" in the sisterhood of Disciple journalism.

### Will the Butcher Turk Escape?

WITH the downfall of Bulgaria as a military force, there have come persistent rumors that Turkey, too, would like to find a way to end hostilities. Any day may bring the expected announcement. Peace with Turkey would give the allies their coveted opportunity to attack the central powers from the southeast. Military necessity may give the Turk one more chance to escape the judgment which mankind long ago pronounced upon that fiendishly cruel nation.

It is no counsel of revenge to suggest that Turkey should be given the hardest of peace terms. She should not be allowed to rule over a single soul that is non-Turkish, for she has long since demonstrated her unfitness for the task of ruling anyone. For the allies to allow her to continue dominion over the Armenians would be to lose out of the allied cause the high humanitarian motives which have so far been uppermost. Palestine must never be given back to the Turk, but should be the land of the Jew.

A quick and easy peace with Turkey would hasten the end of the war greatly, but we have no need to be in a hurry to end the war. We did not choose war, but since it has been thrust upon us, the sacrifices of the men who have died and who have been crippled demand that we shall exact the maximum return for what they have given. There will be no adequate return so long as we leave a single spot in Europe or in western Asia under a tyrant's heel. If the war becomes indeed a war of liberation for all peoples, then we may feel that it is in some measure worth its terrible cost.

Turkey has played a ridiculous role in this war, but she might have been the factor to give victory to tyranny. The call to the jihad or holy war, which was issued to the Mohammedans, was not as near a failure as some would have us think. It was only defeated by the activities of the British intelligence system. And the threat at the Suez canal might have cut the British empire in two. Turkey has dared great things in behalf of tyranny. She is a menace to the peace of the near east. Let her cease to be an empire and become only a kingdom, with Turks ruling only over Turks.

### The Camouflage of Patriotism

WITH the wonderful revival of patriotism that has come to America through the war, it is not surprising that it is the occasion of unworthy enterprises hitching their little sleds to the national car. In one town the moving picture shows are asking for the privilege of giving Sunday shows on the ground that the soldiers need these shows and that the moving film is sometimes the medium of patriotic propaganda. The liquor men argued for awhile—until it was absurd in every one's eyes—that we need to con-



tinue the saloons for the sake of the federal tax they pay.

At the beginning of the war sporadic and ill-advised organizations sprang into being to promote war charity. Many of these had no other motive than to give employment to a secretary and they have been closed up. We now have all the agencies we need to do our war charity, if indeed we do not still have too many.

There are individuals, too, who have discovered the use of patriotic camouflage. They shout the loudest at the war meetings and are on their feet first when "The Star Spangled Banner" is played. But they do not hesitate to get rich in war-time and their contributions to the war charities are not at all in proportion to the gains they have made in profiteering enterprises.

We all hate hypocrites. Whether in the church, in the home or in public life, the man or woman who poses and simulates a virtue he or she does not possess is disgusting in the eyes of right-thinking people.

The revival of true patriotism is one of the blessed by-products of the war. Hundreds of men have gone forward to the service of their country not feeling the draft a compulsion but a welcome invitation. We heard the other day of an advertising man with a large business who was giving up his work to volunteer in the overseas service of the Y. M. C. A. There is a real patriotism, or it would not be worth any one's while to simulate it.

The judgments of God in our age will winnow the

wheat from the chaff. Even in our own day we are discovering what is the golden grain and what the tares. True devotion to the nation's welfare is a beautiful and worthwhile thing, but its imitation is only clownish and ridiculous, deceiving no one for long.

## The Doughnut

### A Parable of Safed the Sage

NOW I entered the Kitchen, and would have passed through. But Keturah was there; so I waited: and she cast Divers Things into a Great Bowl, and did stir them with a Great Spoon.

And I asked her, saying, What hast thou in the Bowl?

And she said, Sugar and Spice, and all that's nice.

And I said, That is what God used when He made thee.

And she took the Dough out of the Bowl, when she had stirred it, and she rolled it with a Rolling-Pin; and she cut it into round cakes. And in the midst of every several cake was there an Hole. And a great Caldron hung above the Fire, and there was Fat therein and it boiled furiously.

And Keturah took the round Cakes and Dough and cast them into the Caldron; and she poked them with a Fork, and she turned them, and when they came forth, behold I knew then what they were. And the smell of them was inviting, and the appearance of them was exceeding good. And Keturah gave me one of the Doughnuts, and Believe Me, they were Some Doughnuts.

And I said, To what purpose is the Hole? If the Doughnut be so good with a part Punched-Out, how much better had it been if the Hole also had been Doughnut!

And Keturah answered and said, Thou speakest as a Foolish Man, who is never content with the goodness that is, but always complaineth against God for the lack of the Goodness which he thinketh is not. If there were no Hole in the Doughnut, then were it like unto Ephraim, a cake not turned. For, though the Cake were Fried till the Edges thereof were burnt and hard as thy Philosopher's Stone, yet would there be uncooked Dough in the middle. Yea, thou shouldest then break thy teeth on the outer rim of every Several Doughnut, and the middle part thereof would be Raw Dough.

And I meditated much on what Keturah had told me. And I considered the Empty Spaces in Human life; and the Desolation of its Vacancies; and how men's hearts break over its Blank Interstices. And I pondered in my soul whether God doth not know that save for these our lives would be like unto Ephraim.

And I spake of these things to Keturah, and she said, My lord, I know not the secret of these mysteries. Yea, mine own heart acheth over some of the Empty Places. But say to the sons of men that he who useth not the good things which he hath but complaineth against his God for those he lacketh, is like unto a man who rejecteth a Doughnut because he Knoweth not the Mystery of the Hole.

## "Be Still and Know"

**B**E still and know that I am God,  
Ye who with fret and fear are worn;  
Who hear no voice, when tempests beat;  
Who faint, by sorrow overborne;  
Who dwell in shadows of defeat.

Be still and know that I am God;  
The world is Mine—the shine, the storm;  
Your life is Mine—your hopes, your fears;  
The sun is Mine, to keep you warm;  
I guard your days, your distant years.

Be still and know that I am God;  
Let not the fires of war appall;  
Fear not the demons of the seas;  
The kings who build on blood shall fall:  
I rule the nations' destinies.

Be still and know that I am God;  
Mine only is the conquering sword:  
What can avail the tyrant's boasts,  
If I oppose, who am the Lord?  
Fear only Me, the Lord of hosts!

—THOMAS CURTIS CLARK,  
In the Living Church.



# My Master

By Joseph Fort Newton

## Prayer

ETERNAL GOD, humbly we beseech Thee to purify our spirits that we may worship Thee in clearer perceptions of Thy truth, in new vows of love and duty, in a more vivid and holy sense of Thy love for us. Make us to know that Thou art very near us by the warmth and astonishment of our hearts, by a keener sense of sin, by the welling up within us of a more faithful love one to another. Help us to commune with Thee, the frail and finite with the Eternal and Infinite, in the spirit of Jesus, and in the fellowship of the noble and heroic who have served Thy will.

Holy Father, if we have believed in Thee, we would believe more fully; we would know Thy will, we would revere Thy truth; yea, we would feel the throb of Thy life in us—finding in Thine appointed way our path of duty and peace of heart. Hush the clamour of our thoughts that the words of Jesus in mercy to the sinful, in compassion to the weary, in comfort to the wounded, in wisdom to the perplexed, may speak to our hearts, not as from a book, but from Himself. Give us to know that what Thou wast in Christ to the early disciples, that Thou art to us now and forevermore.

Forgive us, O our Father, that we have followed the Master afar off, and have made ourselves wanderers thereby. Bring us back this day, despite our pride of intellect and the stains of the years to a simple, childlike trust which gives us entrance into the Kingdom of Heaven. Oh, that our sins may die through His death, and our souls rise through His rising to walk in a new purity of love and a new grace of life! Let it be so, we beseech Thee, that our weariness may find rest and our hands be made clean and strong and tender for the doing of good.

Hear, O Thou Eternal Mercy, the nameless and unutterable prayers that ascend from hearts bowed low by grief unspeakable, and which no words can utter. Move among us by Thy awful yet gentle Presence, that the impalpable barriers that divide soul from soul may be removed that we may be made one in Thee, and Thou in us revealed; one in love and loyalty, one in courage and hope. May the Eternal Christ be to each of us a Real Presence, the companion of our spirits, the healer and redeemer of our souls. In His name, Amen.



## Sermon

"One is your Master, even Christ, and all ye are brethren."—Matt. 23:8.

IT is said of George Herbert, the poet-preacher, that he used in his ordinary speech, when he made mention of the name of Jesus, to add "My Master." It was a simple habit of the heart, yet the tone of his voice when he uttered it, as he often did, softly and shyly, as if half to himself, betrayed the gentle secret of his life. Men loved to hear him say it, knowing from the light in his eyes that his whole life was bound up in love of Jesus and loyalty to him. So it was that his life, rich in the ministry of simple goodness, had about it a nameless and haunting beauty. As the years went on his spirit seemed to bear even richer and juicier fruits of faith, patience, gentleness and humility, grown by sunnier walls of experience. Withal, there was about him a quiet serenity, as of one who had learned of Jesus and found rest of soul. Towards the end he sought to distil his fellowship with Christ into a few lines, leaving his secret a legacy to all who love that holy name:

How sweetly doth "My Master" sound!

My Master!

As Ambergris leaves a rich scent unto the taster:

So do these words a sweet content,

As Oriental fragrance—My Master!

"My Master," shall I speak? O that unto Thee

"My Servant" were a little so!

Here is the note unique, magnetic, and winning in the Christian life as it has been deeply and truly lived in every age. Back of it lies a profound reason and necessity.

## MYSTICISM VERSUS DOGMATISM

There is an instinct in the human heart—call it mysticism, or by some other name—which protests, silently or audibly, against the idea that truth must be tied up in little packets and labelled ere it is worth having. All men admit that it belongs to the nature of poetic truth to run forward and melt into the Infinite; but the same is true, if we had eyes to see, of all knowledge, even of the smallest things—like a "flower in a crannied wall." Rules of logic have their uses, but they are, in the end, uncouth and inadequate symbols of the ways in which an indefinable mental tact, whose delicacy varies with the mind that uses it, perceives divergences and affinities and weaves its web of knowledge in ways past finding out. Real persuasion rises from subtle sympathy of soul with soul, the touch of spirit upon spirit, which is as indefinable as the personalities which exhale it.

After all, the best part of life cannot be uttered, but only embodied. If we ask and seek for that which touches men most deeply, most creatively, prompting to moral action and spiritual excellence, it must be found in personality, and not in any exactly conceived or definitely framed rule which can be set forth in words. So all the great masters of morals have confessed, both in teaching and practice. Plato had the ideal Socrates behind all his ethical maxims; Aristotle had his Wise Man, who alone could reveal the golden mean; Dante had Beatrice—a lovely embodiment of that light and loveliness which lies at the heart of life, but which no words can utter. If modern teachers have not so clearly seen this need, and have fancied that their definitions could give all that was required, it is because the image of Christ, whether accepted or rejected, has stood near to support all the higher ideals. Thus, all the beauty and ineffable power which cannot be put into words, may be realized in a Person.

## LIFE, NOT SPECULATION

What is thus the deep necessity of life is the central fact of our Christianity. Christ is his own religion. His spirit is its essence, his cross its symbol, his life is at once its revelation and its explanation. Christianity, in a degree that is true of no other faith, is the Gospel of a Person. Its history is a biography. If it is a heavenly philosophy—the noblest ever propounded among men—it is a life before it is a philosophy; and its philosophy grows out of its life. Jesus not only lived what he preached, but, what is equally important, he preached what he lived; a



lesson for all his teachers—and they dare not go an inch beyond it. Christianity is not a speculation, but an experience. Its faith is a friendship, its salvation a fellowship. Its centre is Christ; its philosophy connects all things with Christ. They fail utterly who seek the secret of its power apart from him. We are told that Jesus taught no new truth; that all his ideas had been taught by others; by Greek, Hebrew and Roman sages—not all of them by any one teacher, nor do they have the same power when uttered by others as when they fall from his lips. But that only serves to emphasize the truth that the secret of Jesus lies not in what he taught, nor yet in what he did, but in what he was and is. Also, we must add “that unfinished life” which touches us this day to finer issues, and by a sweet persistence urges us to the highest life.

So—and naturally so—what is the chief fact about Christ has been the central glory of the devout life of the Christian years. Surely no one will deny that it was a sense of the Living Christ which gave birth to Christianity, and a fellowship with him that has kept it alive through the centuries. If the records of Christian experience prove anything, they show, from the days of St. Paul to Horace Bushnell, that men in every age, by following Christ, by gazing upon his moral image, by living over in their hearts the scenes of his life, have come to know him as vividly, as authentically, as did the early disciples who never read about him in a book.

#### “THE FOLLOWING OF CHRIST”

Not only the great saints, but multitudes of humble folk like ourselves, have found the realities of life explicable, and the reality of death endurable, simply because they were able to realize a personal fellowship with Christ. Listen to these words from à Kempis, in his little book of the Following of Christ, which both George Eliot and Anatole France agree is one of the noblest manuals of our pilgrim way:

Christ will come to thee and show thee His own consolation; if thou prepare for Him a worthy abode within. All His beauty and glory are from within, and there He delights Himself. Frequent are His visits to the inner man. Make, therefore, room for Christ; and deny entrance to all others. When thou hast Christ thou art rich and hast enough; neither shalt thou ever have rest unless thou be inwardly united to Christ. A lover of Jesus who truly lives the inner life and is free from inordinate affections, can freely turn himself to God, and lift himself above himself in spirit, and rest in fruition.

Alas, this is the note which one does not often hear amid the confused voices of our age, which may explain our penury of faith and the effort to make up in organization what is lacking in inspiration. Hence, also, the exaltation of sociology into a religion. Without abating one jot or tittle our endeavor in behalf of a better social order—for wiser, juster, more merciful laws—let us also seek that fellowship with Christ, who can cleanse the heart of sin and give it a new birth into a purer life. What though the leper be cleansed, the eyes of the blind opened, and the dead raised, if the soul be untouched and left to follow a new sin or to feel the old weariness?

#### SECRET OF PHILLIPS BROOKS

From Augustine to Phillips Brooks the power of the pulpit has been its sense of a Living Christ, and it will

be so in times to come. Nothing has happened to make that fellowship impossible or unreal. The same sky that bent over Galilee bends over us, and the same stars look down. Sin stains us, sorrow beshadows us, and the heart of man is not much changed since he first looked up and wondered. Despite all the culture of the age, our hearts are restless, and all our wit has found no other way to rest than the way of Jesus. Men now see, as never before, that his words are not mere figures of speech, but laws of life pointing the path to personal holiness and social sanctity.

Yes, one is our Master, even Christ; and all we are brethren. Jesus, in the days of his flesh, bound men to their kind by binding them to himself; and such is his method today. Through their love of him the first disciples came to love one another, the stiff, unyielding walls of temperament giving way to the gentle pressure of a common fellowship and loyalty. Walking with him, they were drawn into a great intimacy; they became a body in which each was a member, and in that sacred circle each became dear to all. “Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren.” Tom Purdie, the old servant of Sir Walter Scott, said that his master spoke to “every man as if he were a born brother;” and what was a happy *bonhomie* in the life of Scott was a grace in the lives of the early followers of Jesus, having its spring in a holy faith. Those early lovers of Jesus, differing as much as we do, discovered that fellowship with Christ united them by ties which time could not break; and that union must be reckoned the first and greatest of miracles.

#### SECRET OF CHRISTIAN UNION

Here, no less, is the secret of Christian union today. Church union, now so much in vogue, may be good or bad, depending upon how it comes about and what use is made of it. But Christian union is already a fact. It has always been a fact, unbroken through all the ages. The prayer of Jesus in the Garden of Sorrow that his disciples might be one does not await some far-off answer; it has never been unanswered. The true Church of Christ, the fellowship of those who live in his spirit, has never been divided in any age or in any land. Wesley knew that fact. Woolman rejoiced in it. William Penn proclaimed it in words that find echo in every heart where the living Christ is known and loved and followed. What though the lovers of Jesus use differing dialects, they are speaking the same language, and their variety of insight and emphasis only adds to the richness of their testimony. The Communion of the Saints, assembled at the foot of the Cross, has never adjourned; it has never given itself to debate. Christian union? This is it! By as much as we realize the union that already exists, by so much that Eternal Communion will become our centre of power and our sanctuary of joy!

One is our Master, even Christ; and he walks beside us in these bitter days, albeit, like the men on the way to Emmaus, our eyes are holden. Today, as of old, by his tender ministration, he takes away the hurt from troubled hearts, bringing comfort to those bruised with striving, and comradeship for what has never been at home in this



rough world. He can take a wasted life, if it be surrendered into his hands, and, though it be no better than a wreck, fashion it into a new beauty and grace—as Michael Angelo took from the rubbish heap of Florence a block of marble ruined by a blundering artist and wrought it into the heroic figure of David. He knows no alien races, no outcast men, no fallen women, gathering rich and poor, the toil-worn and disinherited, into the embrace of his heart. The journey is not lonely with him in company. His fellowship is more intimate than any friend, more sympathetic than any brother, for in the hour of direst need they are often far away. His love is more sure than the sun in the sky, all-forgiving, willing to wait, sorrowful and full of remembrance, through long years, the while it sends it rays into the immense loneliness of the soul.

#### A CONFESSION OF FAITH

Let me confess Christ as my Master. Some may think it only muddle-headed thought, or a wisp of old sentiment. No matter; it is a fact that to me Jesus is such a revelation of God—aye, such a realization of God—as I find nowhere else, and one that satisfies my intellect and wins my heart utterly. Differ, as I sometimes must, from the dogmas of the church, when I come to Christ with great questions, suddenly a silence falls over me and I know that he is questioning me; and the questions he asks me are so much deeper and keener than those I ask him, that I am hushed. When I sit down to study Shakes-

peare, the poet knows nothing about me. I am a solitary student engaged in a solitary quest. The man I study is not with me, save in the record of his thought. But with Jesus it is different. I have always the feeling that he is with me, looking over my shoulder at the page on which his words shine, and I read as if listening to his voice. Study becomes communion, and a reverent following of the historic Christ passes into fellowship with the living Christ.

#### THE GREAT COMPANION

There is nothing for it, friends, but to make friends with the Great Companion. Life is as lonely as death. Between us and those we love best there flows, at times, an "unplumbed, salt, estranging sea," leaving us utterly alone. Anyone who has passed through a deep sorrow knows what it is to walk aloof, ringed round by a vast solitude which no human love can penetrate. But there is One who, without intrusion, can enter when the doors are shut, whose sympathy can touch the heart of grief, and whose pierced hand can heal the hurt of sin. Some of us know what these lines mean:

I asked for Peace—  
My sins arose,  
And bound me close,  
I could not find release.

I asked for Truth—  
My doubts came in,  
And with their din  
They wearied all my youth.

I asked for Love—  
My lovers failed,  
And griefs assailed  
Around, beneath, above.

I asked for Thee—  
And Thou didst come  
To take me home  
Within Thy heart to be.

## Madonna of the Curb

ON the curb of a city pavement  
By the ash and garbage cans,  
In the stench and rolling thunder  
Of motor trucks and vans,  
There sits my little lady,  
With brave but troubled eyes,  
And in her arms a baby  
That cries and cries and cries.

She cannot be more than seven,  
But years go fast in the slums;  
And hard on the pains of winter  
The pitiless summer comes.  
The wail of sickly children  
She knows; she understands  
The pangs of puny bodies,  
The clutch of small, hot hands.

In the deadly blaze of August  
That turns men faint and mad  
She quiets the peevish urchins  
By telling a dream she had—  
A heaven with marble counters,  
And ice, and singing fans,  
And dressed in white, a God whose face  
Was like the drug store man's.

Honor her ragged garment  
More than the robe of a queen!  
Poor little lass, she never has known  
The blessing of being clean.  
And when you are giving millions  
To Belgian, Pole and Serb,  
Remember my pitiful lady—  
Madonna of the Curb.

CHRISTOPHER MORLEY.

## "The House of Help"

By L. O. Bricker

MARK opens his record of the ministry of Jesus with an account of Jesus going into the synagogue in Capernaum on the Sabbath day, how he spoke, what happened as he was speaking, and of what followed when he came out of the synagogue and entered into the house of Simon and Andrew. The opening sentence of his record is this: "In the beginning of the gospel of Jesus Christ, the Son of God." What makes such a record as this gospel? Wherein, to us, lies the good tidings of this two-thousand year old story of how Jesus entered into a place of worship, spoke his message, wrought a miracle of healing there, and then came out and entered into a house and exercised his healing mercy again? What makes such a story as this a gospel to us, what makes it good tidings to us today? Why this, and this alone, that the same thing may now be repeated any time, any where; that it may all happen over again for us here today.

The reason why the story of the life and ministry



of Jesus is gospel, is that it is the story of what Jesus began to do and to teach, continued to this day and hour. Otherwise, it would be only a bit of dead history, and not a living gospel. The living gospel is that the same Jesus, who came to earth nineteen hundred years ago, is with us still—"Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, there I am in the midst of them;" and that the same Jesus who is in the midst of us will do for us today all that he did for others in the days of his flesh. This is the gospel, the glad tidings, the good news!

#### WHY "THE LIVING GOSPEL?"

So, then, let us turn to the study of this gospel story, as a living thing, a present reality. We read that Jesus had just called four disciples, Peter and Andrew, James and John; and when the Sabbath day came he took them and entered into the synagogue. Why did Jesus go into the synagogue? Well, it was a good place to be, a good place to go and take one's friends. The best people of Capernaum would be there, the serious, the thoughtful, the constructive minded. The very existence of organized religion depended upon such gatherings as this. The word "religion" means literally, "bond," and thus people must come together before they can be bound together. It was good to be there as fellow members of the same human family. The springs of humanity were fed; they were knit closer together; a sense of fellowship crept into them and made them feel friendly, neighborly, human. There is always a vast difference between people who go to church and people who do not. Just as simple human beings, sharing the common human lot, it is good to go to church.

But that day in Capernaum the people heard a sermon the like of which they had never before heard in all their lives; but a sermon that was the beginning of a gospel which was to be preached throughout the world, everywhere until the end of time. They marvelled as they listened. They were astonished at his doctrine, for he taught as one having authority, and not as their scribes. They were accustomed to the teaching of the scribes. The scribes taught history. From Sabbath to Sabbath they told of the God of Abraham, of Isaac and Jacob; they read about the God of the patriarch and prophets; they recounted the marvelous things God had done in the past, the great deliverances he had wrought in the long distant past; they taught from the prophets the great things God would do in the future, when the Messiah came. But there was no touch with any living God now. The present was a time of law, of punctilious observance of ceremony and ritualism.

#### "A LIVING, PRESENT REALITY"

But that day the Preacher gripped their souls. He told them that God was not the God of the dead, but the God of the living; and listening to him they believed what he said. They could not help it, for they saw and felt that he was speaking with authority, that is to say, he knew what he was talking about. He was speaking out of his own personal experience; and this is the only voice of authority that men recognize. Whoever speaks out of his own personal experience, tells of the things his own eyes have seen, his ears have heard, and his heart

felt, speaks authority, and we recognize the tone as soon as we hear it. He told them of the Kingdom of Heaven that was at hand; of the God who was near—a living, present reality; and that they could bring all their burdens and cares to him; that they might speak to him here and now and call him "Father."

"Is it possible?" they said in their hearts—"the God of Abraham and Isaac and Jacob, the God of Moses and the prophets, can it be that he is here, and that we may speak to him?"

The first man in the synagogue that day who fully believed all that Jesus had said, and who first recognized the presence of God, was a man who needed God most—a poor disease-wracked, demon-tortured man, who broke the tense quiet of the service with a piercing cry for mercy and help. And he who incarnated the Spirit and Presence of God, stopped in the midst of his sermon to answer this cry of faith and to extend the mercy and help asked for.

This is the story that stands at the beginning of the gospel of Jesus Christ, the Son of God. It is still a gospel story because something like this may happen and ought to happen now whenever the Lord's people are gathered together in his name, and he is in the midst of them, and the gospel of his love and presence and power is preached.

#### "THE HOUSE OF HELP"

The very name—synagogue—means literally, "The House of Help." It was filled with its everlasting living meaning that day in Capernaum. This is my living faith: I believe that the house of God is meant to be in every place a house of help; is meant to be a place to which people may come for whatever help they need and want; that we may make of the living Christ who is present in the midst of us today, the same pleas for help and mercy that they made of him in the days of his flesh, and be answered as they were answered. I believe that we may come to him today with our pressing personal problems, our load of care and trouble, our burden of grief for the pains and sufferings of others and find him to be the same gracious Lord and tender Savior that the Syro-phœnician woman, the anxious father, and the Roman centurion found him to be. I believe that he is as ready today to hear and respond to the human cry—"Lord help me—my son—my daughter." "Lord, if Thou wilt Thou canst make me whole."

## The Laborer Is Worthy of His Hire

*From the Literary Digest*

**I**N every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now is the time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up



American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks, and ship-builders, munition-workers, telegraph operators, automobile-workers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire" and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

#### IS A SKILLED LABORER

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value. He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers.

Your pastor, also, must be the center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true

spiritual insight, and practical human application. He must stand before you in the pulpit on Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

#### A LOYAL PATRIOT

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the Government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

#### A WORTHY SOLDIER

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the Kingdom of Heaven, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help.



## A Soldier's View of War

WAR'S a queer game—not all what one's civilian mind imagined; it's far more horrible and less exciting. The horrors which the civilian mind dreads most are mutilation and death. Out here we rarely think about them; the thing which wears on one most and calls out his gravest courage is the endless sequence of physical discomfort. Not to be able to wash, not to be able to sleep, to have to be wet and cold for long periods at a stretch, to find mud on your person, in your food, to have to stand in mud, see mud, sleep in mud and to continue to smile—that's what tests courage. Our chaps are splendid. They're not the hare-brained idiots that some war-correspondents depict from day to day. They are perfectly sane people who know to a fraction what they're up against, but who carry on with a grim good-nature and a determination to win with a smile.

I never before appreciated as I do today the latent capacity for big-hearted endurance that is in the heart of every man. Here are apparently quite ordinary chaps—chaps who worked, liked theatres, loved kiddies and sweet-hearts, had zest in life—they're bankrupt of all pleasures except the supreme pleasure of knowing that they're doing the ordinary and finest thing of which they are capable. There are millions to whom the mere consciousness of doing their duty has brought an heretofore unexperienced peace of mind. For myself, I was never happier than I am at the present; there's a novel zip added to life by the daily risks and the knowledge that at last you're doing something into which no trace of selfishness enters. One can only die once; the chief concern that matters is *how* and not *when* you die.

I don't pity the weary men who have attained eternal leisure in the corruption of our shell-furrowed battles; they "went west" in their supreme moment. The men I pity are those who could not hear the call of duty and whose conscience will grow more flabby every day. With the brutal roar of the first Prussian gun the cry came to the civilized world, "Follow thou me," just as truly as it did in Palestine. Men went to their Calvary singing Tipperary, rubbish, rhymed doggerel, but their spirit was equal to that of any Christian martyr in a Roman amphitheatre. "Greater love hath no man than this, that he lay down his life for his friend." Our chaps are doing that continuously, willingly, almost without bitterness towards their enemies; for the rest it doesn't matter whether they sing hymns or ragtime. They've followed their ideal—freedom—and died for it. A former age expressed itself in Gregorian chants; ours, no less sincerely, disguises its feeling in ragtime.

Since September I have been less than a month out of action. The game doesn't pall as time goes on—it fascinates. We've got to win so that men may never again be tortured by the ingenious inquisition of modern warfare. The winning of the war becomes a personal affair to chaps who are fighting. The world which sits behind the lines, buys extra specials of the daily papers and eats three square meals a day will never know what this other world has endured for its safety, for no man of this other world will have the vocabulary in which to tell. But don't for a moment mistake me—we're grimly happy.

What a serial I'll write for you if I emerge from this turmoil! Thank God, my outlook is all altered. I don't want to live any longer—only to live well.

Good-by and good luck.

*An extract from one of Coningsby Dawson's letters in "Carry On."*

## For These Times of War

By Edward Scribner Ames

O GOD, Thou struggling, conquering God of our deepest needs and highest hopes, give us courage and strength to go with Thee all the way. Bless our sons as they rise in the fresh vigor of youth to fight for Thee. Help them to know and feel that when they battle for liberty and justice and peace they wage war for our country, for humanity and for Thee.

Bless the President of the United States and all who are in authority. Grant that all mothers of soldiers, all physicians and nurses of wounded, all drivers of ambulances, all laborers and workers at home, may share this toil and sorrow and victory with Thee.

O God of many battles, rise before us beautiful and strong in majesty and might, healed of the scars we have made in Thy hands and side. May the vision of Thy glory unite the hearts of our nation in one holy purpose and fuse them with kindred hearts across the sea. May it be a war in which the wisest and purest, if need be, may gladly suffer and gloriously die.

Keep us from every unavailing luxury while our warriors die in bloody trenches and on the sea and in the air. Keep us from all taint of selfish greed and soft indulgence. Make us worthy followers of our heroic Christ and may Thy Peace, the Peace of Justice, Love and Truth, fill our hearts and reign over all the world from this time hence, forevermore. Amen.



# Fighting to Save America

**I**T is a war to save America to preserve self respect, to justify our right to live as we have lived, not as some one else wishes us to live. In the name of freedom we challenge with ships and men, money and an undaunted spirit, that word "verboten" which Germany has written upon the sea and upon the land. For America is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride and conscience—knows why it wishes to live and to what end, knows how it comes to be respected by the world and hopes to retain that respect by living on with the light of Lincoln's love of man as its old and new testament. It is more precious that America should live than that we Americans should live.

FRANKLIN K. LANE, Secretary of the Interior.

## The "Y" at Work

By Dr. George Shaw

**I** DO not think I need convince the people of the United States of the need of religious men among the troops. We all know the pull downward of the Army life, and it will never be known what a great work the religious secretary can do for the boys.

On the transport just before we left the dock, I saw a young man leaning over the gunwale. He was desperately lonesome. He said he had never been on a train before he went to camp, and the great ship and the prospects of the ocean voyage with the submarine danger had unnerved him. I put my arm around his neck and spoke cheerful words to him and he soon brightened. The Y. M. C. A. Secretary was the only man on board that could get near that young man's heart at that time.

I held two meetings each day on the boat, and forty men gave me their names written on paper asking for special prayers. One young soldier wrote, "Pray for me that I may return to my dear mamma and papa some sweet day." The pathos of such a request touched my heart. There wasn't another man on the boat of whom he would have cared, nor even dared, to have made such a request.

Last Sunday evening when returning from a preaching service, too late for the little religious meeting I usually hold, I met one of our officers who had just received news of the death of a friend on the French front. He is of the Catholic faith. He was downhearted. He said, "Is there going to be a sermon tonight?" The next morning a "non com" said, "I stayed up last night to hear the sermon." There are no chaplains for the flying men of England, and the Y. M. C. A. religious secretary is the only religious contact these men have. Take them away and anybody, religious or non-religious, knows what will happen.

A soldier of the Jewish faith asked me to get him a Bible the other day. He wants to compare the Old with the New Testament.

The other day a boy came and asked me to try to locate his brother in France. He was anxious about him

because he had not heard from him. The boys feel that they can come to us with their troubles and burdens, and we left home and followed the lads to France and England because we knew that there would be times when the boys would need the man of God to help them. When they write home the one thing they usually tell their mothers is, "We have a Y. M. C. A. man and have a religious service every Sunday evening." And let it be known to the mothers of America that if it were not for the Y. M. C. A. these boys would be deprived of their religious service which keeps them in touch with God and home and helps to keep their ideals pure.

An American mother said to the writer just before leaving, "I would sooner my boy die on the French front than come home demoralized." Well, the Y. M. C. A. is doing all it can to send your boys home clean, and the religious secretary plays a huge part in the work.

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## Putting Religion Across in the Army

By Arthur E. Hungerford

**I**N a great rest camp in the south of England religion has been "put across" by a group of Y. M. C. A. men and the men like it. It is a manly, everyday, practical religion and that is why that camp is described as the most religious in England, though the army men stationed there are shifted every few days. And the same set of men are seldom there two Sundays in succession.

"Don't rub religion in. Just serve it in every day life," said the leader of the "Y" group. A man must use common sense. For instance a great preacher from America was asked by a naval captain to speak to the men in 'the brig.' That is where men are confined for punishment. Bless my soul, if he did not start his sermon by saying 'I am glad to see so many of you here.' He was not popular.

"Another man in addressing three thousand sailors in France with Admiral Wilson present, said: 'I hope



you boys will make good soldiers when you get to the front.' Admiral Wilson nearly had a fit: 'Make good soldiers out of my best sailors,' he exploded. 'These men are always at the front.' That is the way not to do it."

This is how one man brings religion home to the men. A new shift reached the camp just as the torpedoing of a transport was announced. After the show, which many of them had attended, he said:

"Men, you have escaped the submarine and landed safely. Don't you want to think of God?"

"Sure," came the cry from all sides and not a single man left the hut.

One night this man was "jumped on" by two men. In his goodnight prayer through some slip he forgot to mention "wives," though he had spoken of "mother," "father," "sister" and "children." He has never made the same mistake again.

Moving pictures of the battle of Arras were shown one night. There were some English soldiers present. "How many of you men took part in it?" he inquired. Eighteen stood up.

"How many of you are 'Contemptibles?'" he asked. "Contemptibles" are the men who served in the first year of the war and made up what the Kaiser called "England's Contemptible Little Army." Two had the honor of having served throughout the war.

"Say, men," he said, "let us thank God for the courage of these men and pray that we may measure up when the time comes." Then followed a most impressive service.

Of course the men who had served as an example remained to pray. They were the heroes so to speak. The others remained to pray, for nearly every man before going under fire wonders just a little whether he will measure up and is glad to offer up a petition for bravery and courage.

Religion and services of this type are being "put over" in many camps. Where the "Brother are you saved?" type is attempted, it fails. The men demand a sincere, practical, working, everyday religion. Sham and

pretence has been thrown aside; they are down to the basic conditions and the religion which won't work every day—and night—as well as Sunday, is not for men. They demand the real thing—and they are generally getting it from the American Y. M. C. A.

Do the men like these services? Well, rather, as the following incident illustrates. The Rev. Dr. John H. Clifford of Tucson, Ariz., was conducting a service at the front when the gas alarm was sounded and the men put on their gas masks, but not until they had shouted "Go on, Doc.," and one man had volunteered:

"Go on, Doc., I will stand at the door and let you know when it gets bad." Orders are orders, however, and Dr. Clifford put on his gas mask with the rest.

## The Home Service of the Red Cross

THE service of the Red Cross on the other side of the sea is a matter of general information, but the service on this side is not so well known. It has been the genius of the American branch of the Red Cross to take on a number of functions in addition to the original one of conducting hospitals for wounded soldiers in time of war.

The task of re-educating crippled and blinded soldiers for industry is a very significant one. Were this work not properly performed, our communities would be filled with mendicants and dependents following this war in even greater numbers than after other wars, owing to the new destructive practices that Hun ingenuity has brought into the world.

The Red Cross Institute which has been founded in New York is already busy teaching trades to soldiers who have some part of their anatomy missing or who cannot see. The men are taught typewriting, oxy-acetylene welding, typesetting and many other manual trades and a labor bureau assures them of employment after they become efficient.

Another service that arouses our gratitude is the care of the families of the soldiers. Though the draft has taken men with the fewest number of dependents, and though the government provides an allotment for these dependents, there are exceptional conditions which now and then throw a family into trouble. One soldier had to leave home as his wife was being taken to the hospital for an operation. Another soldier left a young wife to face the birth of her first child alone. In such cases, the Red Cross workers are there with kindly service.

The Red Cross is asking for church volunteers who will give part of their time to this home service. These will become home visitors, giving advice and counsel according to the latest methods of social relief, and in some cases emergency money relief. The church should have no question as to its duty to co-operate in this significant work. To relieve our soldiers of any possible worry is to arm them twice and to make them appreciate the religion of the churches when they return.

## Lights Out!

By A. Drahms

DAY with its garments fringed with light  
Hath trailed through evening's Golden Gate;  
The sombre mantle of the night  
Studded with stars in royal state  
Attends the sun's last ray;  
Hark! Sweet, and far away  
The bugle's note upon the air is borne;  
Lights Out! Lights Out! There comes another morn.

Sad heart! perturbed and weary soul!  
Though far thy wand'ring steps may roam  
All footsore ere they reach their goal:  
Though thou art faint, and far from home,—  
Brief is the day,—the night too brief;  
Arise, and list, shake off thy grief;  
Hope stands a-tiptoe, Peace comes after storm:  
Lights Out! Lights Out! There comes another morn.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## World Sunday School Pilgrims Hold a Meeting

During the recent International Sunday School Convention held at Buffalo, N. Y., the people who have attended World Sunday School conventions in foreign countries met at the Statler Hotel for a dinner. An organization was effected for these pilgrims, 231 persons being in attendance. The pilgrims not present at this meeting are being recruited for membership in the new organization, and they will receive through the mail the particulars of the convention to be held at Tokio. It is said that over 3,000 inquiries have been received at the offices of the World's Sunday School Association with reference to the Tokio convention.

## Sunday School Man Loaned to Red Cross

Beginning October 1, Rev. Stephen Trowbridge, Sunday School secretary of Moslem lands, who represents the World's Sunday School Association, will give himself to the Palestine relief work of the Red Cross. He has been used previously in relief work at Adana, Turkey, and at Port Said, and his efficiency in the previous enterprises has made him a most desirable man for the new task. In previous enterprises he was disbursing money which had been contributed by the Sunday Schools of America. It is said that thousands of refugees have been saved from starvation with these Sunday School funds. Many have been provided with employment in Jerusalem.

## Red Cross Asks Help of Churches

Surgeon General Gorgas has asked the Red Cross to make a complete survey of the available nursing force in the United States. Women will be listed who have had the hospital training. In order that the tabulation may be complete, the Red Cross has asked the General War-Time Commission of the Churches to help in bringing this matter to the attention of the country. Local churches and pastors are urged during this month to lend their assistance in this matter by making reports for their parishes with reference not only to people now active in the nursing profession but also those who have in previous years engaged in this service.

## An Inspiring Message From Bishop Brent

Bishop Brent is now the senior G. D. Q. chaplain on the staff of General Pershing. He recently gave a message to Rev. Charles S. Macfarland to be delivered to the American churches, which was first made public at the meeting of the General War-Time Commission of Churches in Washington September 24. Among other things the Bishop said: "We, upon whom has fallen the responsibility of organizing and directing the religious leaders of the A. E. F., are wholly dependent on the churches of America for the character and the number of those who come to us. We beg of you to think only of one thing—the choicest manhood of our nation is in France or headed toward France under the domination of the spirit of self-sacrifice. The strongest and best men in the ministry are not too good to serve them. It would be a crime to send weaklings or incompetents to so sublime and so difficult a task. Give us your best, and give them promptly."

## General War-Time Commission Of the Churches Meets

The second annual meeting of the General War-Times Commission of the Churches was held in Washington, D. C., Sept. 24 in the New York Avenue Presbyterian Church, where President Lincoln once held a pew. Dr. Robert E. Speer pre-

sided over the meeting, and his services to the organization the past year were recognized by the passing of a resolution of appreciation. Dr. William Adams Brown, the secretary, reported on the new consciousness of religious unity which prevailed, and noted in his address that the first protest against removing the cross from chaplains' collars was filed by a Jew. Bishop McDowell, head of the General Committee on Army and Navy Chaplains, made a report on the government co-operations in the outfitting of these men. Much more is furnished for their work than formerly, and the churches are now providing only the communion sets which are used by these men. The matter of discontinuing the denominational camp pastors was discussed. Dr. Worth M. Tippy spoke on the new industrial communities brought into being by the war and the problems of these communities, which, in many cases, the churches had been unable to meet. Twenty-four government reservations need pastors at once. Dr. A. T. Guttery, representative of the English Free Churches, brought the audience to its feet with his remarkable oratory as he pleaded for a closer union of Great Britain and America in the winning of the war and in maintaining the peace of the world. He reached a climax in the remarkable declaration, "We seek to break Berlin, and then to enthrone Bethlehem."

## The Coming United War Work Campaign

The various organizations that work for soldiers and sailors in the camps and at the front will make a united appeal for funds November 11-18. The Y. M. C. A., Y. W. C. A., Knights of Columbus, Jewish War Relief Board, the Salvation Army, the Fosdick Commission, and one other, will have their needs presented to the public in a joint budget of \$170,500,000. The Y. M. C. A. has by far the largest budget, but the largest proportionate increase is that given by the Knights of Columbus, among the larger organizations. The donors may designate their funds and be sure they go to the organization designated, but undesignated funds will be used to bring up the average of the organizations not so successful in securing designations. With the privilege of designation and the assurance that no organization will lose its autonomy in the work that it is doing, the conscience of everyone may be free in his giving. Those who specially appreciate the work of the two associations will doubtless see that they are adequately cared for.

## Program for War Communities

The Joint Committee on War Production Communities of the Home Missions Council met in New York on Sept. 11. The Joint Committee reported on fifty-five centers of war production in which surveys had been made. The Committee recommended the immediate assignment of thirty-one whole-time community organizers, eleven of whom were women; six whole-time pastors and three women assistants. Twenty-two community organizers are to be used in assisting churches in established communities in working out the problems involved in the caring for thousands of workingmen and their families, including not only their religious welfare, but their health, recreation, protection against vice, and other needs.

## Congregationalists Will Have Rector

The Congregationalists of Walton, N. Y., are releasing their pastor as a Red Cross chaplain for a year, and while he is gone they will look to the rector of the Episcopal church for spiritual ministrations. Services will be held alternately in the two churches. The Congregational pastor is Rev. C. S. Wyckoff and the Episcopal rector, Rev. S. R. MacEwan.

ORVIS F. JORDAN.



# The Sunday School

## Your Child for God\*

ABRAHAM was willing for God to have his boy. It was a terrific struggle, but faith and devotion won. I do not care to run over this narrative—in fact I have my own ideas about it—but the upshot of it all is that Abraham met the test and was willing to give God his boy. One of the most interesting stories told by our Men and Millions team was that of a boy who volunteered in one of our Eastern cities as a missionary. After the service, in which this dedication of life was made, the secretary was entertained in this boy's home for dinner. Before the dinner the secretary took the father aside and told him of the pledge his boy had made, fearing lest the father's approval might not be hearty. What was the surprise when the father answered, his eyes filling with tears, "His mother and I have never ceased to pray that this lad might be honored of God by being a foreign missionary." Here is a modern parallel.

Many of us have definitely promised our children to God; we feel that they belong to Him. We feel that we would be honored to have God use our children as missionaries or preachers or business men who make money solely for the church; or doctors or teachers who devote their lives definitely to God's cause. It is the only far look. I remember walking slowly through Westminster Abbey. I was thinking of the great men there entombed. Why were they remembered? What kind of lives had they lived? What had been their motives? All at once it dawned on me that God causes men to be speedily forgotten except as they do unselfish things for the good of society. I know that Pilate is remembered—but only as a contrast to Jesus. It may be that the Kaiser will be remembered—but only as the terrible opposite of all that a man ought to be. Napoleon sleeps in his blood-red sarcophagus—a warning to all men of selfish proclivities. But in Westminster one thinks of Ruskin, who gave his money and his life to the poor; of Livingstone, who counted it not a sacrifice to die in Africa; of Wesley, upon whose cenotaph is engraved, "God buries his workers, but carries on his work"; of Longfellow, whose great heart kept close to the common man; of Gladstone, that great Christian upon the walls of whose bed chamber, where his eye could first see them every morning, hung these words, "Thou wilt keep him in perfect peace whose mind is fixed on Thee." The world's monuments are built to the world's servants and lovers. Give your child to some great service; train him for that service, guide him into it and you will be doing the brainiest thing men know.

And with what a will boys have been given to their country! It is splendid. The spirit of our Mothers is wonderful. The devotion of our Fathers is beyond words. After all we have said about money, we do love something more. Idealism is the greatest factor in our American life—idealism born directly of the Christian religion. A few years ago a great leader of American thought, disgusted at the money-grubbing of our people, cried out: "Rip your stars off our flag and put dollar-marks in their places." But he was wrong. Deeper than our love of gold, deeper than our love of honors, deeper than our love of life itself, is our devotion to the great virtues.

Thus, you see, Abraham has many modern counterparts. The church calls for devotion of life. The hour has come when hundreds of parents must set aside their choicest children for the work of the church. Our best boys must be dedicated to the ministry. Our finest and bravest must be consecrated to missionary effort. From infancy they must be set aside for the definite work of the Lord. Maybe the war will have an influence in this instance, so that from this hour we shall not be so selfish with our children, and shall not plan for them careers of worldly success only, but shall choose for them the high, difficult but rewarding field of the church. Why should not parents seek to make their children truly great?

JOHN R. EWERS.

Lesson for October 20. Scripture, Gen. 22:1-14.

*NOTE: The "20th Century Quarterly" is an entirely new publication. The first issue is now published for the autumn quarter.*

HOW THE

## 20th Century Quarterly

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## Books

**HOW TO KNOW THE BIBLE.** By George Hodges. This author is well known as the Dean of the Episcopal Theological School, Cambridge, Mass., and as the author of "Everyman's Religion," and "Saints and Heroes." This latest work of his "contains in small compass the things the best scholars of today are agreed upon regarding the Bible." The quotations selected are such as to give thorough knowledge and yet are in themselves fascinating reading. Some of the chapter titles are the following: "The Making of the Bible," "The Old Testament and the New Spirit," "What, Then, Is Inspiration?" "The Poets," "The Library of the Grace of God." (Bobbs Merrill. \$1.50.)

**HOME FIRES IN FRANCE.** By Dorothy Canfield. Mrs. Canfield, whose husband has been at the front in France, has herself been in France for two years giving her service to the blind survivors of battle. In this volume she has given to her wide audience some appealing stories of life in the camps and among the heroic and suffering French. Her work is sure to bring a better understanding between two great democratic peoples who are warring side by side in this it-is-to-be-hoped last struggle. Dorothy Canfield is the author of "The Bent Twig," "Hillsboro People," etc. (Holt. \$1.35.)

**AN AMERICAN FAMILY.** By Henry Kitchell Webster. When Mr. Webster came out about two years ago with his novel, "The Real Adventure," he was at once talked of as a possible writer of the longed for "Great American novel." The present work which appeared serially in Everybody's Magazine under the title "The White Arc," has in the judgment of the critics, raised the value of his stock. The scene of the story is Chicago, the time, 1911 to 1916. The backgrounds of the story are big business and its big problems, I. W. W. agitations, Lake Shore Drive society; interesting characters are Gregory Corbett, Sr., founder of the

family fortune, and the members of his family; a fiery young woman socialist; and an attractive American girl of character and good traditions. (Bobbs Merrill. \$1.50.)

**WHEN CHENAL SINGS THE MARSEILLAISE.** By Wythe Williams. Including also "With the Honors of War" and "Sister Julie." All these sketches will develop patriotism in America, as they have undoubtedly done in France. Mr. Williams is the Paris correspondent of the New York Times. (Dutton. 50 cents.)

**THE YALE SHAKESPEARE.** In commemoration of the tercentenary of Shakespeare's death the Yale University Press is putting out a set of the works of the great dramatist in forty volumes, the English department of the university having the task in charge. A number of volumes are already published, the latest being "Macbeth." The form of this new edition is very attractive. (Text edition, 50 cts.; library edition, \$1.)

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## READ

### "The Life Indeed" —

ONE of John R. Ewers' lesson talks in the new **20th Century Quarterly**. It is an eloquent tribute to the beauty and power of the Christ, and it is a tribute that will go straight to the hearts of strong men. Two letters have just come in, filled with words of praise for the new Quarterly. One is from Ben H. Smith, who is in "Y" work at Ft. Riley, Kan. He says: "This Quarterly is the thing for these soldiers — and for anyone." The other letter is from H. W. Hunter, of Des Moines, former Christian Endeavor Superintendent of Missouri. He says: "I am delighted with the Quarterly. It is just what I have been looking for."

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# News of the Churches

## More Disciples Leaders Enter War Work

James M. Philputt, for two years or more minister at Charlottesville, Va., is reported having resigned from the pastorate there to accept a chaplaincy under the war work council of the Y. M. C. A. Howard T. Cree, for many years pastor at First church, Augusta, Ga., has resigned that work and is serving at Camp Gordon. Charles Reign Scoville and wife, evangelists, are now giving their time to "Y" work. Mr. Scoville is a religious secretary at Camp Custer, and would like the names and addresses of any sons of Disciples located there. Mrs. Scoville sang ten times for the soldiers of different parts of the camp on last Sunday.

## A Big Year for the Foreign Society

A telegram from Secretary Stephen J. Corey brings the good news that the year just closed is the best financial year in the history of the Foreign Society. Offerings totaling more than \$625,000 dollars, are reported, a gain of over \$75,000. The Society is now out of debt.

## A Pastor's Reception in Minneapolis

G. S. Bennett became pastor of Portland Avenue church, Minneapolis, Minn., which is the oldest and mother church of four congregations, the beginning of July. He is a native of Australia, and has been in this country for twelve years, the greater part of which were spent in the pursuit of higher education. After graduating at Hiram, he did post-graduate work to prepare himself for teaching as a life work. Completing his special studies and graduating at Columbia University and Union Theological Seminary, he was called to the Department of Old Testament Literature and Languages of Hiram. Mr. Bennett was very successful and popular as a professor, but the changes that the great war brought about made it possible for the Minneapolis church to induce him to become its pastor. The Minneapolis leaders write that Mr. Bennett is proving a very genial and efficient minister. "We feel that we are very fortunate to secure a pastor combining such high attainments, excellent character and fine social qualities. He has taken hold of the work in a quiet and unassuming way, but his able ministry has already awakened an encouraging improvement in the Sunday audiences and prayer-meeting attendance." It has been customary with the Minneapolis church to give a reception to its new ministers; to place them in friendly touch with their environment, and to introduce them into the city with its activities and opportunities. But the reception which was given Friday evening, Sept. 27, surpassed all previous felicitations. Some of the most prominent citizens participated in the program. Judge Jelley, Judge Torrance and the editor of the Minneapolis Journal were present and five of the best known neighboring churches were represented.

## Remarkable Success at the 'Old First,' Kansas City, Mo.

The new building of First church, Kansas City, is rapidly nearing completion. With no serious disappointments, the congregation will dedicate about Christ-

mas or New Year's. The Kellems brothers, evangelists, will follow the dedication with a meeting. The union of Forest Avenue church and First church has been perfect, pastor J. E. Davis reports. "The church boards, the Bible schools, the women's work, the C. E. societies, the pastors, all have united without a jar. There has not been a single misunderstanding nor a cross word spoken." About 70 of the best givers and workers of the church have gone to war, yet the missionary offerings have remained about the same and the growth has been remarkable in many ways. The month of September just closed brought forty-six additions at the regular services, twenty-seven being added the last Sunday of the month, twenty-four at the morning service. It was the greatest single month of Mr. Davis's ministry, and the last Sunday morning's service was the greatest in the history of the church, the oldest members say. Never before, either in regular services or in revivals, did so many enter the church at a single service. This church's part in the Men and Millions Campaign has been remarkable. From the first to the last of the campaign the church gave \$14,726. The congregation was thoroughly canvassed in the early part of the campaign during the pastorate of W. F. Richardson and pledged \$14,000. During the Emergency Drive, without preparation, \$726 additional was raised.

## Walter M. White Writes From War Front

Walter M. White, of Linden Avenue church, Memphis, Tenn., who is now in service in France, writes to his congregation of some of his experiences. We quote from his letter: "I am in the midst of the greatest field for service in all the world. I have been greatly blessed in the assignment given me; I am in a position which will enable me to see practically every American boy coming to France from this time forward. We had a fine trip through England. The English people are in excellent spirit and are devoting themselves to the one supreme issue of the world with all their hearts. They have suffered beyond any possible thought that our people of America have ever had, but they bravely fight on confident of a better day. I was out among them a great deal—both among the civil and military—and everywhere received the finest reception. They are deeply appreciative of our presence over here. At one church I visited every male under fifty years of age had been called to the colors, sixty per cent of whom have already paid the supreme sacrificial price and will never come back, for 'They sleep in Flanders field, where the poppies blow, among the crosses, row on row.' I never had such a reception anywhere in all my life; it actually surpassed my first Sunday at dear Old Linden, I am confident. We were nearly one hour in getting away from the church after service. This was not for my sake, for I was a total stranger, but I was from America, and I had in my poor way tried to tell them why America had sent us 3,000 miles across the great deep."

## Kentucky Gets New Bible School Secretary

Lin D. Cartwright of Fort Collins, Colo., has accepted the position of Bible

School secretary of Kentucky and enters upon his new work soon. He has made a fine record as pastor at Fort Collins, where he has been for the past four years. Both he and his wife have specialized in religious education. Both are graduates of Drake.

## Peoria Newspaper "Remarks" Concerning the City's New Woman Preacher

We quote the following editorial from the Peoria (Ill.) Transcript: "Announcement is made that Miss Amelia Gerke is to accept the pastorate of the Central Christian Church of Peoria as the successor of Rev. Homer E. Sala, who has gone to France as a Y. M. C. A. worker. Although the experience of a woman preacher will be something new for Peoria, women have been preaching in various parts of the country many years, and many of them have achieved moderate success. It was Doctor Johnson who said, 'Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all.' Even under the Pauline dispensation, women were discouraged from entering the pulpit. Speaking to the Corinthians, Paul said: 'Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.' Saint Paul and the crusty Doctor Johnson are equally behind the times insofar as their attitude towards women is concerned, while the husband has long since abandoned hope of exacting obedience from his wife. The old order changeth. Women not only have entered all the professions, but they have taken their places in the industries and have invaded every occupation known to man, not excepting even service in the trench and on the battlefield."

## C. R. Stauffer Leads in "Heroes Day" Celebration at Cincinnati

Sunday, September 29, was observed by thirteen different sections of Cincinnati as Heroes' Day. People of all religions—Protestants, Jews and Catholics—participated, and more than 100,000 persons were present at all the services. In the Norwood section of the city, the service was held at the Municipal building, and C. R. Stauffer, of the Norwood Christian church, served as chairman of the committee in charge. These programs were arranged under the auspices of clergymen of Cincinnati representing all creeds and denominations. Mr. Stauffer was also a member of this general committee.

## Graham Frank Tells Dallas Club His Views on Peace

Graham Frank, of Central church, Dallas, Tex., recently addressed the Kewanis Club, of Dallas, at its weekly luncheon. He stated that the nation must understand that it is at war; that only men can win the war; that incipient victory is the worst possible danger, and that no peace talk should be tolerated in America until our soldiers in Europe start it. "The real acid test of a man's religion is the practical application of it in real life," Dr. Frank declared. "Likewise the acid test of the people of America is now embodied in our attitude toward the government." He closed his talk by reading "The Burial of Kaiserism," which he composed and which was immediately adopted by the club as its official slogan. It follows:



"President Wilson's reply to the recent Austrian note and the registration of thirteen and one-half million more men on Sept. 12 are the hammers that will drive the last nail in the coffin-lid of Kaiserism. Our boys 'over there' are digging its grave. And when it is dead—forever dead—they will embalm it in poison gas and bury it, not in ravished Belgium, nor in devastated France, but beyond the Rhine, and to the funeral dirge of cannon and rifle and tank and airplane and battleship, they and our allies and all freedom-loving people of the earth—among whom may we hope to find the freed people of the central powers and those of reconstructed Russia?—shall join in freedom's song, and war, grim, terrible and ghastly, will be banished forever from this fair earth. And over that grave we will erect a monument made from the stones of the then tenantless palace at Potsdam, and in deep letters blood-red will the epitaph be written, 'Thus Ever With Tyrants.' And the nations of the earth will turn away from that dishonored and disgraced and damned sepulchre and betake themselves to the task of building on the ruins of the Old World a new and better world, in which international honor shall be the cornerstone and in the building of which only free and peace-loving and treaty-keeping nations shall have word or part."

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—Thomas A. Boyer of First Church, Richmond, Cal., is in charge of the Four-Minute speakers for the Fourth Liberty Bond campaign.

—Charles L. Dean is the new president of the Colorado State Board, succeeding C. H. Morris, of Central church, Denver.

—George L. Snively had charge of the dedication service of the new \$40,000 building of the church at South Dallas, Tex. But \$15,000 was needed to take care of obligations, and over \$17,000 was raised. W. W. Phares leads at South Dallas, Tex. Mr. Snively is the dedicatory of the new Kingshighway church, St. Louis.

—H. G. Connelly, pastor at Central church, New Albany, Ind., has been speaking for some time at Camp Zachary Taylor, Louisville, Ky. He has been actively engaged for many months in war work, being a member of the Council of Defense, deputy food commissioner, a four minute man, and has served as chairman of several speakers' committees. Mr. Connelly has led the New Albany church for nearly five years.

—President R. L. Thorp, of Missouri Christian College, Camden, Mo., writes that the enrollment at the college this semester is the largest in years. There is an excellent faculty now at Missouri Christian, with an average of six years' college training.

—Secretary H. H. Peters, of Illinois, reports that the state has reached its goal of \$200,000 for the Men and Millions Movement. All the money and subscriptions were on hand a month ago with the exception of about \$4,000.

—William Baier, of First church, Spencer, Ia., for four years, now leads at Cherokee, Ia.

—J. Ralph Roberts, of Robinson, Ill., church, has accepted a call to the work at Mt. Carmel, Ill.

—J. H. Versey has resigned from the pastorate at Rutland, Ill.

—George F. Cuthrell of Central church, Sherman, Tex., has left for France, where he will serve the Y. M.

C. A. Cephas Shelburne, of Dallas, will occupy Mr. Cuthrell's pulpit during his absence.

—C. H. Hood, who has resigned from the work at Coshocton, O., has been chosen by the Coshocton Dry Federation to manage this year's campaign. During Mr. Hood's ministry he has cleared the church of a debt of \$4,500 and has developed a large Bible school. Mr. Hood is president of the county Bible school association, having been elected for the fourth year at the annual convention held last month.

—George E. Purdy, recently of Bloomfield, Ia., assumed his new task at Okaloosa, Ia., on last Sunday.

—C. D. Titus, of Lake City, Ia., who was in attendance at Drake last year, will be one of the assistants to the commandant of the student soldiers at Valparaiso University this year. He is a second lieutenant.

—A. N. Lindsay, pastor at Clinton, Mo., has just closed a fruitful meeting for the church at Macon, Mo., to which W. H. Funderburk ministers.

## Convocation at Drake

This year Drake University opens under happier auspices than at any other time for many years. The new president, Dr. Arthur Holmes, made an excellent impression in his convocation address. One or two things in it struck me as pregnant of meaning for the place and the hour. His general understanding of the university, he founded upon this word in the preliminary announcement of the university, issued in 1881: "This university has been designed upon a broad, liberal, and modern basis. The articles of incorporation provide that all its departments shall be open to all without distinction of sex, religion or race. In its management and influence it will aim at being Christian, without being sectarian." Further, it was to be a democratic school, and he emphasized his conviction that a college today is, more than it was twenty years ago, a place for ladies and gentlemen.

I paused a little upon that statement that it is Drake's mission to be democratic, and I found it a pleasant thing that democratic, in the mind of the new president, does not mean common or plebeian or vulgar, but gentlemanly and fine. In front of him sat a body of young men, who have now been enrolled as members of the Students' Army Training Corps. They are getting ready to go across the water and fight for the larger democracy that in no small measure has been nourished by our Protestant churches. Nothing could have been more appropriate than that at that moment education and democracy should be so linked together. Moreover, in it all, I can not escape a thrill of promise that Drake shall be to the newer democracy of the church of the Disciples, born in America, what Harvard and Yale have been to the older democracy of Congregationalism, born in England. The two bodies are the representative democratic churches of the western world. From the very first, Congregationalism knew that, if it was to be democratic, if the man in the pew was to be spiritually alive, was to have visions of his own and thoughts of his own, was to do his full part in shaping a better life for men, he must have a trained mind, an awakened conscience. So it was that the earlier religious democracy established, not only Harvard and Yale, but also Amherst and Dartmouth and Williams and Beloit and Oberlin, a group of educational institutions not so far to be matched by any other group fostered by a single organization anywhere in the world.

That example of what a democratic church must do for its people has a long background of history, but it was only a few weeks before the date of President Holmes' Convocation address when the government of the greatest of democracies sent out her decree that

the young men whom she was training in her defense should, as far as possible, continue their work in the studies that constitute a higher education. It is a magnificent tribute to an unforgettable bit of gospel, this decision of the government, a tribute to this saying from the lips of Jesus, "The truth shall make you free." In the presence of the young men preparing themselves to go to the front, it faced the members of the faculty and it faced President Holmes as a tremendous promise of larger things.

Those of us who sat through that hour are sure that the future has wider doors for Drake University than ever before. As we begin the new year, with a new president and new hopes, the state says, in terms that can not be mistaken, Education is the business of a democracy. Never before has a democratic church been given such a call for the devotion of its best service to its own characteristic business of blotting out evil by blotting out ignorance among men. Never before has it been so fearfully brought home to us as during these last days of our entrance into the war that ignorance is the parent of the great body of our social deformities. That a genuinely Christian church such a church as the Disciples of Christ should not respond to this fresher realization of what education means in our day, should not determine anew to make its schools better and larger and more capable of wide and efficient service, is inconceivable.

President Holmes has come to Drake at an auspicious moment. Freedom the word of the hour, the larger freedom under law of intelligent men. Is not now the Master alone who say "The truth shall make you free." It is also the Government of the United States that takes that imperishable gospel as its message to its people. The church can do no less. The university can do no less. The loyal American can do no less. It is the word of the future, and Drake University, under more inspired guidance than before, going forward with the word to great things.

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—F. W. Mutchler recently tendered his resignation at Grant Park church, Des Moines, but was urged by his people to reconsider, and he has now decided to stay at this task. This congregation is at work endeavoring to build, which is a difficult undertaking during war times.

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—Mary Carpenter Craig, widow of the late Bayard Craig, is again in the responsible position of Dean of Women at Drake, which position she filled for many years before going west to Denver and California.

—H. F. Philippi, of Central church, Streator, Ill., has resigned the pastorate there to take up war service.

—E. C. Lunger, of First church, Williamsport, Pa., leaves this field to give his entire time to the secretaryship of the Eastern Pennsylvania Missionary Society.

—M. G. Long, for two years leader at Windfall, Ind., has now taken up the work at Portland, Ind. During his ministry at Windfall, 120 accessions were made to the membership of the congregation, the Bible school has recorded a fine increase and the Women's organization has doubled in membership. A missionary offering was made of \$1,200 for the present year—an average of \$4 per member.

—H. H. Peters reports the following steps taken at the recent annual session of the Fulton county, Ill., meeting of Christian churches: First: The program of the State Missionary Society, looking to the holding of an evangelistic meeting with each church in the state, was endorsed and the eleven churches in the county will be in line. Second: Five of the smaller churches are without preaching. Arrangements were made for a dozen laymen of the county to supply these pulpits every Sunday for a period of three months, with the hope that a regular ministry may be employed and such churches brought together in co-operation. Third: Fulton county reached its apportionment of \$4,000 in the Men and Millions Emergency Drive. The county meeting endorsed the budget system for missions and will encourage the making of the every member canvass in every church for both current expenses and missionary support.

—Capitol Hill church, Des Moines, Ia., held its annual Home-coming last Sunday, led by pastor W. C. Cole. The every member canvass will be made in the near future.

—C. C. Wisher, recently of Camp Point, Ill., church, has been chosen to lead the Paxton, Ill., congregation.

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—At the evangelistic meetings this year at Centennial church, Bloomington, Ill., pastor Fred E. Hagin will reach, and J. W. Seniff will have charge of the music.

—R. F. Thrapp of First church, Seattle, Wash., has been preaching some war sermons, some of the subjects being as follows: "Why America Fights," "Why Victory Is Inevitable," "The Capture of Jericho," "Some War Emergencies," "The East," "War Compensations," "The

Peril of Peace." Mr. Thrapp was to speak at the Washington state convention of the Congregational Church to be held at Tacoma on October 2, his topic being "Signs of the Times for Christian Unity." During Mr. Thrapp's first year at Central Church there have been 126 accessions to the membership.

—F. E. Davison, for three years leader of the Spencer, Ind., church, and a community leader as well, is leaving this field for other service.

—Joseph Keevil has resigned from the pastorate at Richmond street, Cincinnati, to become leader at Noblesville, Ind., succeeding there L. C. Howe, who has been chosen to minister to the work at Vincennes, Ind.

—Oliver W. Stewart, Chicago Disciple and Prohibitionist, recently addressed a patriotic mass meeting at Seattle, Wash., on "Prohibition and the War."

—L. L. Higgins, who has been preaching at the Lerado, O., church while making his home at Lynchburg, O., is now in Chicago, where he is taking a course in the Y. M. C. A. College preparing for war service.

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—The congregation at Sweetwater, Texas, is sending its leader, LeRoy M. Anderson, to the St. Louis convention.

—E. A. Powell, recently of the Indianapolis, Iowa, church, has accepted a call to Cartersville, Ill.

—Neil H. Baxter is the new leader at Sterling, Colo.

—J. A. Barnett, leader at First church, Lincoln, Ill., has left for Camp Taylor at Louisville. On his last Sunday at Paxton Mr. Barnett was the guest of honor at an all day session held at the church, closing with a union meeting of the Protestant churches of the city held in honor of his leaving.

—R. S. Tandy, for some time minister at Mineola, Tex., is now teaching in Midland College, at Midland, Tex., having charge of the department of science.

—Serle Bates, son of President Miner Lee Bates of Hiram College, has recently returned from Mesopotamia, where he spent two years in army "Y" work.

THE TEACHER TRAINING DRIVE  
Report for September

The first weeks of the great Teacher Training Drive are finished, and we are indeed thankful for the results reported to this office.

We feel sure that but a small portion of the enlistment cards signed by the various Bible schools have reached us, since many workers did not begin the drive until late in September, and several will not take up the work until October.

When one considers the great number of students touched by these classes, the heart thrills at the thought of the great Student Army of the coming Church School.

Surely the spirit of Christ, the "Master Teacher," is moving among us, directing and guiding in all our struggles for greater usefulness.

The words of encouragement and cheer from the pastors and superintendents of the schools suggest that widest co-operation, and give assurance of great results in the coming days.

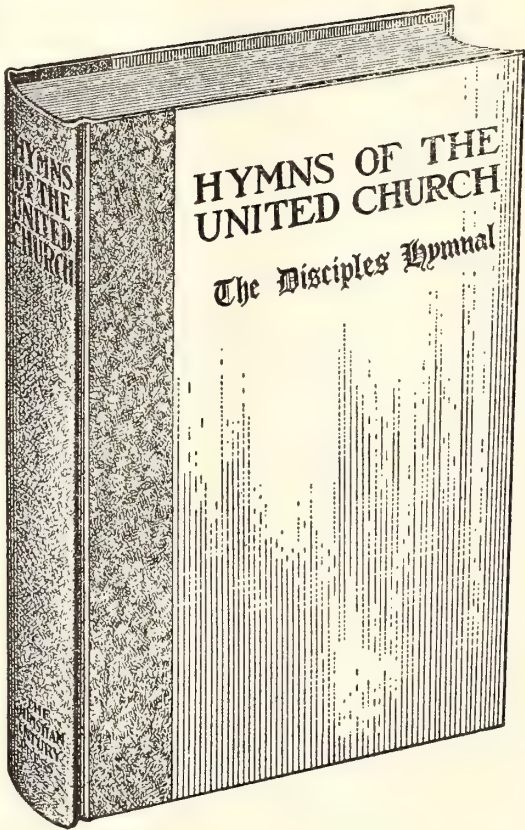
Mrs. JOHN D. ELLIS,  
Acting Superintendent Teacher-Training Department, American Christian Missionary Society.

\* \* \*

Classes Reported During September	
Alabama .....	2
Arkansas .....	6
Canada .....	5
Colorado .....	9
South Dakota .....	1
Delaware .....	1
Georgia .....	1
Indiana .....	33
Illinois .....	1
Iowa .....	9
Idaho .....	1
Kentucky .....	9
Louisiana .....	3
Missouri .....	16
Mississippi .....	1
Montana .....	2
Nebraska .....	5
New York .....	4
Ohio .....	10
Oregon .....	6
Pennsylvania .....	13
Tennessee .....	2
Texas .....	11
Virginia .....	22
West Virginia .....	2
Total .....	155

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The governing purposes in the preparation of this new Lesson Quarterly are two: (1) To afford all necessary aids for a thorough and vital consideration of the International Uniform Sunday School Lessons; (2) To edit out all features of conventional lesson quarterlies which are not actually used by and useful to the average class. This quarterly is based upon many years' experience of the makers with the modern organized class.

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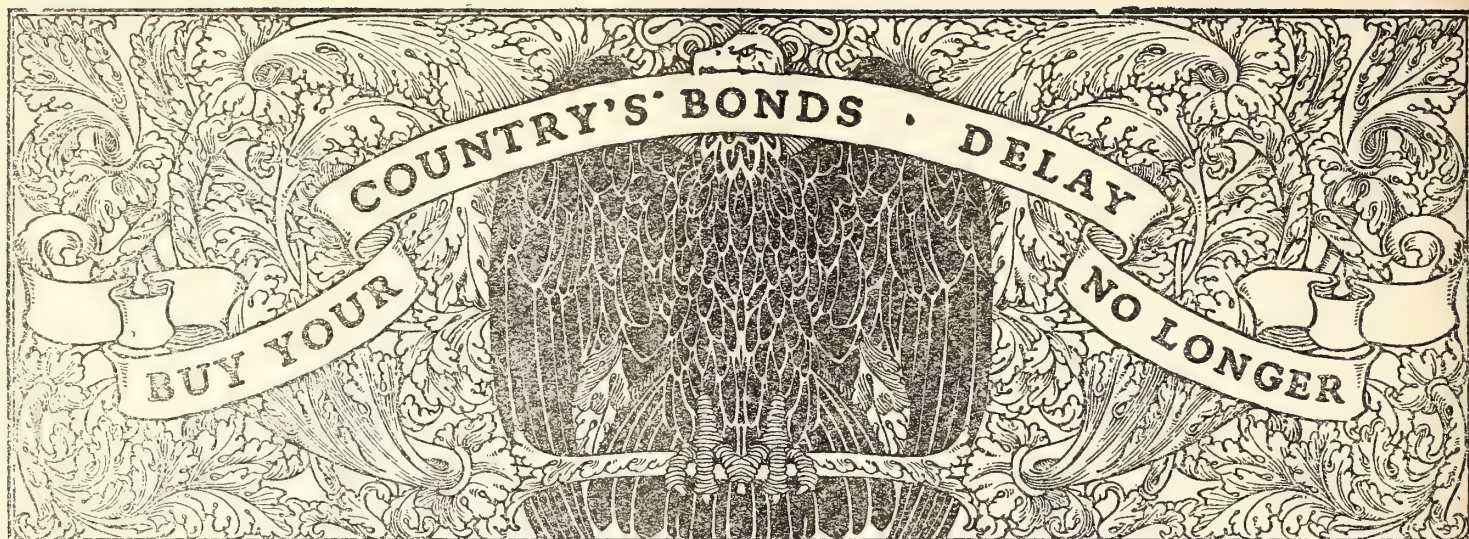
## The Christian Century Press

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Chicago





There is a jest in the trenches, old as the trenches themselves. There are men now four years dead who knew it well. It is still bandied about by cheerful British veterans lying in freezing mud; and by undaunted French gray-beards holding gas-swept shell-holes; and by exultant American shock-troops after a decimating charge. Only such men know well the difference between the danger and death of their tasks and the safety and ease of ours. . . . So they jest about us and say: "We'll Get Through This Yet—IF THE CIVILIANS HOLD OUT." And they laugh. . . . To us who scrape and save to do what we may, the small esteem in which they hold our part may seem unkind, unjust even. It seems to belittle unfairly the giving and lending which in our deedless days seem at times so great. . . . But it does not belittle—it merely etches truly the very minor merit of what we, electing or selected to die in our own beds, can do. . . . When you think of what you have already done, think also of undaunted France raising her eighth war-loan in a single day—without glorification, without boasting, in silence, and without delay. . . . Buy your country's bonds. Delay no longer. Be not content with doing your bit—do better—do your best, and do it today.

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A. S. BURLESON, Postmaster-general.

# THE CHRISTIAN CENTURY

Vol. XXXV

October 17, 1918

Number 40

## Can We Make a Christian Peace?

*By Alva W. Taylor*

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## The Way Out

*By William Adams Brown*

CHICAGO



## A TRUMPET BLAST!

# THE PROTESTANT

By BURRIS A. JENKINS

Author of "The Man in the Street and Religion,"  
"Facing the Hindenburg Line," etc.

THE author calls this "a scrap book for insurgents" and dedicates it "to the bravest men I know, the heretics." He frankly confesses himself a destructive critic. Looking abroad over the Church today, Dr. Jenkins sees its follies, its waste, its ineptness, its bondage to tradition, and he yearns for the coming of the great Protestant, another Luther, who will not only shatter the present order of things but lead the Church into a new day. While he disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so the author marks out positive paths along which progress must be made. Dr. Jenkins writes with a facile, even a racy, pen. He has filled these pages with a heavy charge of dynamite.

Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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CHARGED WITH DYNAMITE!



# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

OCTOBER 17, 1918

Number 40

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Creeds and Creed Makers

EVERY creed in Christendom was born in a time of theological stress and has all the bias that belonged to that age. The so-called Apostles' Creed came into being to emphasize the genuinely human life of Jesus as over against the Gnostic conception that he was only an idea and that he had no real place in human history. The six great statements about Jesus are mostly for the purpose of establishing a genuine humanity in our Lord.

The Nicene creed had quite a different motive. The Arians were setting forth a doctrine of Jesus Christ which made him an intermediary creature neither human nor truly divine. Reacting against a conception of Jesus Christ which was too low, the church went to the length of calling him very God of very God.

To the creed was soon attached the anathema. Let the man who dissents be damned, is the modern translation of the ancient formula. The dissenter was to be excommunicated, denied food and shelter, looked upon as an outcast on the face of the earth.

As compared with the philosophic calm of the heathen, this fury of the orthodox kept alive the spirit of dissent through the ages. Men are willing to listen to reason but they refuse to be whipped into a position even if it be a true one.

The processes of creed-making have followed every religious movement, even those most tolerant in spirit. Even a great free people like the Disciples now hear suggestions of a creed that is involved in the Divine creed, which must be believed at the peril of one's religious fellowship and even of one's eternal salvation. The old

spirit of anathema is still in the hearts of the creed-makers.

But while the creed-maker is still in the land, the sons of spiritual freedom are more mighty. Even the communions now bound by massive creeds are seeking their freedom and one day we shall have throughout Christendom a clear distinction between faith and opinion. Christ came to set us free and we shall no longer be in bondage to any oppressive tyrant over the souls of men.

### The Soul of Belgium

IT is not the great nations with their imposing armaments and their tremendous resources which perform the greatest service for the world. Greece was a tiny nation compared with Egypt but she gave us beauty and philosophy which took on quality from the very character of that mountainous country. The greatness of Greece was her soul. Palestine was insignificant by the side of Assyria, but who cares for the translations of the literary remains of Assyria, a considerable literature recovered from the ruins of dead cities? Palestine has been the teacher of the world in the things of the spirit. Out of her poverty and obscurity she arose to be a world leader. Hers was the victory of a nation with a soul.

The most outstanding example in the world today of what the soul of a nation may be is Belgium. She has no capital and no land save an inundated fragment on the southwest. In a French city, Havre, her exiled government, separated from the people and shorn of its power, maintains its existence. It would seem that if a nation was ever conquered, Belgium, stripped,



wounded and bleeding, is that nation. Yet the soul of Belgium is still alive.

A newspaper, printed no one knows where, defies the German government and bears encouragement to the people. Cardinal Mercier and many a brave priest in that unhappy land use their public ministrations and more still their private influence to keep the soul of Belgium alive. All over that land are patriots, men, women and children who nurse the dream of liberty and who will resist to the death any measure to Germanize their country.

Belgium has not counted for so much in a military way, but she delayed the tyrant so he did not reach Paris. The greatest service of Belgium is in the realm of the spirit. Her unconquerable attitude helps to keep up morale in all the Allied nations.

Let not America trust in horses and chariots. First of all must be the spiritual mobilization of our nation. Our ignorance, our selfishness and our disloyalty must give way before a clear vision of the task to be done and the part that America must play.

## Chinese Students in the United States

CHICAGO, on September 11, had a great excitement among Christian workers occasioned by the arrival of 123 students who are to attend various American universities supported by the American Boxer Indemnity Fund. Among these students were sixteen women. The Chicago Association of Commerce and the Y. M. C. A. joined in entertaining the visitors in the Hotel La Salle. The men and women in different groups had entertainment at the hands of the Y. M. C. A., the Eleanor club, and in the native Chinese quarters of the city.

It will be remembered that when the various nations of the world collected their indemnity from China, the United States refused to receive her money but stipulated that it should be held in trust and the interest used in the education of the youth of China in American institutions. This group of students is coming to America to study, supported by this fund.

This is an admirable lesson in a Christian solution of international problems. If these foreign students are received kindly and are given Christian treatment at the universities they attend, there will be no question as to the future friendly relations of America and China, for these students will some day be leaders in their native land. Retaliation is not the only method of uniting the world in peace, if indeed it is even one of the methods.

## An Unusual Religious Cooperation

THE approaching campaign in behalf of the agencies that work for the welfare of soldiers and sailors in the camps and overseas is a most impressive example of the breaking down of religious prejudices in war-time. The Knights of Columbus, the Y. M. C. A. and the Y. W. C. A., the Salvation Army and the Jewish Relief Board, as well as some other organizations will appeal to the country for aid in a great joint budget of \$170,000,000.

Each subscriber will have the privilege of electing the cause to which he will give. That will mean that Catholics will commonly give their money to the Knights of Columbus and that evangelicals will tend to assist the Associations, but for all that, here is a real co-operation in the campaign and the money that is not designated will be divided among the different causes and will tend to remove any inequality in the giving resulting from the greater favor in which some organizations may be held.

There is no reason why we should wait to agree upon transubstantiation or predestination before we do something to help humans. It is an outgrown rationalism which would commit us to any such program. Intelligent people of all faiths are learning the lesson of the Good Samaritan who let theological questions wait for awhile on human needs.

It is not necessary to suppose that sometime Jews and Catholics and Protestants shall be in one great religious organization, but it is easy to believe that the spirit of internationalism and of human values will overrule many prejudices of the past and that the stigma of religious divisions will be taken away even though men still worship in different churches.

Even the Jew is nearer the kingdom than some of us have supposed. A recent book on "Jewish Theology," by Kohler advances religious doctrines which are altogether acceptable to Christians. Add to his book on theology Christ and his atonement and it becomes a thoroughly Christian work. While the Jews lack some things the Catholics have a few things too many. They hold most of our protestant theological connections but add institutionalism and saint worship. With both groups we may co-operate in the service of our soldiers and sailors.

## Mr. Clark's Poetry

THE editors and friends of The Christian Century feel a very pardonable sense of pride in the increasing recognition which the poetical work of Mr. Thomas Curtis Clark of our office staff is receiving from journals of discriminating judgment, and from literary authorities both in this country and abroad. Within recent weeks Mr. Clark has contributed to the columns of the Living Church, the British Weekly, the Congregationalist, the Continent, Unity, the Boston Transcript, the New York Herald, the Chicago "Post" and "News," and other periodicals of importance. His work in the "Century" is an increasing satisfaction to our readers. His latest volume, "Love Off to the War," is just from the press. There is in his poetry not only the evidence of fine literary gifts, but also a note of sincerity and moral earnestness which is lacking in much of the poetry of the newer school. It is this combination of excellencies in Mr. Clark's writings which is winning for him a place of distinction in his chosen field.

Several times of late Dr. Joseph Fort Newton, pastor of the City Temple, London, has quoted from Mr. Clark's writings with appreciative reference to him. And a recent note which we have been permitted to see is of even more significance for the reason that Dr. Newton is also vice-president of the London Poetry Society. He writes:



"I greatly appreciate your poems. Surely you have an authentic mission as an interpreter of the deep things that matter most, and your mastery of your medium grows every day more assured. A song can go where a sermon can never enter, and open doors for which it alone has the key. I wish you every blessing in your ministry to the higher life; that the vision may grow, and glow, and abide, and find its way into songs haunting and healing."

Those who watch our poetical selections from week to week will observe that our readers are afforded an opportunity to enjoy some of the best of Mr. Clark's work, and also a competent amount of poetry selected by him from current offerings in the same field.

H. L. W.

## The Next War Against Drugs

THE culmination of the war on the saloon leads up naturally to a war on drug addiction in the United States, which may now increase unless it is met with a determined attitude and with the moral force of the Christian church. The special treasury investigation on the habitual use of drugs has revealed the fact that there are in our country one and a half million of these unhappy people. Morphine, cocaine and heroin are the most commonly used drugs. It has been found that some army officers are drug addicts and that they had prepared to take their supply to France with them. We should have homes where addicts could be taken for treatment and we should have also a sharp prohibition of the further sale of the drugs on physicians' orders except to those who are ill and must have this form of relief.

## The Curves and the Tangents

### A Parable of Safed the Sage

I RODE in the Cab of a Locomotive, and I spake with the man who drove the Engine, and we went at High Speed. And High Speed is one thing from the rear end of the Observation Car, and Quite Another Thing from the Cab of a Locomotive; and it giveth a man the Impression that he is not running a Sewing Machine.

And I looked out upon the Track.

And I spake to the Engineer, and I said, Behold, how many are the Curves; whereas, the Map which this Company doth print with its Time Table doth shew the Road to be a Straight Line Joining every Great City in America to every other Great City.

And he said, That is how it looketh on the map; but to the engineer every railroad is a Double System of Curves, the Curves on the Surface and the Curves Up and Down. A railroad curves to get better approach to a bridge, or to enter a town, or to avoid a swamp or an hill, or to go around the land of some Farmer who tried to sell his land at four prices, so there is a Curve to the right and a Tangent, and then a Curve to the left; and sometimes there is a Reverse Curve with no Tangent between, in which case the Passenger doth think Unkind Thoughts of the Engineer without knowing why he is jerked Galley-West. Believe me, the business of running an air ship like this is something more than open-Curves to pull around and see around, and thou dost

never know what doth lie in wait around the rim of the Curve, nor how strongly the Train will be tempted to disregard the Curve and survey a new Tangent of its own.

And I said, What is the other system of Curves?

And he said, No roadbed is level. Even in a Prairie Country, the roadbed descendeth to a little stream, and ascendeth to a little hill, and then descendeth to a larger stream, and ascendeth to a larger hill; and it must all be considered in terms of Coal Consumption, and Steam Pressure, and the Weight of the Train, and the Condition of the Track whether it be Dry or Wet or Frosty.

And I said, Thou hast many things to trouble thee that I wot not of.

And he said, Passengers mostly think that all an Engineer hath to do is to keep the train between the Fences of the Right of Way, and get in on Time. Behold, they consider not the Curves of either class. For a Railway is not all Tangents.

And I considered and said, Thy business is like unto mine. For there be Railroad men who think that I have only to stand in the Pulpit one day in seven, and open my mouth and the Lord will fill it. Behold, there are Curves as well as Tangents on my Right of Way, yea, Reverse Curves, and some Heavy Grades.

And he said, I reckon it is so with every man's business. Though to another man it looketh like a Straight Line surveyed across the map, yet to him that is on the inside, every business hath not only its tangents, but its Curves.

And we took each other by the Right Hand, and we bowed low and said our Salaams, and I bade him Farewell and Departed. And each of us knew that the other man's job was like unto his own.

## The World-Flag

THE jewels of America a constellation are,  
Each star a free-born commonwealth and every state a star.  
As, in the sky, the stars on high swing orderly and free,  
So every state, both small and great, has law and liberty.  
Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on a world-flag.

The children of America are born in every land:  
Whoever longs for liberty and has the strength to stand,  
Briton or Hun, he is her son and hears his brothers call;  
Imperial America is mother of us all.

Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on a world-flag.

The Riches of America are Liberty and Peace.  
They greater grow when shared by all and, scattered, still increase.  
The father of America for Freedom lived and died.  
To help all men be brethren her Lord was crucified.  
Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on a world-flag.

The dream of free America's a brotherhood of day,  
Where swords are changed to plowshares and where war is done  
away;

Her sisters free democracies and a new flag unfurled,  
The Union of all nations, the Republic of the world.  
Sons of the stars, break through the bars, let no man lag,  
Win every nation a constellation on a world-flag.

LOUIS TUCKER, in the Living Church.



# The Way Out

By William Adams Brown

*Secretary of the General War-Time Commission of the Churches*

SINCE the war broke out, the church, like the nation, has been concentrating her attention upon the tasks which lie nearest at hand. Conscious of the justice of our cause we have felt it our primary duty to supply and to sustain the forces that will insure victory. Both as individual communions and through our interdenominational agencies we have been ministering to our soldiers and sailors, strengthening the religious and moral forces about the camps and training stations, co-operating in plans for the betterment of industrial conditions, giving ourselves to the relief of the wounded and destitute, supporting the Government in its campaign for economy in food and fuel, awakening in men's hearts the faith and passion of duty, and seeking to deepen the spiritual life and moral energy of the nation through united prayer.

In the pursuit of these patriotic ends we have been drawn closer together and have realized anew both the greatness and the unity of our task. Inevitably our thoughts have moved forward to the days which lie ahead, and we have asked ourselves what contribution we can make as Christians to the new world which is coming after the war.

## PREPARATION FOR PEACE

It is right and fitting that we should do this. Eighteen months after the war began the British government appointed a committee to study the problems of reconstruction. This action was due to no illusion as to the nearness of peace or lack of resolution to carry the war to a successful issue. Rather was it due to the conviction that for a successful peace, no less than for a successful war, thorough preparation was needed, and the determination that peace, when it came, should not find the nation unprepared.

Upon the church too rests a similar responsibility. We are fighting for ideal ends, for justice, for freedom, for good faith between nations; and it is with the ideal that the church is primarily concerned. It is high time that we were asking ourselves what we can do to make these ends prevail, not simply for the moment but permanently. In the period of readjustment which must follow the war, what can the church do to point the way? In the complicated tasks which reconstruction will lay upon us, what part must be recognized as belonging to her?

## THE CHURCH'S MESSAGE

Clearly her contribution must lie in the region of principle. The church exists to remind men of the things that are always and everywhere true; but principle that does not issue in action is barren. It is not enough to tell men what they ought to do in general. We must point out the sphere in which Christ's principles must be applied, and within this sphere must determine and discharge our own special responsibility for their application.

What then are the principles to which the church is called to witness? First of all, righteousness. There is an eternal difference between right and wrong which no

growth in knowledge or enlargement of experience can obscure. In the twentieth century, as in the first, the nation or the individual which makes its own aggrandizement the law of its living and tramples ruthlessly on the rights of the weak is a sinner in God's sight and must repent before it can be forgiven. As President Wilson has said, "The hand of God is laid upon the nations. He will show them favor only if they rise to the clear heights of His own justice and mercy."

## WE, TOO, NEED TO REPENT

Secondly: Repentance. There is no man and no nation which has not broken God's law and does not need to repent and be forgiven. We are fighting Germany and will continue to fight her till she changes her ways, because we see in the system to which her rulers have committed her the most signal example of that self-will which is the bane of all our living. But we too have been selfish and wilful, and we too need to repent and be forgiven.

Thirdly: Service. The test of true repentance is work for others. The reason why selfishness is so heinous in the sight of God is because it defeats His plan of a social order based on helpfulness. It substitutes strife for co-operation, and envy for love. The remedy for this is a new spirit. He that would rule must serve. The greater must be minister of all. We recognize this in the case of the individual. We must make it true no less in the case of society. We must bring all life to the judgment seat of Christ, that of the nation as well as of the individuals who compose it, and all the smaller groups in which they are combined.

Finally: Faith. The ground for hope in such a transformation of standards is God's redemptive purpose, made manifest in Christ. Stronger than self-interest, stronger than fear, stronger than hate, is the love that bears all things and believes all things, and God is love. With men it may seem impossible, but with God all things are possible, for God through love is creative personality, able now as through the ages to bring new things to pass, and by His Spirit to make over the worst of men and of nations after the likeness of Jesus Christ.

## CHURCH MUST RE-MAKE MAN

These then are the principles to which the church is committed: righteousness, repentance, service, faith. To these she must witness in season and out of season, in war as in peace. Most of all in this war, since if they be not true our enterprise will be futile and our sacrifice vain. President Wilson has told us that we are fighting not simply to conquer German autocracy, but to end the system for which her present rulers stand. But unless there be in man capacity to be other and better than he is, and in God the power and the will to make him so, our dreams of a new and a better world order can never come true. It is just this faith in God's power to remake man, for which the church stands,



But principle, as we have seen, needs to be applied. Here we reach a second function of the Christian church. It is not enough to affirm righteousness and service in the abstract. We must apply them to the actual conditions in which we find ourselves. First of all, no doubt, to our lives as individuals. But for that very reason to the relations in which our lives as individuals are lived: relations economic, political, international, racial.

We must apply them in the economic sphere to the relations between capital and labor. In all questions which affect man's life as producer and spender, questions of hours and of wages, of housing and of sanitation, of employment and of management, of the ownership of the tools of labor and the distribution of the products of labor, we must apply Christ's principle of the sacredness of personality. Not the amount of goods produced must be our test of national prosperity, but the uses made of them and, above all, the spirit of those who produce and of those who use. In the words of the sub-committee of the English Labor Party in their reconstruction program, words borrowed from an ancient and more august source, "We are members one of another. No man liveth to himself alone. If any, even the humblest, is made to suffer the whole community and every one of us, whether we recognize it or not, is thereby injured."

#### WHAT WE ARE FIGHTING FOR

We must apply them in the political sphere to the relations between government and people. We are fighting a theory of the state which makes it absolute arbiter over the destiny of the individual. We must see to it that we do not replace this theory by one which makes the state simply the umpire between struggling individuals. A nation is more than a collection of independent units. It is the outgrowth of centuries of common aspiration and of common sacrifice, and government is to be judged successful or the reverse in the measure that it expresses and promotes the interests and aspirations which its citizens share with one another in the present, and transmits unimpaired to the citizens of the future the inheritance which has been won for them by the initiative, the courage, and the self-denial of the past.

We must apply them in the international sphere to the relation between states. The justice and good faith which we demand of Germany we must be ready to practice ourselves. No state can be allowed to make self-interest the sole determinant of national policy. The war has taught us that when great issues are at stake nations as well as individuals must co-operate in the use of natural resources. The lessons learned under the stress of war must not be forgotten in time of peace, and tariffs and immigration acts must be rewritten from the point of view of world welfare. To the sanction of the world parliament to be created by international action must be added the supreme sanction of the Kingdom of God.

We must apply them, finally, to the deeper and more baffling problems of race, whether these problems meet us in the relation of the more advanced to the backward peoples, or of the different racial and social groups within the same community or state. In the love that gave itself on Calvary for the world's salvation God has spoken to us in a language which men of every race

understand. We must learn to speak that language after Him. The spirit which inspired the great commission must guide us in our approach to every question which affects the relation of man to his fellowmen.

And in each case we must begin at home. We must apply Christ's principles first of all to our own economic system, our own political institutions, our own treatment of the questions of class and of race; for only as we bring to the larger problems of international relationship a spirit disciplined by self-criticism and a will determined upon self-reformation can we hope to convince others of our sincerity, or, what is quite as important, be ready to believe in their own.

#### SELF-CRITICISM NECESSARY

It is clear that a program so many-sided requires for its consummation the co-operation of men of every walk of life. To enunciate a principle is one thing; to apply it in detail is another. For guidance here we are dependent upon the specialists (using that word in the large sense to include masters in affairs as well as in thought). It is for the church to hold up the ideal by which progress is to be judged, to test existing institutions and programs by their approach to the mind of Christ and to inspire all those whom she can reach with resolution to do the things that are necessary to make that mind prevail.

How can the church do this unless she practice what she preaches? With what force can we appeal for a united world when we ourselves are divided? A united world requires a united church. There must be some voice through which we can speak clearly and with authority to the instant need. There must be some agency, duly empowered, through which we can carry into effect without waste or delay the resolutions to which we come. Clearly, if we are to meet the issues of the new world we must meet them together. Here is a responsibility which we can delegate to no one else. The repentance which we preach to others we must practice ourselves.

As we ask God for victory for the cause to which we are committed, let us ask Him first of all that this cause be triumphant within ourselves. Confessing with shame the sins of our past, our narrow vision, our unhappy divisions, let us pray Him to make us one in His Spirit, an instrument He can use for the redemption of the world.

#### THE FUTURE TASK

And let us act in the spirit of our prayer. What we ask of others let us show ourselves ready to do ourselves. Let us hold in each country a gathering of church leaders to consider our duty in the great matters we have passed in review. Let us prepare for this gathering by appointing in each country a Christian commission to do for the church in her planning for the new age what the British committee on reconstruction has done for the nation. Let us lay this task upon the wisest men in the church and give them time for its performance.

When the war shall be over and the representatives of the different countries, official and unofficial, meet in their respective groups to discuss the tasks of peace, let us see to it that the churches too come together to reaffirm their faith in the God of nations, and to mobilize the forces of religion for the constructive tasks of the new age.



## The Meaning of America

By President George E. Vincent

**A**MERICA has had many meanings which merge into a larger and nobler significance. Love of the land itself, consciousness of its wide extent, pride in our country's history, its opportunity, a growing sense of comradeship, moral earnestness, spiritual faith blend in a new vision of America in the making. And this meaning finds expression in a national purpose which lives in our thoughts and is realized in our acts—a purpose to be strong that we may protect the weak; to be just, that we may rebuke unrighteousness; to be victorious, that all men may be free, that team play may prevail over tyranny.

## Three Arrows for the Christian's Quiver

By W. A. Shullenberger

**N**OT one whit less carefully than the ancient arrow-maker of Longfellow's "Hiawatha" chipped and ground his arrow-heads will the intelligent Christian select his spiritual shafts for the year just ahead. Readiness in righteousness is three-fourths the battle. There is no joyous success to be extracted from haphazardness. The Minute-man of '76 has been superseded by the carefully trained, intelligent citizen-soldier of '18. A few spiritual weapons, selected with care and thoroughly understood in time, are worth nine clutched in the face of the imminent or immediate fray. In the times toward which the American people are moving, the person whose quiver of faith is empty is the person whose plight is most pitiable. The Christian of the empty quiver will lose out as surely as the man without the wedding garment was cast out. He does not look good even on parade, much less can he stand up in the combat. Choose your arrows! Look to your quiver! Trusted and tried let your weapons be! Here are three.

**Confidence in Christ.** This arrow-head is made of the same stone that David flung at Goliath. It is the talisman of the Christian soldier. It is the "hope of earth and joy of heaven." Now is the time to meditate deeply on the confidence of Jesus in himself, his mission, and his kingdom. The nations are seeking out those great characters who by reason of their fitness and ability impart to the millions confidence. Foch, Lloyd George, and Wilson are words synonymous with "confidence." With them, and above them, ranks the great Nazarene. If he be lifted up, he will draw all men unto him. Of his kingdom's increase there will be no end. We shall see him sitting at the right hand of power. Heaven and earth shall pass away, but his word will stand steadfast. With him the slough of despond and the valley of shadow are nothing but approaches to the uplands of glory. Who-soever trusteth in him shall never be put to shame.

**Prayer for Vision and Guidance.** One of the first things a soldier must do is to train his eyes. Ask God to

help you see only the things you ought to see, and to be blind to what is irrelevant to your pathway of life and course of action. One of the great old pictures of Europe, "Cloudland," seen at a distance, appears to be but a bank of forbidding clouds, but upon nearer scrutiny is seen to be a mass of angel faces. In these epochal hours none of us can be all the way through "standpatters": perhaps if we are to live up to our times God will have us change front, oblique a little to right or left, or about-face from our self-conceived program. Don't go blindly, for the ditch is ahead if you do.

**Personal Application.** When the present earth's tragedy is ended a Voice will speak: "He that is idle, let him be idle forever." "Work or fight" comes close to being Scripture, for how in such a time as this shall the indifferent and aloof see the salvation of their souls? The chiefest complainers and the loudest croakers against government, Christianity, and the Church are those who can be indicted as slackers towards all three. Be busy. We can work—work together—work with God.

## God, the War and the Church

By Frank G. Tyrrell

**J**ESUS unhesitatingly exercised the right of moral criticism on the Old Testament, and unfolded a far higher view of God and his attributes. So doing, he registered his denial that God's method of dealing with man is autocratic, that he arbitrarily crushes and destroys those who disobey him. A similar notion underlies the millennialism of the day, and of all other days, that Jesus is coming in physical as well as spiritual power, to set up his kingdom among the battered ruins of the earthly kingdoms which he will destroy. This is to make Jesus a sort of celestial kaiser.

Christ teaches that his kingdom is like leaven, like the seeds growing secretly, and that forevermore his appeal is to the human will. His progress is developmental, not cataclysmic. Love is the conquering force of the universe.

DID GOD START THE WAR?

God did not start the war. It originated in the greed, ambition and egotism of the German empire. Here was



a nation running amuck down the highways of the world, plunging into a debauch of cruelty and terror; it was inevitable that swords should be unsheathed to stay the marauder. As Treitschke himself confesses, "Those who lusted to rule the world, in the inexorable justice of history, were cast under the feet of the stranger."

War is a consequence, a harvest of men's sowing. If it were God's duty to stop the war, it would have been his duty to prevent it in the first place, and to do that would be to abandon his method of dealing with man and adopt a policy of coercion reducing men to mere automatons. It were just as reasonable to ask, "Why doesn't God stop the fire, hush the storm, stay the pestilence, harness the lightning and still the quaking earth?" Or when, through indolence and neglect, weeds spring up in your garden, ask, "Why doesn't God uproot the weeds?"

What has war done to America? Our nation can no longer choose a "fellowless firmament"; she must accept her world mission. The nations must fraternize or fight.

And what about the Church, in this critical period? There is no possible scheme of human brotherhood broad and potential enough save Christianity. This is a rebuke and an appeal to the divided church. What possibility is there for international brotherhood when churches draw apart, excommunicate and anathematize one another?

## Ready to Die, Worthy to Live

By Theodore Roosevelt

ONLY those are fit to live who do not fear to die; and none are fit to die who have shrunk from the joy of life and the duty of life. Both life and death are parts of the same great adventure. Never yet was worthy adventure worthily carried through by the man who put his personal safety first.

Never yet was a country worth living in unless its

sons and daughters were of that stern stuff which bade them die for it at need; and never yet was a country worth dying for unless its sons and daughters thought of life not as something concerned only with the selfish evanescence of the individual but as a link in the great chain of creation and causation, so that each person is seen in his true relation as an essential part of the whole, whose life must be made to serve the larger and continuing life of the whole.

Therefore it is that the man who is not willing to die in a war for a great cause is not worthy to live. Therefore it is that the man and woman who in peace time fear or ignore the primary and vital duties and the high happiness of family life, who dare not beget and bear and rear the life that is to last when they are in their graves, have broken the chain of creation, and have shown that they are unfit for companionship with the souls ready for the great adventure.

The wife of a fighting soldier at the front recently wrote as follows to the mother of a gallant boy, who at the front had fought in high air like an eagle, and, like an eagle, fighting had died:

"I write these few lines—not of condolence, for who would dare to pity you?—but of deepest sympathy to you and yours as you stand in the shadow which is the earthly side of those clouds of glory in which your son's life has just passed. Many will envy you that when the call to sacrifice came you were not found among the paupers to whom no gift of life worth offering had been intrusted. They are the ones to be pitied, not we whose dearest are jeopardizing their lives unto the death in the high places of the field. I hope my two sons will live as worthily and die as greatly as yours."

There spoke one dauntless soul to another. America is safe while her daughters are of this kind, for their lovers and their sons cannot fail as long as beside the hearthstones stand such wives and mothers. And we have many, many such women, and their men are like unto them.

—From the Metropolitan Magazine.

## When Peace Comes

By Secretary Robert Lansing

*An Address delivered last week at Auburn Theological Seminary*

IF another world war is to be prevented, strict justice and the common good must be the underlying motives of those who are charged with the responsibility of drafting the peace treaty after Prussian militarism is crushed. The principles upon which a general peace will be made between the warring nations have been clearly stated by President Wilson. These principles of justice must guide those charged with the negotiation of the great treaty of peace, and must find expression in that momentous document which will lay the foundation for a world transformed.

### THE WAY TO A LASTING PEACE

Thoughtful men must know that the peace which is to come will not be a lasting peace if its terms are written in anger or if revenge rather than the desire for strict

justice and the common good is the underlying motive of those who are charged with the grave responsibility of drafting the greatest treaty which this world has ever known.

I think that it is sufficient in these days of toil and struggle, while the beast controlling the peoples of the central powers is still at large, to assert that the peace which will come when the world is safe will be a peace founded on justice and righteousness. Let us not forget that, while stern justice without mercy is unchristian, mercy which destroys justice is equally unchristian. When the time comes to balance the account—and it seems to be drawing near as the vassals of Germany seek refuge from the day of wrath—the authors of the frightful wrongs committed against mankind should not be forgotten.

The period of readjustment and restoration which



will follow the disorganization and destruction caused by the war will tax human wisdom to the uttermost.

The American people ought not, after the war is won, cherish a pitiless hate for all those who have served the military dictators of central Europe. We should discriminate between the ignorant and the intelligent.

#### NEW ERA TO BE CHRISTIAN

The new era born in blood and fire on the battlefields of Europe must be a Christian era in reality and not alone in name. The years to come must be years of fraternity and common purpose. International injustice must cease. All men must be free from the oppression of arbitrary power. Unreasoning class hatreds and class tyrannies must come to an end. Society must be organized on principles of justice and liberty. The world must be ruled by the dominant will to do what is right. The hour of triumph is drawing near. The day of the war lords is almost over.

Before Christ lived, worked and died, the man of labor had comparatively small place in the world's appreciation. Slaves, serfs and bondmen were they who toiled; but in simple dignity he declared, "I work," and by the influence of his philosophy on life, the man of labor has come into his emancipation of our modern days. He has been lifted from the dust of humiliation to the heights of glory; and our government is strictly Christian in its searching mandate that every able man must "work or fight."

The principles of Christ's teachings are the panacea for labor and capitalistic ills. The law of Christ for life, is the law of love from man to man. In no case did he ever advocate the hatred of class versus class. Even where conditions are unjust, and that is in many places, even where wrongs are palpable, and that is constantly, even where men of wealth exact more than the lion's share—even under such conditions now existing, Christ has for the man of labor no message of retaliation.

Hatred and revenge do not pay in any sense of the word. This does not mean that the workingman shall not organize to free his condition of injustice, nor does it mean that intelligent efforts to give all men their rights shall be throttled. It simply means that Christ's message for the laboring man is the same message. He has for every man the message of his obligation to love and help, rather than to hate and hurt. That is his law for the economic as well as the social relations of human living.

## The Winning Spirit

By J. H. Jowett

**W**E are more than conquerors in Him." This word of the Apostle expresses the victorious mood in which victory was achieved. The early believers in the Lord Jesus won the victory in their hearts before they won it on the field. In Christ Jesus they anticipated triumph, and their anticipations made the triumph possible. And this mood is one of the secrets of victory in every kingdom.

Is there any record of an army winning a battle when

# THE NEW ORTHODOXY

BY EDWARD SCRIBNER AMES  
*Associate Professor of Philosophy*  
The University of Chicago

The War marks the beginning of a new epoch in Christianity. Religion is gaining in reality and in sanity and also in vision and incentive. The old orthodoxy sought correctness of opinion through tradition and authority. The new orthodoxy rests upon deeper grounds. Its foundations are in the nature of man; not in his superstition or his credulity, but in his heroism, his kindliness and his imagination. The concerns of religion in our day are bound up with science and art and social idealism. This book is a popular, constructive interpretation of man's religious life in the light of the learning of the scholars and in the presence of a new generation of spiritual heroes.

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the soldiers entered the conflict believing they would fail? Such a gloomy lack of confidence would breed a dismal progeny of wants, and the army would be sapped of its vital resources before the battle began. Our biggest inspirations blow from the gates of the morning! Let those gates be closed, and the soul will be deprived of the mystic oxygen which is absolutely essential to her life and strength. There is to me a very real significance, and therefore something of spiritual direction, in the words of the prophet which tell me that the glory of the Lord entered the temple by the gateway "*which looked towards the east.*" He entered by the door which looked towards the new dawns, the new revelations, the door of expectancy and hope! "Lift up your heads, O ye gates, and the King of Glory shall come in!" Our eager confidences become highways of the Lord.

And so it is that, in a very real degree, we can ascertain the nature of our coming victories or defeats by examining the character of our expectations. We may regard all our unbeliefs as the ministers and precursors of disaster. Whenever did unbelief go into battle singing a song of praise? When did unbelief hammer the strongholds of iniquity with blows which shook its walls into dust? When did unbelief stride out into the second mile with the fine determination to make the second mile the justification of the first?

It is only the assurance of victory which works miracles of this kind, and it works them every day. In the spiritual realm a healthy confidence not only sees a highway stretching through coming days, and brightening



ever more and more unto perfect day, but it makes that highway the road on which there come the marvellous reinforcements of the spirit, which transform all antagonisms into opportunities of glorious achievements.

And surely this victorious mood is needed today. Our tasks are tremendous. To lose confidence is to lose everything. The devil always wins when he breaks our assurance. To be sure in Christ Jesus is the beginning of victory. Nay, it is victory! "This is the victory which overcometh the world, even our faith."

## Preaching After the War

**T**HOUGH some argue that the world will go back again to its old ways and ideals, we must not believe it, for unless we enter upon a different civilization, a different social order, a different idea of the values of life, the war will have been fought in vain, its agony and bloody sweat prove a sheer waste. Others argue that we can only drift until the guns cease, for who can tell what conditions will be after the war? This is the great folly of the church. When laymen, serious and level-headed, are busy with schemes of reconstruction, financial, political, industrial, educational and social, it would be unpardonable neglect on the part of the church to refrain from considering its future program until the new time arrives.

More than ever before the preacher will have to know the hearts of his hearers, their point of view, their experience, the limits and possibilities of their minds. This

is the great lesson of the battle front. No preacher can face the men who are facing death and influence them without knowing the men.

The war has shown us three divine things as unexpected features in the mentality of common men. First, the divine compulsion of duty, duty to country, to the call of honor, to freedom and justice, to wronged and oppressed humanity. Secondly, the power and glory of self-sacrifice in every heart. Men gave their life-blood gladly because it was the only way to save country and humanity. In the third place there is the clear realization that spiritual values are higher than material. The truth shines clear to all ages that not in things but in souls is a nation's true life, that its destiny is controlled not by wealth or armies or extent of territory, but by the heroic temper of its people.

In the rediscovery of these three great things lies the hope of the churches and of future religion. These are religion. They should be the stuff and fiber of preaching. Spiritual values, great ethical topics, practical issues must take the place of intellectual controversy. The man in the Y. M. C. A. hut doesn't care about the Trinity. Discourses on the fall of man or the flames of hell sound to him like the rattling of dried peas in a bladder. There must be the accent of invitation, the warmth of concern, the compelling persuasion men feel when the preacher himself thrills to the sense of God and himself bears and carries the sorrows of his people, sharing the burden the Master bears in bringing many sons to glory.

THE HIBBERT JOURNAL.

## What We are Fighting For

### THE ISSUES

*Shall the military power of any Nation or group of Nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force?*

*Shall strong Nations be free to wrong weak Nations and make them subject to their purpose and interest? Shall peoples be ruled and dominated, even in their own internal affairs, by arbitrary and irresponsible force or by their own will and choice?*

*Shall there be a common standard of right and privileges for all peoples and Nations or shall the strong do as they will and the weak suffer without redress?*

*Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observance of common rights?*

### THE PRICE OF PEACE

*To achieve a secure and lasting peace, it will be necessary that all who sit down at the peace table shall come ready and willing to pay the price.*

*That price is impartial justice in every item of the settlement, no matter where interest is crossed. The indispensable instrumentality is a League of Nations formed under the covenants that will be efficacious.*

### THE TERMS

*First, the impartial justice meted out must be a justice that plays no favorites and knows no standard but the equal rights of the several peoples concerned.*

*Second, no special or separate interest of any single Nation or any group of Nations can be made the basis of any part of the settlement which is not consistent with the common interest of all;*

*Third, there can be no leagues or alliances or special covenants and understandings within the general and common family of the League of Nations.*

*Fourth, and more specifically, there can be no special selfish economic combinations within the League and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the League of Nations itself as a means of discipline and control.*

*Fifth, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.*

New York, Sept. 27, 1918

—PRESIDENT WOODROW WILSON.



# Can We Make a Christian Peace?

## Changing Our Peace Temper With the Changing Front

The German rulers have changed their tempers always to the changing of their front line. If it was a successful offensive they talked loudly of annexations and Germany's destiny, and the Pan-German party swaggered. If it was retreat and the battle went against them the autocrats allowed the liberals and socialists to talk and the temper was that of the reconstructionist.

Are the allies to follow the same win or lose attitude in regard to their temper for peace? Now that victory is assured, we can talk definitely of what terms are to be imposed. So long as that victory looked far off and meant perhaps a million more lives, all responded to Woodrow Wilson's pacific temper and simple demands for justice to all peoples. Now that victory seems near and decisive there are those who become hot belligerents here at home and demand revenge and a "dictated peace" and imitate the German bullies in their language.

The simple question is as to whether we will keep the same cool heads in the hour of victory that we have always kept in the hours of defeat. Will we keep the same serene determination to see justice done in the time when we could dictate revenge as we kept in the days when that justice promised to require much blood and treasure? We had the physical courage to fight until justice could be demanded; will we now have the moral courage to demand simply justice only?

President Wilson has repeatedly pointed out that the wrongs done France in the matter of Alsace-Lorraine must be righted, for they had been the source of friction and a menace to the peace of the world ever since their commission. Will we now so treat the German people that they will be panoplied with a wrong until there is another war to avenge it?

\* 5 \*

## Revenge or Justice?

The question is whether we will settle with the criminal government responsible for this war in strict justice to both it and the people whom they dragged into it, or will we avenge ourselves upon them both? Justice must be enforced or there can be no "decent world to live in," and it must not be a sentimental justice; it must take full account of the awfulness of the crime and the terrible cost it has brought upon humanity. The President's famous fourteen bases provide for assessing it in full when they demand restoration of all stolen territory and complete reparation for the damage done it. Let us hope the German editor who cries out that it means fifty billions marks to repair France, Belgium and Serbia and the loss of Alsace-Lorraine is right, only let us add that billion dollars they collected from France in '71 with interest to date!

The President persists to the end in differentiating between the German militarist government and the German people. In this he is Lincolnesque in his moral quality. Lincoln refused to take revenge on the South; had he lived, there would have been no carpet-bag rule and reconstruction would have been accomplished much more quickly. In his day there were those who would "knock them down, then kick them in the face" just as there are now. Lincoln knew that the masses in the South did not make war, but were drawn into it by the slave-holding few. Wilson knows that the German masses did not make war but were drawn into it blindly by the system under which they lived and for which the autocrats were responsible. Lincoln thought of the future in his peace conditions and Wilson is much more concerned about making the future an era of peace than he is about revenge upon the guilty Germans.

There is much talk about the German people and government being one. Governments and people are usually one

when war is declared, because patriotism has usually meant "my country, right or wrong." But peoples live for millenniums and governments for decades at the best, because peoples change governments. England changed when Cromwell overthrew the autocratic Stuarts. France changed when she overthrew the autocratic Bourbons. Russia changed when she overthrew the autocratic Romanoffs. Germany will change by overthrowing the autocratic Hohenzollerns. England took two hundred years to fully accomplish democratization of her government and France took a full century.

Ex-Ambassador Girard is a very good authority on Germany, and he assures us that she is in for a thorough-going revolution, no difference how or when the war ends. The German people are now in a position to become completely undeluded. Wilson refuses to talk peace with the autocrats; the autocrats have failed to deliver peace on Germanic terms; already Germans are bold to say they have been "swindled" and the new Chancellor declares that future governments must be responsive to the Reichstag. Wilson has been right from the first in differentiating between people and government, and he is right today in determining to make a peace that will count for the future. Justice will bring the right lessons; revenge will bring another war.

\* 5 \*

## Making Atonement for the World

Germany alone is guilty of precipitating this war. But every nation drawn into it by her has in the past been guilty of like imperialistic designs, unless we except ourselves by blinking our conquest of the Philippines and a certain settlement made with Mexico back in the forties. The democratization of the allied nations had changed their imperial programs to those of benevolent assimilation through trade and peaceful diplomacy and education. Germany remained autocratic and held to the imperialistic designs of our ancient autocrats. She is an anachronism in western governments and her crime is not that no others ever designed such things but that she refused to progress out of such designing. To her unteachableness and medievalism in government she added modern scientific efficiency in her army and made her ancient codes of war more ancient and savage by her premediated policy of "frightfulness." For this she must now repent and show the fruits by adopting a representative government and repairing the wrongs she has done civilization. But her chastisement will bring penitence and the sentence assessed must be such as to appeal to the people of tomorrow as a just sentence in the light of her crimes.

Here again our President clings tenaciously to the Christian principles of atonement. He told the German people long ago that when they took over the reins of government as people penitent for the sins of autocracy we would all gladly pay. We have paid dearly in bringing them to their senses and we must still pay in terms of suffering that can never be requited, property that can never be restored and wrongs that can never be avenged. Justice demands that the German people atone for the wrong done by repairing all possible of the destruction done and by displacing the guilty autocrats. Atonement means that all the world, once itself imperialistic, accept its part in the suffering and loss that cannot be repaid, for the sake of a safe future. America declared this principle when she entered the war, saying she would never accept a penny's return or a foot of land; her part is a blood atonement for the sins of the world and an offering on the altar of perpetual peace. Now all the allied governments must join us in this lofty settlement. Some declared that some nation must consent to be led to the cross non-resistant that war might end; we have chosen to take up the cross for the world that deliverance from the welter of ancient feuds and the tangled, blood-skein of historic wars and conquests and "balance of power"



imperialisms might be ended through the atonement of blood without which, it is written in the law of human progress, there can be no redemption.

\* \* \*

### Bolshevik or Chauvinist?

Russia turned Bolshevik and is in the chaos of no recognizable nationality. She withdrew from the war and left the world at the mercy of the Prussian militarists. Now that victory draws near, the other extremist, the Chauvinist, is abroad in every land. He would destroy Germany and prepare to fight again; he would deny the League of Nations and arm every able-bodied man; he would decry internationalism and make new alliances on a balance of power basis. Some of his concrete demands are for the surrender of German colonies to Great Britain, and of the entire German navy to the conquerors, instead of universal disarmament. Then he would make an Anglo-Saxon alliance against the world, hoping that France and Italy would find it advisable to accept lieutenantcies in it. He stands as firmly on what he chooses to call "nationalism" (but which is really Chauvinism) as the Prussian does on autocracy and militarism, and his so-called nationalism is only a revised and more democratic form of the older imperialism. He blurs the issue by the false analogy of likening an internationalist to one who loves other families as well as his own. The true analogy is that he would have us love no family but our own and always keep ourselves armed against the neighbors. There is no contradiction between lofty patriotism and love of country and a "federation of the world, a parliament of mankind." Indeed here again both President Wilson and Lloyd George declare for an application of the Christian brotherhood of man to international relations.

Here are some great sentences from Lloyd George's address at Manchester on September 12th: "I am ready for any rational means of bringing this madness to an end." "I am all for a League of Nations—in fact the League of Nations has already begun." "If after the war Germany repudiates and condemns her perfidy, or rather the perfidy of her rulers, then a Germany freed from military domination will be welcomed into a League of Nations." "To establish a new world we must take heed lest we slip back into the welter of the old." "The German people must know that if their rulers outrage the laws of humanity Prussian military strength cannot protect them from punishment." "We must not arm Germany with a real wrong; we will neither accept nor impose a Brest-Litovsk treaty." To many such brilliant statements he adds unequivocal adherence to President Wilson's peace terms and those of the British Labor party. The President closed his great address on September 27th with these glowing words:

"Peace drives' can be effectively neutralized and silenced only by showing that every victory of the nations associated against Germany brings the nations nearer the sort of peace which will bring security and reassurance to all peoples and make the recurrence of another such struggle of pitiless force and bloodshed forever impossible, and that nothing else can. Germany is constantly intimating the 'terms' she will accept; and always finds that the world does not want terms. It wishes the final triumph of justice and fair dealing."

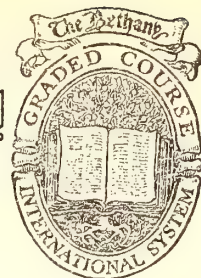
We can be Christians in making peace if we follow two such notable Christian statesmen as Woodrow Wilson and Lloyd George.

ALVA W. TAYLOR.

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# The Larger Christian World

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## Who Eliminated the Camp Pastor?

The elimination of the camp pastor has been the subject of much discussion in various sections of the country. The presbytery in Denver voted a resolution of protest against the order. Some Episcopalian organizations also voted the same way. Along with the discussion has come a war rumor that John R. Mott, head of the International Y. M. C. A., was responsible for the order. Mr. Mott has authorized a public statement in which he denies that his organization has had anything to do with the order. On the contrary, the association secretaries have done all in their power to help the work of these men. Mr. Mott in the same communication denies that he favored the merger which resulted in the combined war budget for all of the agencies helping soldiers within the camps; on the contrary, he opposed this merger with all his power until President Wilson said he favored it. Then Mr. Mott at once acceded to the president's desire.

## The Death of Archbishop Ireland

The passing of Archbishop Ireland of the Roman Catholic communion removes one of the most American of the Roman clergy in this country. He has had a broader attitude toward other forms of religion in America than has usually characterized his confreres. He has been intimately related to the development of the great northwest during the past quarter of a century.

## Y. M. C. A. Working Among Shipbuilders

The Y. M. C. A. is rapidly extending its service among the shipbuilders of the country, using methods which have already been approved by experience in the military camps. The work has already begun at Los Angeles. At Portland there are secretaries in five plants and the Americanization of the workmen is receiving special attention. The work will be put in operation in San Francisco, Seattle and Tacoma.

## When Dr. Jowett Had a Small Salary

One of the largest salaried preachers in the Christian world today is Dr. John H. Jowett. He has not always been so fortunate, as is indicated by the accounts of a rural Methodist church in England which records money paid to Dr. Jowett in 1878, when on a certain Sunday he received for his services 2 s. 6 d. Several years later the munificent sum of 5 s. was paid him. This was during the college days of Dr. Jowett.

## Will Protest Order on Camp Pastors

The order barring camp pastors from military camps is meeting strong opposition in different parts of the country. There is being formed a committee representative of the different denominations which will go to Washington soon and protest against the order, which was not really issued by the secretary of war, but by one of his subordinates. The Episcopalians will be represented by the eminent New York clergyman, the Rev. Dr. William T. Manning, himself a camp pastor.

## Y. M. C. A. Looking After Woman Workers

The Y. M. C. A. has a number of workers in training school this autumn preparing to help the women who are working in the munition plants and in other kinds of factory labor. These secretaries when appointed will look after the

recreation of the girls during leisure hours, provide pleasant places for them to read and write and afford classes for their improvement. The Y. M. C. A. has been maintaining a hostess house in Petrograd, Russia, which has been so successful the past years that the organization has been compelled to secure larger quarters.

## Will Round Up Stray Baptists

The Baptists of America will observe in November an Enlistment week during which every Baptist in America will be visited and asked to enlist in some form of Christian or war service. Inquiry will be made of his spiritual conditions. There will be no financial solicitation in connection with the movement. No church has ever before carried on a campaign of this sort on a national scale.

## Rev. Chas. Stelzle Goes Over to Red Cross

Rev. Charles Stelzle has been having some interesting experiences in recent years. Formerly the secretary of labor and immigration interests in the Presbyterian home mission organization, he encountered some strong opposition in his own denomination and went over into the service of the Federal Council of Churches. Here he has been conducting an effective publicity campaign throughout the country on the prohibition issue and has been especially successful in interpreting the great reform to labor organizations. He has recently been called to the publicity bureau of the Red Cross. Here he will connect the Red Cross work with the labor and the religious interests. After the war it is understood that he will return to the service of the Federal Council of Churches.

## Many Ministers Go to War

The number of ministers who have gone into war service is increasing every day, and this fact is now becoming a serious factor in the work of every religious denomination in America. The Canadian Methodist church has contributed five hundred ministers to war service. There are now a hundred Methodist chaplains in the American army. It is said that forty per cent of the association's workers in France are recruited from the ministry. In Pittsburgh, the Presbyterians have been compelled to call back into active service all the veteran ministers in order to keep the churches going.

## Chicago Preacher Internes His Car

Becoming convinced that pleasure cars should be abolished for the period of the war, Rev. John Timothy Stone, pastor of Fourth Presbyterian church of Chicago, the leading church of the denomination in the city, has announced that he has stored his car for the period of the war, as he wished to save on gasoline and not to use labor uselessly in the hiring of a chauffeur. Dr. Stone has been distinguished for his patriotic service. He has served a period at Camp Grant, securing a leave of absence from his great church.

## Denominational Fences Now More Easily Climbed

The going of preachers from one denomination to another does not necessarily indicate denominational friendliness, but when a man may go from an official position in one denomination to an official position in another, the denominational fence is certainly easier to climb than in former years. Rev. Alfred Ray Atwood, formerly educational director for Michigan Synod of the Presbyterians, has recently resigned to



become a home missionary superintendent for Congregational churches in Missouri with headquarters at St. Louis.

#### Secretary of State Speaks at Auburn Theological Seminary

Auburn Theological Seminary is celebrating a hundred years of history, and on October 10 Robert Lansing, Secretary of State, made the leading address. A number of eminent speakers participated in the exercises during the anniversary week, among them Governor Charles S. Whitman, Dr. J. Ross Stevenson, Dr. C. R. Brown, Dr. John G. Hibben and Dr. William A. Brown. The seminary is one of the prominent institutions of the Presbyterian church.

#### Dr. Zwemer Now Speaking in America

Dr. Samuel Zwemer, the well-known authority in mission work in Moslem lands, is speaking in America in connection with the movement on the moral aims of the war. He pronounces the defeat of the Turks by General Allenby as of the greatest importance and says the alliance of English and Arabs is the result of a long period of misrule on the part of the Turks.

#### Chaplains Have no Signs of Rank

An order has recently been issued that chaplains will no longer wear the signs of their rank in the army other than the cross which indicates that they are chaplains. It is thought that the setting forth of their rank tends to separate them from the men they serve. When the word was received of this order at the chaplains' training school at Camp Taylor, more than a hundred of the men in training there telegraphed a protest to Washington.

ORVIS F. JORDAN.

Long before the day of modern novels there lived a writer of love stories; whoever it was who penned this narrative in Genesis—he was a red-blooded human being who knew what love and romance was. In the love literature of the world nothing more beautiful survives.

Oh, there were some family jars! Rebekah was a bit too sharp for her easy-going husband and now and then slipped one over on him, as in the case of Jacob and the birthright. I do not suppose that their married life lacked spice. I imagine they scrapped, kissed and made up—as countless thousands of good people have done ever since—and before. No doubt Jacob deserved the best,—Esau wasn't much! Esau was a lazy lout who wanted to do nothing but fish and hunt. He deserved nothing.

But the romance—how soon it dies in many modern families! The reason is not far to seek—we are too ambitious. We want too many things. The effort required to gain these things and take care of them exhausts us. Isaac had sense enough to settle down and enjoy what he had! The spirit was not crushed out, smothered out by stuff. He had a few simple, fundamental realities and knew how to surround them with romance. He knew the flowers, the birds, the cool wells, the evening breezes. He loved to meditate in the twilight. His home was his castle. Business affairs did not distract him. If his competitors wanted some of his customers he let them have them and slept well and ate well and played with the children just the same. Let the Philistines have the old wells, he had enough anyway. He represents only one side of life. His son Jacob would represent the other side very well. Wait until we see that aggressive young man crossing swords with the hook-nosed Laban! But I must insist that Isaac has a lesson for all of us in these busy times. No man has a right to blot out all the romance from his home. His wife and his children deserve to dwell in this glorious atmosphere of flowers and birds and music. Home must be made and kept sweet. Isaac may have chosen the better part. God pity the unromantic success!

JOHN R. EWERS.

## The Sunday School

### Romance\*

THE tumult and the shouting dies—today we do not shout until we are purple in the face, demanding some new duty to be observed. Each week we have been proposing some difficult task, we have been calling our scholars to higher tasks, we have been laying new and heavier burdens upon their shoulders; today we pause to touch the romance of living.

I confess that I never admired Isaac overmuch. He lacked pep. He was such a comfortable sort of a creature. He would not fight; let the Philistines have the wells! He had no big ambitions, no deep convictions. He went along smoothly, softly, easily. I suppose we must admit that all men cannot fight; cannot, like Atlas, shoulder the earth and march off with it; cannot risk and plunge and strive and conquer. Isaac is a type. He also has many kindred spirits in the church and out of it. So I am not disposed to rail at poor old Isaac today; howbeit, I do not admire him enthusiastically. Isaac was a good lover!

Take the Song of Solomon, or rather the Song of Songs,—what place has such a book as that in the Bible? It has a big place. It calls attention to pure and happy love. It tells the story of a country maiden who resisted the blandishments of the King's court, who thrust aside every worldly flattery in order to be true to her peasant lover. In real life that book has a large place. In any bible it has a large place. If the Bible teaches us how to live, it must succeed in teaching us how to make our home-life pure, happy, romantic. Why should the romance ever depart? Moons will always shine; roses will always bloom; love will always cast the spell of romance over the world. So today we wish only to dwell upon the quiet, constant, commonplace, steady, easy-going but romantic life of Isaac and Rebekah.

\*Lesson for October 27. Scripture, Gen. 24:57-67.

For—

Your Men's Class  
Your Women's Class  
Your Young People's Class  
Your Home Department  
Superintendents  
Teachers of Uniform  
Lessons, etc., etc.

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# News of the Churches

## No Convention at St. Louis

An influenza order issued by the St. Louis authorities peremptorily ended preparations for the general convention, which was due to begin its sessions at the Union Avenue church on October 9. An Executive Committee meeting preparatory to the gathering was being addressed by Judge Frederick A. Henry when the word came to the church declaring the convention off, except for its opening session. George A. Campbell, of Union Avenue church, was called to the telephone and returned with the gloomy news.

"I am sorry you are here at a great expense," said Dr. Campbell to the fifty or more present, "but it seems we cannot do otherwise. I move we close the convention." "The question is not debatable," said the presiding officer, Geo. B. Peak of Des Moines, president of the Central Life Assurance Society of the

United States. Immediately the discussions were dissolved; not even a benediction was pronounced. More than \$1,000 for the expenses of the convention had been paid in and paid out again. Among the members of the Executive Committee present were Mrs. Florence Miller Black of Louisville, Ky.; Graham Frank, convention secretary, Dallas, Tex.; W. A. Shullenberger, Des Moines, Ia., and Mrs. Louise Loos Campbell. The news of the closing of the convention was not announced in time to prevent the arrival of more than five hundred members of the Christian Women's Board of Missions. Several early arrivals were from California and Oklahoma. Some of the Chicago delegates were already in St. Louis when the news of the closing of the convention was given out. No word has yet come from the convention heads as to further plans.

### All Men and Millions Dates Cancelled

*Just as the "Century" goes to press, a telephone message is received from Secretary H. P. Shaw, of the Men and Millions Movement asking that announcement be made in this issue that all engagements for Men and Millions meetings everywhere are canceled because of the influenza epidemic. Further announcements will be made later.*

### National Benevolent Association Has Prosperous Year

Secretary Mohorter, in submitting the report of the National Benevolent Association for the year, tells of the fears that were entertained for the work when the war came to our shores, but he adds, "We believe now as never before that 'as our days, so shall our strength be.'" The total amount received from all sources and for all purposes was \$264,997.16, a gain of \$39,982.10 over last year. The annuity and bequest funds show a loss. The receipts of the year contain no big outstanding gift as in some previous years. With the exception of the amount received from the Men and Millions movement, the receipts this year represent the regular offerings for maintenance from societies, Sunday schools and churches. The record indicates that 2,369 churches, 2,466 Sunday schools and 156 societies participated. The response this year from schools and churches was especially generous. The offering surpassed all previous records, with a total of \$53,038.29, a gain of \$22,574.86. The goal had been set at \$50,000. This is the finest achievement in the history of the Disciples benevolent work, Mr. Mohorter reports. There has been generous giving to the homes in the way of food supplies. In practically every line of the Association's work, Mr. Mohorter reports excellent results of the year's efforts.

### Sunday Schools of the Brotherhood Make Record Year in Missionary Giving

Secretary R. M. Hopkins reports that the past missionary year has been the greatest year of our schools in their gifts to missions. In addition to generous responses made to the many war relief and emergency appeals of the year,

the schools increased their offerings to the regular causes of home and foreign missions and benevolences from \$208,756.65 to \$250,789.99, a gain of \$42,033.34 or nearly 20 per cent. The offerings for the Sunday school department were \$53,650.73, a gain of \$8,756.69 over the year before. The greatest gains were made in Kentucky, \$1,718.75; Oklahoma, \$879.63; the Northwest district, \$811.77; the South Pacific district, \$54.05; and Indiana \$551.27. The colored schools more than doubled their offerings while the Century gives increased from 88 to 122. In all, 2,747 schools participated in the support of home missions and Sunday school work in addition to several contributions from other sources, such as those of R. A. Long for Alaska, the Mother McGill fund for Alabama-Tennessee work, Mrs. W. S. West for the Georgia work, the Christian Board of Publication, the Halifax Building Fund and the Armenian-Syrian relief work. The total receipts for the department were \$63,862.96. The call is made for not less than \$100,000 this year.

### Church Reaches "More-For-Others" Class

Reports read at the annual meeting of First church, Joplin, Mo., showed that while \$3,512.62 had been contributed for all local expenses, \$3,774 had been sent to the various missionary, educational and benevolent agencies of the brotherhood. A total of \$418.28 had been sent to the Foreign Society, and \$344.79 to the C. W. B. M. This total of \$763.06 makes the church a "Joint Living Link." Work will be assigned in the Bolenge district. The total amount raised by this church for missions, education and benevolences during the present pastorate is as follows: 1915, \$466.15; 1916, \$1,070.61; 1917, \$2,203.25; 1918, \$3,774.40. C. C. Garrigues begins the new church year with much hope. His duties as president of the county organization, president of the Third District Missionary society and president of the state convention of Missouri Disciples, have given him much work outside his local field. During the past year Mr. Garrigues has traveled over 5,000 miles in three states and has given 109 addresses. Over 900 miles were traveled in the

county in connection with the work of the county organization. The present membership at First church is 124 non-resident and 499 resident members. There are 56 names of soldier and sailor boys on the church honor roll. A meeting is planned with the Kellems brothers of Eugene, Oregon, to begin about October 20.

### Beatrice, Neb., Minister Goes to Bethany, Neb.

For many years Charles F. Stevens has successfully led the congregation at Beatrice, Neb. He has recently received a call from the church at Bethany, Neb., and it is reported that he has accepted, to begin his new task November 1.

### Norfolk, Va., First Church Wants to Aid Disciple Sojourners in Norfolk

C. M. Watson, pastor of First church, Norfolk, Va., writes in the hope of reaching homes which have boys represented in the bases of the Fifth Naval District in Hampton Roads, or on ships that make Norfolk their home port. To meet the increased needs, the Department of Social Service of the church, R. E. Steed, chairman, has arranged for Mrs. Fannie Longmire, War Work Social Secretary, and Mrs. J. A. Owen, War Work Office Secretary, with the minister, to be a committee in charge of their war work program. If mothers and wives plan to visit boys in Norfolk, they would do well to address Mrs. Fannie Longmire, care of First Christian Church (Disciples), Colonial avenue at 16th street. This applies also to young women who in large numbers are coming from inland towns to take places in offices, and work in connection with Navy Yard and other Norfolk activities.

### Two Illinois Churches Celebrate Anniversaries

On October 6, First church, Springfield, Ill., celebrated its 85th birthday. Joseph Hewitt was the first pastor of the church, and W. F. Rothenburger the latest. Mr. Rothenburger preached the anniversary sermon, his subject being "The Heroic Challenge." In the evening the church united with the other churches of the city in an Illinois Centennial mass meeting. On September 22, First church at Quincy celebrated the 67th anniversary of its organization. In that period the congregation has grown from a membership of 25 to a great and successful organization of more than 500 members, with W. D. Endres as the present leader. James R. Ross was the first located pastor at Quincy.

### Eastern District Awarded Loving Cup for Sunday School Efficiency

Considerable interest is always manifest in the award of the loving cup to the state or district showing the highest percentage of Sunday school efficiency as based on the well-known ten point standard. Two years ago Oregon (Mrs. Clara G. Esson, Supt.) won this, with a percentage of forty-six. Last year Kansas (David H. Owen, Supt.) was the victor with fifty-four per cent of efficiency. This year the Eastern District (Miss Katherine E. Staub, Supt.) captures the cup with forty-nine per cent efficiency. This lower per cent indicates rather higher standards than lower efficiency.

### Founder's Day and S. A. T. C. Induction at Cotner

Forty Training College students took the oath of induction at Cotner Uni-



versity this year. The installation program incident to the induction of the S. A. T. C. students was combined with a Founder's Day program. The oath of allegiance was administered by Lieutenant Massholder and the message of General March and that of Acting Secretary of War Benedict Crowell were read by Lieutenant Christians. Patriotic music was rendered by the university orchestra and the chorus furnished several patriotic airs. Judge J. S. McCarty was the speaker of the occasion.

### Secretary Hopkins Reports Progress of a Decade in Sunday School Work

No man is more competent to trace the development of the Disciples Sunday school activities than Secretary Robert M. Hopkins. He includes in his report for this year an interesting summary of progress made during the last ten years. He writes: "Our Sunday schools are taking an increasing pride in their department, which in turn is becoming increasingly efficient in the service it renders. For ten years the schools of the brotherhood have co-ordinated their efforts thus in an organized way. We had notable instances of success on the part of individual schools before that time, but for the past ten years the whole brotherhood has been going forward. The number of schools has grown from 6,818 to 7,752, with the enrollment increasing over sixty per cent in that time, from 643,782 to 1,038,654. The offerings for missions and benevolence have increased 150 per cent, from \$99,200.04 to \$250,789.99. Ten years ago we had but eight Sunday school field workers, all employed in strong states; today we have thirty-one such specialists in the field covering practically every state in the union, while the five general workers serve both Canada and the United States. Two Bible school chairs have been endowed in leading colleges, and a third is now being endowed. Our first missionary has been sent to Alaska, our first missionary to the negro Bible schools of the south, and many other new fields have been entered and plans of work popularized. The completion of the thoroughly graded courses of lessons, the improvement of the uniform course, the adoption of a new teacher training standard and the inauguration of special elective and adult courses of lessons have been achieved in part through the aid of our organized effort."

### Dr. Willett Aiding British War Mission

Dr. H. L. Willett, who is at the head of the Chicago Inter-Church War Work Committee, has been called to Minneapolis and St. Paul, Minn., to take the place of Dr. Guttery of the British War Commission, who is scheduled to make a tour of the south, Bishop Gore continuing the meetings in the north. Both Bishop Gore and Dr. Guttery were recently in Chicago, and held here some very inspiring meetings, at which they gave interpretations of the war as seen from the viewpoint of British leaders.

### R. W. Lilly, Long-Time Missouri Pastor, Goes to Charleston, W. Va.

R. W. Lilly, who has for four years served the church at Kirksville, Mo., writes that he has accepted a call from Charleston, W. Va., having already begun his work there. During the ministry of Mr. Lilly at Kirksville, 468 persons have united with the church, and the congregation has increased its missionary offerings from \$350 per year to \$1,000.

## Secretary McLean Reports Foreign Society Progress

The receipts for the year amounted to \$625,522.75, an increase over last year of \$75,135. Although \$65,784 was received in the Men and Millions Emergency drive, this hardly shows the striking features of the gain. The regular receipts of the Society from churches, Sunday schools and such sources as contribute to the regular expense fund are the items which are most significant in any gain. This year these particular gains are greater than in any previous year. The gain from the churches was \$30,071, from the Sunday schools, \$22,950; and from Endeavor societies, \$5,207. Here is an increase from these permanent sources alone of \$58,228.

These splendid gains show several things. In the first place the great war calls to which the people have so liberally responded, have stimulated other giving. In the second place, the Men and Millions Emergency drive did not detract from, but rather added to, the giving spirit of the churches and in the third place it is evident that the interest of the churches in the missionary work they have established is permanent and abiding. Abnormal conditions

throughout the country and the world have not diverted Christian people from their missionary motives and generosity.

One of the most heartening results of this year's giving is the freeing of the Society from debt. It has been many years since the books have been closed with a balance on the right side. This victory will give new courage to the workers throughout the world and enable the Society to plan more carefully and wisely in these war times.

The Emergency drive money has been a great boon. The distressing war needs were presented to the people frankly and the response was immediate. These needs have largely been met because of the special funds in hand from the movement. The salaries of the missionaries have been raised \$100 a family, the tens of thousands extra for Chinese war exchange have been raised, the medicines and supplies for the closed and suffering hospitals have been purchased, the closed schools are to be opened and the war debt of the Society has been paid. This is a year for great rejoicing and thanksgiving.

A. McLEAN, President.

Mr. Lilly says: "The call of my native hills was too strong for me."

### A New Church in Michigan

A new church has been established at Pontiac, Mich., a city of about 25,000 population, out 25 miles from Detroit. W. G. Loucks of Detroit, has assisted in the organization and has been preaching for the new congregation before entering his new field of labor. He reports a good lot in a good community and a good remodeled building. Mr. Loucks is now holding a meeting for the new church.

\* \* \*

—Stuart street congregation, Springfield, Ill., has called as its pastor W. D. Hawk, of the Havana, Ill., church. He has accepted.

—Charles Darsie, who was granted a year's leave of absence by his congregation at Belmar church, Pittsburgh, is reported as having safely arrived overseas and already entering upon his service with the Y. M. C. A.

—On October 6th the eighth anniversary of the dedication of the beautiful church building at Centralia, Ill., was observed, with State Secretary H. H. Peters preaching the sermon of the day. Adam K. Adcock is the minister at Centralia.

—On October 23 the Men and Millions movement were to hold an all day meeting in First church, Philadelphia, Irving S. Chenoweth, minister, to which there would be delegates from East Pennsylvania, New England, East New York, Maryland and the District of Columbia. But the "flu" has canceled this meeting.

### NEW YORK CENTRAL CHURCH 142 West 81st Street Felix S. Idleman, Minister

—W. B. Littreal, M. D., of the Hiawatha, Kan., congregation, writes that the church there has been without a minister since the leaving of A. D. Brokaw last March. He reports that the Congregationalists of the town have several times proposed federation with the

church. The Congregationalist church has already federated with the Reformed church.

### MEMORIAL CHURCH OF CHRIST (Disciples and Baptists) CHICAGO Oakwood Blvd. West of College Grove Robert L. Willett, Minister

—Jasper county, Missouri, has become almost famous for its unusual achievements. At the annual convention, held at Carthage, September 24, 25, some new standards were set up for the coming year. A total missionary budget of \$8,000 will be attempted. Of this amount \$1,000 is to be applied to the support of a county superintendent of missions if the aim shall be reached. Officers were elected for the ensuing year as follows: President C. C. Garrigues; vice-president and superintendent of Bible schools, J. H. Harbaugh; vice-president and superintendent of Y. P. S. C. E., Hise Green; vice-president and superintendent of C. W. B. M., Mrs. F. B. Chapman; recording secretary, Dr. John Clark; corresponding secretary, D. W. Moore; treasurer, S. E. Byrd; chairman Ways and Means Committee, W. E. Couch.

—A reception was recently held for the new leader at Grandview church, Springfield, Ill., R. H. Heicke, recently of Kansas City, Kan.

### ST. LOUIS UNION AVENUE CHRISTIAN CHURCH Union and Von Versen Aves. George A. Campbell, Minister

—Olive Griffith, missionary of the Foreign Society to India, is now on a furlough in this country. She has been visiting friends in the state of Washington, having first landed in Seattle. She also made a brief stop in Lincoln, Neb., but is now in the University of Chicago, where she is taking post-graduate work for three months.

—Evangelist Samuel Hawkins recently closed a meeting at Stanton, Ky., with twenty-one accessions to the membership. Mr. Hawkins has held 160 meetings throughout the United States.



—Allen T. Shaw, of Pekin, Ill., church, delivered an address in behalf of the Fourth Liberty Loan at Groveland, Ill. Mr. Shaw is one of the Pekin four minute men. He reports having recently preached in the pulpit of E. E. Moorman, at Englewood church, Indianapolis, and states that "the church is prospering under Mr. Moorman's leadership."

## NORFOLK, VA.

FIRST CHRISTIAN CHURCH  
(Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—H. H. Peters, Illinois state leader, reports the Centralia church now "sees for the first time in eight years a solution of its financial problem." The church has been carrying a very heavy indebtedness since the dedication of its new building. Of the church and its leaders, Mr. Peters writes "Adam K. Adcock is in the first year of a very prosperous ministry. He is the worthy successor of such men as R. H. Robertson, A. LeRoy Huff and J. F. Rosborough. The church is missionary to the core but it has not been able to do as much for our missionary interests because of its own local financial problems; but the Centralia church within a few years will be one of the great missionary churches of the brotherhood."

—Chaplain Byron Hester, of Pryor, Okla., but now in war work, is located at Camp Meade, Md. With the other chaplains he is working night and day in the hospitals endeavoring to keep up the spirit of the men, many of whom are ill with influenza. There were thirty-three deaths reported for one day.

—Ludlow, Ill., church will have a new building to take the place of the one lost by fire last spring.

—C. M. Burkhart reports the close of a meeting at Springfield, O., church, with home preaching and singing led by D. Emmet Snyder. On the last day of meeting there was an attendance at Sunday school of 615, with thirty accessions to the membership at all services. Forty-three persons enlisted with the church during the two weeks.

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Total receipts from churches...	\$ 74,798.18
Gain in receipts from churches	5,015.96
Total receipts from Bible schools (largest ever).....	53,650.73
Gain in receipts from Bible schools.....	8,576.69
Gain in receipts from individuals .....	3,786.02
Gain in interest from permanent funds.....	5,348.93
Total gain in regular current receipts.....	22,727.60
Gain in annuities.....	1,172.52
Gain from Men and Millions movement .....	80,964.59
Fourteen annuity bonds issued	15,500.00
Total receipts from all sources	277,813.26
Total gain from all sources...	93,820.53
Permanent fund increased by	16,680.36
Number of contributing churches .....	1,999
A loss of .....	181
Five new living-link churches.	
Four mission churches brought to self-support.	
Appropriations increased to missions in San Francisco, Vancouver, Windsor, Duluth, Minneapolis, New York, Chicago, Rockford, Anniston, Deming and Hattiesburg.	
New mission churches dedicated at Flint, Mich.; Carpenter, Wyo.; Burns, Wyo.; Deming, N. M., and East Las Vegas, N. M., ready.	
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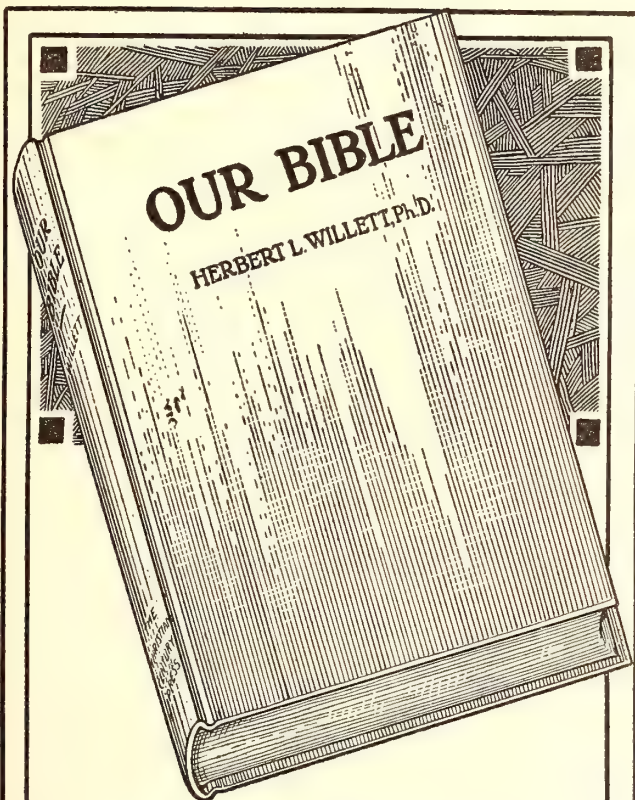
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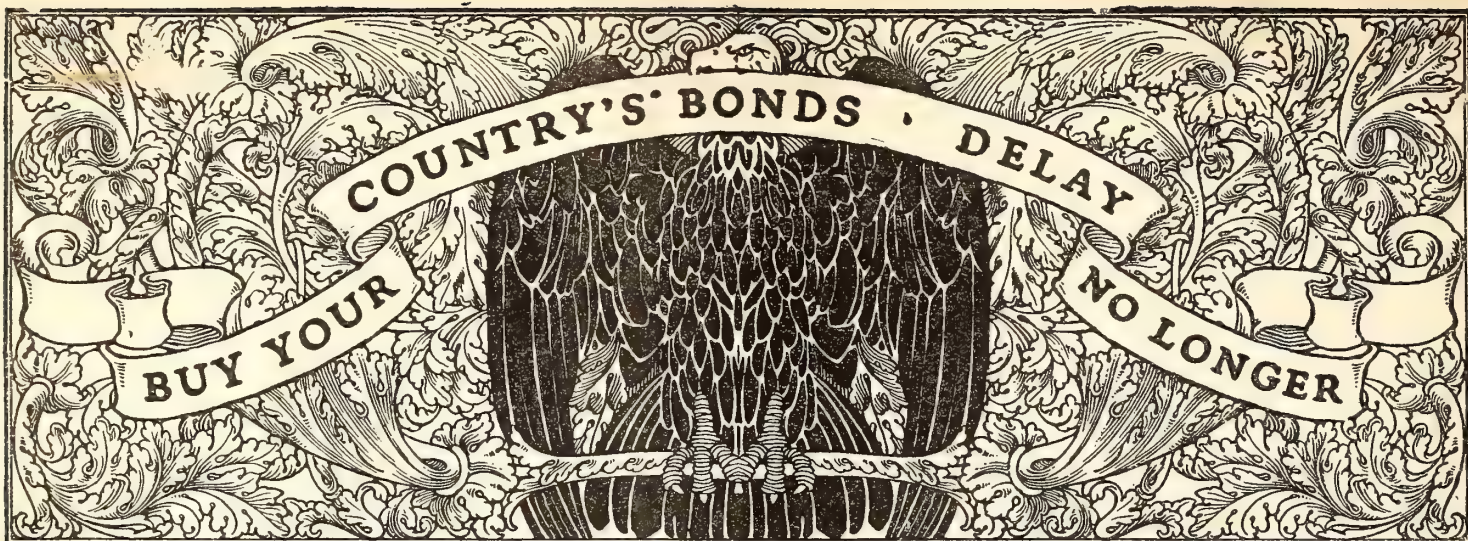
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There is a jest in the trenches, old as the trenches themselves. There are men now four years dead who knew it well. It is still bandied about by cheerful British veterans lying in freezing mud; and by undaunted French gray-beards holding gas-swept shell-holes; and by exultant American shock-troops after a decimating charge. Only such men know well the difference between the danger and death of their tasks and the safety and ease of ours. . . . So they jest about us and say: "We'll Get Through This Yet—IF THE CIVILIANS HOLD OUT." And they laugh. . . . To us who scrape and save to do what we may, the small esteem in which they hold our part may seem unkind, unjust even. It seems to belittle unfairly the giving and lending which in our deedless days seem at times so great. . . . But it does not belittle—it merely etches truly the very minor merit of what we, electing or selected to die in our own beds, can do. . . . When you think of what you have already done, think also of undaunted France raising her eighth war-loan in a single day—without glorification, without boasting, in silence, and without delay. . . . Buy your country's bonds. Delay no longer. Be not content with doing your bit—do better—do your best, and do it today.

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# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

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Vol. XXXV

October 24, 1918

Number 41

## National Churches Coming

*By William T. Ellis*

## A Letter to the Mother of an American Soldier

*By Edward Scribner Ames*

CHICAGO



# Disciples World Wide Every Member Campaign

1918-1919

## WHAT?

The Disciples' World-Wide Every-Member Campaign is the united effort of national, state, provincial and international organizations and institutions, to secure the regular offerings which they have hitherto sought separately. The purpose is to raise sufficient money in the year ending September 30, 1919, to meet their imperative needs, at the same time to assist the local churches in a better financing of their work, and to attain both ends in the most wholesome and economical way.

## WHY?

Three things have led us into this united and comprehensive effort. First, the general adoption of the Budget Plan and the Every Member Canvass by our Churches. Second, the increasing unity and co-operation of our State, Provincial, National and International Societies. Third, the marked success of the Emergency Drive. At one stroke it saved all the departments and institutions of the Brotherhood's organized life from ruinous debts, deficits or limitations, and revealed unsuspected resources of wealth, consecration and leadership in our local churches. The amount of money raised, the low percentage of expense and the joy of heroic effort and organized fellowship in a great cause, have committed us permanently to this better way of doing the Lord's work. The office and equipment of the Men and Millions Movement are being utilized by the co-operating boards in the promotion of the Campaign.

## HOW?

In two important particulars this plan differs from the Emergency Drive. First, there is no pooling of contributions. Second, each church sends its offerings direct to the causes or boards it wishes to support, as has been the custom in the past. No money from the regular united missionary budget should be sent to the Men and Millions Movement. The Movement simply helps to raise the budget, not to collect or distribute it.

To put it in another way, this Campaign is not to raise an *extra* fund, but to so increase the regu-

lar offerings that extra appeals will be unnecessary, even in these days of tremendous demands and vast opportunities.

The United Budget and Apportionment of this year differ from those of former years in that they include the contributions of Sunday Schools, Auxiliaries of the Christian Woman's Board of Missions, Christian Endeavor Societies and Individuals as well as Churches. Only bequests and annuities are left out, as too irregular to be classed with sources of constant income.

The entire budget of each board was framed to meet war-time conditions with the strictest economy. Representatives of all interests sat together and closely scrutinized all the estimates presented. Only necessities were allowed to stand. For instance, most of our building enterprises were left over until after the war. Only those that are as necessary as barracks for the soldiers were listed.

## ABOVE ALL,

and at every step, we must hold fast to the twin principles, that getting the man is more important than getting the money and that money consecrated to God is something holy. Each giver must be made to feel as nearly as possible just as the missionary does in giving his life. As surely as there are some things that nothing but life can do, there are some other things that nothing but money can do. Both the soliciting and the pledging of such money are sacred acts. And so every step of organization and preparation in the World-Wide Every-Member Campaign should be given the same solicitous and unhurried care that we devote to a baptismal or communion service.

## Promotional Agency, Men and Millions Movement

222 West Fourth Street, CINCINNATI, OHIO



# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

OCTOBER 24, 1918

Number 41

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### A Time for Prayer

THROUGH the long months of the war, not alone since the moment at which our own nation entered the struggle, but from the beginning of the German advance upon Belgium, the prayers of Christian people who trusted in God to vindicate the right have gone up like incense night and day.

It was natural that in the afflicted lands, Belgium, Poland, Armenia and Northern France the spirit of supplication should be more ardent and persistent. Hardly less, however, were the distressed souls in the lands that took up the gage of battle alert to claim the strength which prayer supplies to the believing heart. During all these terrible years the chief comfort of multitudes of anguished men and women has been the assurance that the fervent, effectual prayer of the righteous avails.

In our own land, and particularly during the past year and a half, the ministry of intercession has been unceasing. In all the thousands of churches, where service flags tell the story of boys with the colors, no hour of worship has passed without the lifting up of hands and hearts in supplication that the divine grace may be poured out upon the cause of world justice and humanity. In tens of thousands of homes, from which the gallant manhood of the nation has gone forth to the great adventure, prayers have arisen night and morning for the beloved in the camps or at the front. And many who had well-nigh forgotten the practice of the presence of God have been awakened to a new need of prayer in the stress of the hour.

The church needs to meet the demands of this crisis by a fresh interpretation of the power and privilege of

intercession. The cause for which our soldiers of the land, the sea and the air are hazarding their lives is the holiest in which men of the modern world have had the right and the duty of enlistment. Great things can be wrought by prayer. It is not a substitute for action, but it is the inspiration of action. An army that is backed by a convinced, aroused and praying nation can do the incredible. Even if it were true that a prayerless people could win a victory, they would not be worthy to win it. In the spirit of prayer alone can we truly conquer.

### The Nation's Need of Humility

NEVER did a people need more the great refrain of Kipling, "Lest we forget, lest we forget," than does America today. We have suddenly become a military power which, added to the other great military forces of our allies, has turned a retreat into an advance. As soon as the first story of success came back our newspapers printed editorials which came near ignoring the sacrifices of our allies for the four years past that have made possible our easy and spectacular advance. The American habit of excessive boasting might conceivably cost us some day the friendship of the brave peoples with whom we are now joined to gain the world's freedom.

Arrogancy toward our foes is also a source of national danger. It is the arrogance of the Prussian which has helped to make him so universally despised among the nations of the world. The American brand of this same article will not be any better liked, we may be sure. Our task with Germany is not only to defeat her and help to cast out her evil spirit, but also to win her later to the paths of rectitude and right living. We can best serve



this purpose if we have the Christian grace of humility in all that we do. Our might today is not our own, but the might of God. Were we not, by His providence, the champions of a cause which can never bring us any profit which will not accrue to all the nations of the world, then we should not be winning victories.

Nor must we forget, meanwhile, our own national sins. Every lynching, every venal election, every plutocratic oppression of the poor reveals elements of national weakness. We have lacked in respect for law, we have been deficient in civic patriotism and we have been building up in meaner form the very aristocracy which our forefathers repudiated.

The prophet was sometimes suspected in his patriotism because he insisted that before God could use Israel in the service of the world, Israel must be purged of her sins. This same gospel is true today in America and in every nation. We must do justly, love kindness and walk humbly with our God if we would satisfy the divine demands.

### Cursing the Kaiser

**I**T cannot be too vigorously asserted that the Kaiser will never be defeated by profanity. On the movie boards a few weeks ago was the shocking slogan "To Hell with the Kaiser." Now comes out the "Bill-board," a theatrical magazine, with a slogan too profane to quote. If the barrage fire of teamsters' oaths would weaken autocracy, Berlin would have fallen long since.

Behind this vulgar movement is a blind and unreasoning emotion that makes no discriminations and that is in danger of separating many loyal Germans from the patriotic cause in this country. For the disloyal German we have no sympathy and could wish every one of them in an internment camp earning his board under Uncle Sam's direction. But millions of former Germans in this country are doing their best to support the country of their adoption. To hear a form of speech which can never say German without adding a profane or obscene epithet helps nothing at all. America suffers more today from her profane, loud-mouthed and unreasoning supporters than she does from the German spies. Before the war proceeds much farther, this fact will be clearly recognized. Already government bulletins are warning speakers to stick to facts and avoid unreasoning vituperation. The word should be passed on by every citizen.

If America had a bad cause, there would be but one way to support it, and that would be with artificial emotion. We would declare for America right or wrong. We would undertake to galvanize the country into a ferocious hate. It is just such an effort which has been the method of Germany. America's cause is too clean and too holy to need such methods. We can sit down in the libraries of great universities, or under the shelter of the sanctuary itself and discuss America's purpose in this war. To befoul our great cause with the coarseness of ruffians is a profanation that is akin to sacrilege.

For the preacher who contributes to the campaign of profanity and hate, there are no words left. He bows our heads in silent shame as he crucifies the Son

of God afresh. The church is so thoroughly patriotic that she may dare to rebuke false patriotism.

### The World's Prime Minister

**F**EW things in the recent history of the nation have given more general satisfaction than the utterances of President Wilson in dealing with the crisis created by the German request for a peace conference. In all the months through which he has guided the nation, and in no small degree the peoples of the entente alliance, he has spoken with consummate statesmanship and careful deliberation. But in these recent pronouncements his clear-sightedness has been particularly conspicuous. His responses were not of course suited to the temper of the rabid and superficial, to whom nothing would have been acceptable except a mordant and arrogant rejection of all proposals. This would have been the cheap and easy answer.

But Mr. Wilson was seeking to accomplish a much more important purpose, as is now apparent from the results. He was endeavoring to compel the German people to reach a decision as to their own government. To have returned a final and peremptory refusal to consider any peace proposals short of unconditional surrender would have been the first impulse of a smaller mind, and would have had the value of instant popularity. It would also have been the very sort of an answer desired by the militarist group in Germany, as it would have enabled them to go to their people with the proof that nothing but complete union in the interest of war to the end was left them. The disconcerting message sent by the President put squarely up to Germany the necessity for a searching of her own soul in the effort to find the basis for an adequate response. All but the most incorrigible and implacable of Mr. Wilson's critics have been compelled to acknowledge the wisdom and far-sightedness of his course. The fears expressed that he would demand less than the fruits of the victory which the allies are winning were groundless, and have been dissipated by his further declarations. Never had the American people greater reason to be proud of the man who has proved himself not only the leader-like President of the United States, but as well the Prime Minister of the world.

### Mr. Morrison Leaves on War Misson

**C**HARLES CLAYTON MORRISON left Chicago on Tuesday of last week for New York to sail with a group of seven editors of religious journals under the auspices of the British Committee of Publicity.

The purpose of this trip is to permit these American editors to visit the important English cities, to study somewhat their conditions and spirit in the present critical period of the war and to deliver such messages as will interpret to the English public the sentiments of America sympathetically alive in the conduct of the war and in the attainment of a just, honorable and enduring peace. Mr. Morrison was accompanied from Chicago by Dr. Gray of The Baptist Standard and Dr. Gammon, Western editor of The Congregationalist. They were to be joined in



New York by four others representing the leading religious journals in the east.

This is a very notable compliment to Mr. Morrison and The Christian Century. The visit will require about two months. Mr. Morrison hopes to command time for some letters to the columns of the "Century," although he cannot hope for much leisure in the very full program which has been prepared for the trip.

H. L. W.

## The Young Man's Chance

FOR a while it looked as though the war were going to rob our country of its educated leadership. Every profession was feeling the drain upon its man power. A recent action of the federal government is making the war the most significant opportunity to secure an education that has ever come to any people.

Any young man who has finished high school and who can pass a physical examination and who is between the ages of eighteen and twenty-one may attend college this present year at government expense, and receive in addition a soldier's pay of thirty dollars a month. Even without the thirty dollars, a young man would be able to go on with his education. The young men who do not elect the college course will be subject to draft for the training camps this coming winter.

Only standard colleges approved by the government may be chosen by the students. A number of our Disciple colleges are able to qualify.

It is from these college students that the young men will be drawn for the officers' training camps. The government is sending these men to college because of a conviction that only men with a liberal education possess the qualities of leadership which make good officers. Even the officers already appointed are 85 per cent college men.

This government recognition of the worth of the colleges to the nation in this great emergency should awaken new sentiments of loyalty toward the college in the heart of every right-minded citizen.

And meanwhile, what of the men who are busy tearing down college reputations and embarrassing college leaders? Are they not engaged in pro-German propaganda? May not the government at least be compelled to take cognizance of such evil work as being detrimental to the national welfare?

## The Baldheaded Barber

A Parable of Safed the Sage

NOW it fell on a day that I entered the Establishment of a Tonsorial Artist, which is being interpreted a Barber Shop. And I sat and waited till the Barber, with a loud Voice, said, Next, and I seated myself in his Chair. And he wielded over me divers Deadly Weapons, and therewith he cut my Hair, and trimmed my Beard. And I sat and looked at myself in the Mirror, and I saw myself in a great Bib and Tucker, with patches of Hair

falling down the front of the Same, and reflecting itself in the Glass. And what he was doing to me I saw as in a Glass darkly, and what he was saying to me was Many things on Divers Topics, for he was a man of Fluent Speech.

And after I had been shorn both as to head and my beard, he passed his hand over my head, and said:

Thy scalp is not very clean. Thou hast need of a Shampoo.

And I consented.

And he soaped my head, and washed it, and rubbed it, and twisted it upon my neck until it was nigh unto breaking off.

Then again he passed his hand across my head, and he said:

The hair upon thy head groweth thin. Let me rub into thy scalp some of my famous Hair Restorer. It will make hair grow upon the top of a Cowhide Trunk.

But I said unto him, I am not a Cowhide Trunk.

And he said, Thou wilt soon be as bald as one if thou apply not my famous Hair Restorer.

And I asked, Speakest thou as the friend of Humanity or as a man who hath Hair Restorer for sale?

And he answered, I speak as a friend of Humanity; nevertheless, for the Hair Restorer and the Rubbing in thereof thou shalt pay me the fourth part of a Dollar in addition to what thou already owest me.

Now it came to pass as he spake these words, I looked in the glass, and behold he stood behind me, with the Bottle in his Right Hand, and with his Left Hand spread ready to Rub It In, and I saw in the glass his eager face, and above it his own head. And he leaned forward as he spake, so that I saw in the Glass the top of his head, and behold it was Bald.

Then spake I unto him, and said, O thou Friend of Humanity, who selleth Hair Restorer and thy Soul for the fourth part of a Dollar, keep thou thy Medicine, and use it upon thine own head. For I have ten times as much Hair on the outside of my head as thou hast, and much more that is worth while within it.

And he was wroth, and he combed my hair with fury, and dug the Bristles of the Brush into my Scalp, and added a Dime to my Bill. Nevertheless my heart rejoiced that I had spoken unto him as I did.

Then said I to my soul, I will take heed to my ways, lest I become as he. For I go forth among men and ask them to buy of me Wisdom and Virtue and Righteousness. So will I pray night and day unto the God of heaven that I may be able to recommend among men the Truth which God hath revealed unto me, and that no man reproach me with the baldness of mine own soul.

So shall I learn wisdom from the folly of the Baldheaded Barber.

## Life and Death

By Carroll Carstairs

IF death should come with his cold, hasty kiss  
Along the trench or in the battle strife,  
I'll ask of death no greater boon than this:  
That it shall be as wonderful as life.



# National Churches Coming

By William T. Ellis

**B**IG questions of a size and importance commensurate with the present world struggle are suddenly emerging within the realm of religion. One of these, which is now being discussed in print and in conference, is whether denominations shall be nationalized or nations denominationalized. In other words, whether the existing religious bodies shall be extended and perpetuated in foreign lands, or whether each nation shall be encouraged to express its Christian faith in ways most congenial to itself.

This problem, newly thrust into the consciousness of Christendom, is really a vast one, with many aspects, and the decision now reached will profoundly affect the religious future of mankind. Yet it may most simply be set forth in the case of America and China. Shall all the various American denominations now conducting missions in China continue to propagate their own forms and faith among the Chinese, so that the converts to Christianity in China may soon have almost as many creeds as the United States; or shall the Chinese Christians amalgamate into one national Chinese church, irrespective of their original relationship to various denominational missions?

Superimpose that same problem upon all the lands of Asia and Africa, and upon Europe as well, especially Russia, and its magnitude and seriousness become apparent.

## TESTING THE TIDES OF THE TIMES

Really, the issue becomes the now familiar one of bolsheviki "internationalism," wherein class or organization takes precedence of national lines and loyalties, versus the American doctrine of national rights and national identities. Is it more important to have, say, a worldwide Methodist Church and a worldwide Dunkard Church, and worldwide Mennonite Church (for the smallest denominations must have the same rights of propaganda as the largest), than to have a Chinese Christian Church, a Persian Christian Church, a Japanese Christian Church, an Indian Christian Church, etc.? Which way set the tides of the times?

Both currents may be discerned. It is not difficult to discover streams of denominationalism that are more than babbling brooks. A recent issue of the Reformed Church Messenger has this editorial note:

Even in these days when we supposed everybody was at least making an effort to get a broader point of view, it seems remarkable to read in the "Church Advocate" that at least one publisher is again experimenting along the line of "denominationalizing hymns." He proposes to make such a hymn as "I Love Thy Kingdom Lord" much more appealing, as well as definite, by changing the line, "I love thy church, O God," to the line, "I Love the Lutheran Church." The "Advocate" thinks that this plan will work smoothly enough in some places, but appears to be worried about the proposition of inserting titles of churches with longer names and wonders how it would sound if anyone should try to sing into the verse, "I love the Old Two-Seed-in-the-Spirit Predestinarian Baptist Church." But what concerns us far more is that even the

war does not seem to have brought any larger measure of common sense to some folks, even in the Christian Church.

## CHINA STARTS BALL ROLLING

Over in China—backward, reactionary China—the Christians have started a ball rolling which may as it grows and goes on its way around the world demolish many hoary traditions and precedents and organizations. For Chinese Christians are getting together in a Chinese church and the missionaries are abetting them in it. Already something like ten separate Presbyterian denominations from the United States, Canada and Great Britain have organized themselves into one ecclesiastical body without the word Presbyterian in its name, and both the British and American Congregationalists are asking to be taken in also. Property and pride and prestige are all deemed insufficient to prevent this great merger, which is avowedly only the forerunner of still greater consolidations. Indian and Japanese Christians had already effected notable unions.

As a matter of common sense the Chinese Christian does not care a copper cash for the distinctive names and forms of the American denominations. Why should he? His sense of humor long ago pointed out the absurdity of perpetuating in China Northern and Southern Presbyterian denominations, Northern and Southern Methodist denominations and Northern and Southern Baptist denominations, the only difference being a war in America half a century ago, between Northern and Southern states!

It would take a rare Chinese scholar indeed to find an ideograph to express "Old-Two-Seed-in-the-Spirit Baptist Church"—for there really is such a denomination listed by the United States census, though, I believe, it has no missions in China. The "Holy Rollers" have missions in China, as have others of the newest and most eccentric type of American denominations. Shall we, therefore, have Chinese Dowieites and "Holy Rollers"?

## CONGREGATIONALIST VS. METHODIST

There are in China at the present time seventy-eight denominational missionary societies at work, and, as Dr. James L. Barton points out, "under their leadership seventy-eight different kinds of Protestant churches have been created and are being perpetuated. To many of the Chinese this array represents seventy-eight different kinds of Christians. Few, indeed, of the Chinese Christians have any conception of the real reason why they bear a name which to them has no significance, and which none of them can accurately pronounce."

Formally and formidably, the question of national versus international churches has been brought forward by two distinguished mission leaders, Rev. James L. Barton, D. D., senior secretary of the American board, and Bishop J. W. Bashford of the Methodist Episcopal Church, stationed in China. In a recent issue of the "Missionary Review of the World," Dr. Barton argues against the



extension and continuation of American denominations abroad, and Bishop Bashford argues for the practical plan which, he contends, makes "international churches." A few paragraphs from each debater will show the trend of their arguments. Says Dr. Barton:

Will anyone contend that the great command of our Lord to go into all the world and preach his Gospel is rightly interpreted when we, in our denominational zeal, interpret it to read, "Go into all the world and preach Presbyterianism to every creature," others, "preach Baptism by immersion to every creature," others "preach Methodism," others "Episcopalianism," others "Lutheranism," others "Congregationalism," and so on to the end of the catalogue.

The vital question is, are we justified in perpetuating a custom that is manifestly divisive, often destructively competitive, and for which there is no warrant in Scripture? I do not believe the rank and file of our churches and the intelligent supporters of our foreign missionary enterprises, if they understood the facts, would favor our continuing to propagate divisions abroad in order that they may have the satisfaction of knowing that their gifts are aiding in making Christians who bear the same denominational label as that borne by the contributor.

The conduct of the war in France, for the first three years and more, when each one of the allies acted separately under its own leaders, in co-operation, but as independent units, shows the wastefulness and inefficiency of that line of action. This mistaken method of conducting a great military campaign has now been corrected by the most revolutionary military readjustment history records. If governments can bring about this unprecedented and even revolutionary change in order to overcome a common enemy, can not the church do as much in order to create a single agency for the spiritual conquest of the world?

The new comprehension of one church would convince all believers in all mission fields that they are a real part of the great church universal, and not merely a part of one of its branches. It would also give the native church every opportunity for adequate self-expression. We would all be surprised to find how little beyond prejudice, tradition and accident there is which separates us, and what vast areas of common faith and practice we already hold together. To begin to think and plan and act, in terms of the kingdom of God rather than in terms of denomination, would open up mighty areas of spiritual possibilities of which few have ever dreamed.

#### THE BISHOP'S PLEA

Bishop Bashford is more general in his observations:

Of the church in mission fields, two views are held:

1. That we should aim to build up strong, union, national churches emphasizing Christian unity, but with freedom to develop national characteristics.
2. That we should aim to build up international churches along denominational lines, emphasizing the special beliefs and methods of worship characteristic of different denominations.

The universality of Christianity is not best displayed by the manifestations of national and race characteristics.

As a matter of fact, with the existing organization of the churches in the home lands, the churches on mission fields will keep in closer touch with, and will secure more aid from, the home bases by maintaining ecclesiastical connections with their mother church than by a separate independent organization on the mission field.

With the strong trend toward nationalism which characterized the political history of the nineteenth century, and which was one cause of the present war, the churches will contribute more to world harmony if each denomination belts the globe with its work and workers, rather than by the separate organization of the Christian forces of each nation into a national church with the emphasis upon race characteristics and the consequent loss of the vision of the universal church.

No one will contend that forty or fifty national churches—one

for each nation, maintained over against each other for all time—is the goal of Christian unity. The vital question is, therefore, does the path to the higher, final unity lie through the organization of national units maintaining race characteristics, supported from the national treasury and devoted to all international conflicts to national ideals, or does it lie through a Presbyterianism and a Methodism and a Congregationalism, each universalized and belting the globe with its members, each accustomed to various races and sympathizing with the aspirations of them all? The prospects of the higher unity certainly lie along the latter rather than the former path.

In the New Testament we find no trace of a national church and no enunciation of principles which would lead to a national church.

It is this note of universality which differentiates the church from the nation and the family. Hence, the very phrase, "A National Church," is a contradiction in terms.

Finally, for the Christian Church to accept any form of nationalism as its goal when the whole world is moving toward internationalism seems to us a fatal blunder. It requires no prophet to foretell that if nationalism was the key to the political history of the nineteenth century, internationalism will be the key to the political history of the twentieth century. At the very time when commerce and industry and politics are becoming international, when the world is unconsciously accepting universal love manifested by universal service as the only solution of human problems—for the Christian Church to revert at such a time to nationalism as her goal, seems like a fatal case of atavism.

#### STRONG SENTIMENT GROWING

This serious issue, now made acute by the war, is, naturally, not new in missionary circles. Episcopalians have taken the ground that they will not proselytize in Roman Catholic lands where they have missions, and Congregationalists now seek only to inspire and vitalize the old Armenian Church, instead of making converts from it, and the Presbyterians follow the same policy with the Nestorian Christians, or Assyrians. There is a vigorous sentiment abroad that this same policy should be followed in any religious enterprises undertaken among the Christians of Russia.

That will leave for later development the larger projects of a reunion of all the major divisions of Christendom—the Roman Catholic Church, the Greek Catholic Church, the Protestant churches, the Gregorians, Nestorians, Copts and Abyssinians.

## The Only Hope

By George W. Coleman

UNLESS, as the result of this war, we can have in our Christian civilization a better understanding and a truer relation between the classes and the masses, the rich and the poor, the favored and the unfavored, the reactionary and the progressive, all our blood and treasure may have been spent in vain, and when the great war is over we may find ourselves in the midst of a series of internal clashes and conflicts as hopeless and intolerable as would be slavery under the Hun. Nothing short of the application of the principles of Jesus Christ, as taught in the Sermon on the Mount and as exhibited in his life on earth, will suffice to bring the various war-



ring groups and classes and sects into clearer understanding and livelier appreciation of their obligations toward one another.

Just as France and England and America have fought one another in times past and have come to see now that they all are seeking the same goal of human freedom, so likewise must the clashing forces of our modern social, industrial and economic life come to appreciate that they,

too, are all necessary elements in the makeup of the ideal state of society for which we all yearn. And just as the Allied countries found it necessary to employ a unified military command, so likewise it will be found necessary to unify the varied spiritual forces resident in all our powerful classes, parties and groups. Nothing short of a compelling, complete conception of Jesus Christ is capable of unifying these spiritual forces.

# A Messenger of Religion at the Front

By Charles S. Macfarland

*Commissioner to France of the Federal Council of the Churches of Christ in America*

NO experience of my life has been more deeply interesting or illuminating than the privilege I have had, as the guest of the French Government and war office, of service on the front with the brave soldiers who have been defending the liberties of France and of the civilized world for four long years.

From Montdidier to Verdun and from Verdun to Belfort, in trenches front and rear, in rest camps, in field and evacuation hospitals, in the Vosges Mountains, in Alsace and in scores of assassinated cities and towns, it was a vivid story of suffering, cruelty, bravery and devotion. The marvel of it all has been to understand how these men, many of them physically frail, have held the line, against great odds, under constant and ever increasing discouraging experiences.

They have been almost entirely without many of the moral re-enforcements, of an institutional nature, which have been the support of our American soldiers, but their national ideals have been by no means without religious sanction and power.

## WITH THE FRENCH ARMY

The French Army has had hundreds of faithful Chaplains, both Roman Catholic and Protestant, commissioned with the rank of Captain by the War Department. They have secured the warm support of the commanding generals and the deep appreciation of the soldiers. They have gone a long way in changing the official attitude of France towards religion.

In addition to the regular army chaplains at the front, there are many volunteer chaplains consisting of soldiers who have been retired, now serving, without rank, at one and the same time both as pastors of churches and hospital chaplains.

Like our American forces, the French and Allied Armies have, in Marshal Foch, a leader of deeply religious spirit and life. The evening I spent with him at supper at his headquarters, just as he was in the heat of his heaviest offensive, discussing the state of religion in France and America, is one of the treasured memories of my many striking experiences in France.

Marshal Foch expressed the earnest faith that the allied nations were following the ideals left to the world by Jesus, in unavoidable conflict with a perverted religious spirit utterly opposed to Christian ideals. Simple, unaffected, gentle and peaceful in spirit, quiet and gracious in manner, Foch is the most absolute contrast to Hindenburg or Ludendorff that could be imagined, a contrast which strikingly symbolizes the totality of difference between the spirit and method of the allied peoples and Germany.

## MARSHAL FOCH A CHRISTIAN

Marshal Joffre, in a very happy interview, commenting on the messages of the Federal Council to the French people and the French Army, expressed the judgment that the moral and spiritual support from America was as essential and significant and potent as her millions of men and money.

I presented the Federal Council message to the French Army to about ten French generals commanding different armies and divisions, and to many commandants at various headquarters and it was always received in a devout spirit and with a response which revealed a deep appreciation of its meaning. The message from our churches was also received by M. Clemenceau, Marshal Joffre and Marshal Foch with words of deep appreciation. Chaplain Monod, who accompanied me, was received by the commanding generals with a spirit which clearly expressed their recognition of his representation of spiritual institutions and forces.

## AN UNDERGROUND SERVICE AT VERDUN

Every service that we held was attended by the generals in the district and their staffs. The service, underground, in the citadel of Verdun, was attended by two generals with their staffs, who had come from forty miles distant, a multitude of officers and soldiers and by many Protestant Chaplains who had been brought together by the general commanding the Second French Army. And after the Protestant service, he took me to another hall of the citadel where he had gathered a large group of Roman Catholic and Hebrew chaplains to greet me. Re-



ligious services of a military nature were held at Chaumont, Verdun, Nancy, Wesserling, and Thann, the latter town being in reconquered Alsace, and under bombardment at the time.

All along the front, had it been a Secretary of War he could not have received more formal or gracious attention, than did a simple missionary of American Christians with a French Protestant Chaplain.

The French Army Y. M. C. A., the Foyer du Soldat, has secured the confidence and support of the French military authorities, both at the Department of War and in the field, and has found warm appreciation with the soldiers. Underground at Fort Douaumont, high up on the Vosges Mountains at Hohneck, down in the little villages where the soldiers are billeted, and near the front line trenches in the Vosges, we found these cheerful, comfortable huts, with the French Protestants, and sometimes the American Y. M. C. A. workers, faithfully pouring out hot chocolate for the men, with surroundings of moral influence and though without formal religious ceremonies, breathing a truly religious spirit.

#### RELIGION IN THE FRENCH ARMY

Is there a spirit of religion in the French Army? Anyone present at the impressive service at Verdun would have heard a reassuring answer as he looked over that wonderful congregation while the prayers were uttered with such power by the Protestant chaplain of desolated Verdun. Services in the cities and towns under bombardment were attended, with devout participation, by mayors and councils and always by the military authorities.

I had wondered how much it meant when the French War Office invited me, as a representative of Protestant Churches, to visit the army as its guest,—how much it meant as a recognition of religion. My experience at the front convinced me that it was a genuine acknowledgment of the place of religion in a war for ideals and that neither the French army, nor the French people, nor indeed the French Government were without the sense and spirit of religion. As Marshal Foch said to me as I left him to return to his maps and plans, within the sound of the roar of the guns not far away,—“We cannot maintain the ideals of liberty and justice, whether in war or in peace, without faith in Christ, for He was the great giver of freedom to men.”

The manhood of France, which during these momentous years has so patiently, bravely and devoutly awaited the victory of great ideals, whose vision and faith are now finding justification and fulfillment, has not endured and suffered with hearts unsupported by religion. Soon they will be returning to the new France which they have saved and, if the church can only interpret and express their faith, they will be brought into her life, to find, as Marshal Foch put it, that faith in Christ which is the same yesterday, today and forever, in peace as in war.

#### WITH THE BELGIAN ARMY

For four years Belgium's brave little army has hardly moved out of those awful trenches of mire and clay. In the historic days of 1914 they stood between the liberties of Europe and the ruthless power that would have violated

every other human right as it did its solemn treaty with the courageous little nation which blocked its way to the satisfaction of its lust for power.

There they stand today almost in the same spot. Their trenches are in the soft mud, they are surrounded by inundated fields, only the little river Yser separates them from the German guns.

At the headquarters where King Albert lives close by his army, on the morning when I gave him the message of Christians in America to his army, he said: “I want you, as a messenger of the American churches, to go to our trenches, to see with your own eyes what our men have endured. Their families are all under the German yoke, they have no homes that they can visit. They have been right there where they are, in the mud, for four long years, and they will stay right there, until justice and freedom in the world are forever secured.” Have these men endured and suffered without religion?

#### CARDINAL MERCIER'S INFLUENCE

Still less even, than the French Army, have they had the support of those great institutions for moral and spiritual support which have followed our boys from their first day in camp. But they have not been left alone. Cardinal Mercier's spirit has been abroad in their midst.

For the first time, near the beginning of the war, Protestant chaplains have found a place in the Belgian Army. There are only a few thousand Protestant soldiers, but their chaplains know every one of them by name and location. Doubtless the same faithful service has obtained among the Roman Catholic chaplains, but on my short visit I had no opportunity for conference or observation, except through my contact with the Protestant chaplains.

First of all, young King Albert is a man of religious spirit and faith. After my little visit with him I called upon his adjutant, his military adviser and right hand man, who lives under the same roof. I found an open Bible on his desk. He happens to be a Protestant and a very earnest student of the Scriptures. He was as desirous to learn about America's religious life as he was about her army and resources.

Coming as the messenger of Protestant Christians, accompanied by the Chaplain-in-Chief of the Protestant chaplains, we were both formally and graciously welcomed by the Belgian Minister of War at Headquarters and by the Ministers of State and Justice and the Prime Minister at the seat of the Government in Havre. We spent several hours at lunch and in the home of the Minister of Foreign Affairs who was deeply interested in learning about our American religious life and institutions.

The Belgian Government proposes shortly to send the Protestant Chaplain-in-Chief of the Belgian Army to America, to tell the American churches about the Belgian Army and its religious life.

#### NO “Y” WORK IN THE BELGIAN ARMY

The Y. M. C. A. has not yet found its way into the Belgian army. But they have heard of it, they want it and a beginning is just being made. The Belgian Generals and Commandants, all of whom were met at their



various headquarters, were deeply interested to learn about our Y. M. C. A. and expressed their hope that the Foyers du Soldat might become a part of their army.

I went through five or six miles of those trenches, I looked across the Yser and saw the German dugouts in the ruins of once beautiful Dixmude, I tramped over the ruins of Nieuport, where not a wall over six feet high is standing, I saw the marks of the rapacity, desolation and wantonness of the ruthless enemy, I saw those patient men pumping the mud and water out of their trenches and strengthening the banks that were between their underground bedchambers and the overflowing Yser. The shells were shrieking over our heads by day and the German airplanes dropped their deadly bombs by night. Gas masks must be ever at hand.

So it has been, when at its very best, for four years. There they are, the same men. They have thus resisted a gigantic enemy for a great ideal.

Old General Leman, aged, and weak from his long imprisonment in Germany, from which he had just been released, after he had told me of the defense of Liege, and after reading the Christian message I had given the

King, talked for an hour about the religious subjects he had studied while a prisoner in Germany. I went to dine at the home of the military author who writes under the *nom de plume* of "Willy Breton." He is a charming man, of simplicity, of earnest Protestant faith, a deeply religious man.

#### BELGIUM NOT TO BE FORGOTTEN

There is just a little danger that in the new relationships of friendship between the two greater nations, France and America, little Belgium and the days of 1914 may be forgotten. But there is a religious faith and life in Belgium to be interpreted and expressed and built upon.

As one of the Belgian National leaders expressed it to me, "We want, in the days to come, to reveal and express, clearly to ourselves, those ideals which have maintained us in war and we must do it in the form of religion. We hope that America may help us in this as in other ways."

Those days in the Belgian trenches, sad as were the sights around us, gave me a new vision and a new faith in the people of this little nation. They too are ready for a religion of freedom.

## A Letter to the Mother of an American Soldier

By Edward Scribner Ames

DEAR AUNT MARY:

**D**ID you notice that the first subscription in Chicago to the Third Liberty Loan was made by a woman whose son had just recently been killed in action? She was of foreign birth, too. Isn't it strange how the greater losses of others make our own somewhat easier to bear? You have given up your son to the army, but you come of a long line of American ancestors. You have, of course, faced the possibility of losing him any day, but so far he is well and has received signal honors. The greater his risks in the interest of the great cause, the keener your sense of his courage and manhood, and the deeper your pride in him.

I am astonished at the calmness and understanding loyalty with which you stood by him when he first decided to volunteer. You did not speak of the other plans he had formed and had begun to realize. It was like the day he had to go to the hospital. The doctor could not say whether he would come back from the operation, but you knew he could never be a sound, whole man unless he went. I have an idea you felt that things could never be right for him if he did not follow his conviction and the call of his country and go to the war. His soul would be warped and twisted and it seemed better to have him go into the fury and face death for a great cause and save his self-respect. If he comes back it will be with honor and if he does not he will have kept faith to the end with the big things of life.

I wonder if there ever was a war in which mothers have been able to give their sons with as much fine

patriotism and idealism. In the old days, soldiering was an occupation much as any other vocation. It attracted adventurous, reckless men, who frequently gave up all social restraints and moral standards in the prosecution of the one frightful business of war. The young fellow ran away from home and joined himself to the troops of the most daring leader. They fought for territory or treasure or revenge or just for the love of the struggle and the thrill of the fray.

It was not the sort of thing a mother could give her son to with her whole heart, however she might delight in his courage and craftiness. But now we are in a war where women find their enthusiasm at its full tide. They are not asking simply to be protected from barbarous horrors. It is not merely loyalty to their "side." The world is witnessing the dawn of a new society, in which women are to experience their true emancipation. American women have had the same school privileges with their brothers. They are being admitted to the franchise and to candidacy for public office. They are taking up the learned professions and busying themselves with social reforms. The religious enterprises in which so many are occupied are concerned with the building of an international order in which the women of all lands may share a larger and a freer life. This war is a war for peace and for a peace on a new scale and order. It is a constructive war which is destined to bring in the wake of all its woes the blessings of a better society and one more fitted to the nature and the needs of woman's heart and conscience.



I am sure you get comfort, too, from the fact that other women besides you mothers and sisters and sweet-hearts of soldiers are working so faithfully in the great Cause. At least they knit. In addition to the practical value of knitting, there is its very great symbolic value. There are no better advertisements of patriotism than the omnipresent knitting women. On trains, in street-cars, at the opera, at lectures, around the tea-table, and even at church, one sees the deft, swift gestures of allegiance. At times it is the only serious aspect of an otherwise frivolous-appearing female, but it is sufficient to qualify one's judgment of her and to identify her with the one big present interest of the whole human world. It is particularly reassuring when the knitter is making good, plain, warm socks. These are the things really needed.

When I see a helmet being fashioned by dainty hands I fear those hands may not be directed by an understanding head and a genuine singleness of heart. Perhaps that person is trying to be "different" from the knitters of socks. Possibly there is a little vanity which seeks to satisfy itself by something more elaborate, or more difficult. Or there is the haunting thought that the knitting may be quite secondary to the beautiful bag in which it is carried! But when I see the stitches taking up, little by little, the long thread of yarn and transforming it into the good, old-fashioned homely sock, without frills or fancy lines, there is a sense of genuineness and of a realization of doing a really useful thing for some boy "over there."

\* \* \*

You are also sharing the burden of the war in other ways. We are getting a new realization of the extent to which the world has shrunk to small dimensions through the closer organization of modern times. Never before has it been possible to feel one's self so directly involved in such colossal movements. The housewife, by saving wheat and meat on her table, has the thrill of aiding definitely and vitally in the operations at the front. Though our soldiers never fought in such great numbers so far from home, yet we never were really so near to them and so closely bound up with them. Not only do we remember them in our prayers, but they are ever present to us when we sit at table, when we go to market and when we work in the fields. War is understood better

than ever to be a matter of our economy and thrift and morale.

Just as you have come to enjoy the privilege of voting and of enforcing the laws for your neighborhood, so you can now share the sense of participating in this worldwide struggle. You are among the fighting forces yourself. Your courage and ingenuity count. Your faith and cheerfulness are needed. The outcome is to be determined by you women, more than has ever been true in any war in history. When we read what women are doing in England and in France, in the munitions-factories, in industries, and on the farms, it becomes clear that they are not merely ornaments or passive sufferers, but positive contributors to the great decision one day to be attained. The story is that a woman made our flag. A woman wrote "The Battle-Hymn of the Republic." Women mothered the men who are fighting these battles.

\* \* \*

I was struck by the changes already going on in our labor conditions when I found recently that the elevator-boy in a business block where I frequently go had been replaced by a young woman. She is a slight little slip, and, in natty uniform with its braid and buttons, looks like a play-figure from the stage. I asked her how she got on with it, and she smilingly said, "Oh, I've been here only two days and I think I will like it, but my shoulder gets pretty tired pulling these doors back and forth all day." Since then I have noticed her in the little iron cage, and it seemed to me she had settled into a kind of mechanical routine, though there was an air of conviction and contentment about her, born, I think, of her determination to do her part in the grim war.

There was another thought in her mind, too. It was of her soldier lover who is now in France. No doubt the picture of her lives in his heart like a radiant light. In camp, on the march, doing guard duty, or now in the tense moments before he goes over the top, he sees her face and feels that she is watching him. Her look of mingled pride and apprehension, of confidence and of unutterable yearning, nerves him. From it he draws warmth and light and measureless comfort.

Your face is even more deeply set in Jamie's soul. Yours was the first face he saw above his cradle as he began to open his eyes in little glimpses of discovery in this strange world. Every letter you write brightens your image in his heart. Every gift you send renews it. When the soldiers sing their songs of home, it is the vision of you which stirs in him. Patriotism is not a sentiment which is nourished so much by the thought of our country as a whole. More often it is sustained and vitalized by the little scenes and incidents from childhood and from the depths of private personal experience which carry great sentiment and loyalty. Whatever you can do, therefore, to make these vivid will strengthen all that his early associations meant of courage and nobility of soul. It is as if you were keeping your very self alive in him. If your picture should fade from his mind it would be the very death of you and much of what you have taught him.

I do not wonder that you find yourself living over the past in your quiet hours and taking yourself to task for not having done more for him of the things you

## Ye That Have Faith

YE that have faith to look with fearless eyes  
 Beyond the tragedy of a world at strife,  
 And know that out of death and night shall rise  
 The dawn of ampler life,  
 Rejoice, whatever anguish rend the heart,  
 That God has given you a priceless dower,  
 To live in these great times and have your part  
 In Freedom's crowning hour.  
 That ye may tell your sons who see the light  
 High in the heavens—their heritage to take—  
 "I saw the powers of Darkness put to flight,  
 I saw the morning break."



knew he would like when you had him with you. But you nearly smothered him with kindness as it was. You mothers never seem to be able to fill up the cup of happiness for your children as much as you would like to do. I know a good woman who never can forgive herself that she did not get a hobby-horse for her only boy when he was little. She can weep over it any day it is mentioned. She knows it was not convenient at the time. The house was too small and the purse was slim, and the boy didn't take it to heart greatly anyway. But she will never be able to forgive herself. She thinks there is a great unsatisfied void in him which nothing can fill.

I speak of this because it is difficult for you to realize that Jamie has a world of new interests which keep him from brooding much upon anything he may have missed when he was a little fellow. He is in a new country. There is excitement enough for every minute of the day, and he is tired enough to sleep when he gets a chance. He is crowding into these days what it might have required years for him to learn in ordinary times, and he is having some experiences which are only to be had in just the kind of life and events of these days in France.

\* \* \*

We are beginning to understand some things about human nature which were almost forgotten. One is that hardship and danger bring out the great qualities in men. Just as their muscles bulge and strengthen under the training, so their souls take on new dimensions. I knew one chap who went over in the early days of the war to drive an ambulance. He had been accustomed to luxury and a soft life. He was inclined to look down upon men who did rough work. The other day when I saw him he was a different person. He had been under fire many times, had taken his car through the shell-holes and along exposed stretches of road at full risk, and had helped handle the wounded and the dead. His mother's eyes flashed pride and joy as we sat together and heard his tales of the front. The big notes were sounding. They were the deep notes of the unaffected simplicity of a soul which has had its baptism of fire and has looked death in the face. Every word was genuine and full of the

## Vision

**L**ORD, open Thou mine eyes, that I may straightway see  
The host of chariots and horsemen sent by Thee  
To terrify my foes, and win the fight for me!

The mountains standing round about me, Lord, I know,  
Are all aflame with sudden fire; I feel its glow—  
Lord, open Thou mine eyes, that I may see it so!

For seeing is believing, as Saint Thomas said;  
To him Thou didst uncover Feet, Side, Hands, and Head—  
Forgive me, Lord! I, too, the Doubter's pathway tread!

I hear the noise of horses, chariots and men,  
I smell the dust and smoke of battle down the glen—  
Lord, open Thou mine eyes! Let me have faith again!

*Clarence Urmy in the Living Church.*

greatest admiration for the common soldier and for the heroic mothers of France. Your Jamie always was a good democrat, but he is a better one for what he has been through.

Perhaps life should be measured less by our years and more by the range and quality of experience. It may be that the war will teach us to think when a life is ended, not that it extended through so many years, but that it was inwardly of great dimensions and of fine quality. But we shall hope that for our loved ones it may be both and that they may return from these crucibles tempered and fashioned for long service for the land and cause they have loved better than life itself.

## Little Stories of "Y" Work

**"CAFARD"**—that blue war-weariness which sometimes attacks even the cheeriest of people, recently settled on a little French woman in one of the Y. W. C. A. Foyers in France. She was usually the gayest, the most spontaneously merry entertainer in the Foyer, but this day was an anniversary—the sad anniversary of her husband's death, from a wound received four years ago during the first month of the war.

Madame tried to forget, but the cafard had its way and she slipped off in a corner to shed the tears that could not be driven back. There one of the Blue Triangle girls found her, and tried as best she could to cheer the little Madame, to tell her how great was the sympathy and admiration of all America for the remarkable courage of the French under their heavy burden. Madame smiled a brave little smile, straightened up, and threw a moist handkerchief into the corner.

"Voila, c'est tout," she said, and walked off. The next time the Blue Triangle hostess saw Madame, she was the center of a large group who had magically thrown off their own gloom and were applauding vociferously. Madame was the magic. She had started the victrola, and was dancing for them with all the inimitable grace and infectious gaiety characteristic of the French.

\* \* \*

The fifty-two French women students who recently arrived in New York were the first contingent of French scholars who have been appointed for the two hundred and thirty scholarships which universities and colleges of America have offered to French girls, through the efforts of Dr. Robert L. Kelly, of Chicago, executive secretary of the American Association of Colleges working in co-operation with the American Council of Education.

The girls were received at the National Training School of the Y. W. C. A. where Dr. Kelly explained the purpose of bringing these French students to America.

"This," he said, "is the first chapter of a large program of educational reciprocity between the United States and the Allies and involves the exchange of students, both men and women, and also of faculty members with the view of a close alignment of the various peoples of the allied nations."

\* \* \*

Miss Willie R. Young, a Y. W. C. A. secretary at one



of the base hospitals in France where she looks after the welfare of our Red Cross nurses, writes:

A sixteen year old boy, with both feet shot off, was wheeled in to hear Dr. Harry E. Fosdick the other night and with shining eyes listened as I never saw anybody listen. When Dr. Fosdick had finished his "Challenge of the Present Crisis," the boy looked down at his stumps and then at Dr. Fosdick and burst out:

"Gee, I'm glad it was that part of me and not the top that got busted up!"

Dr. Fosdick looked down at the pale face with the big eyes and said:

"You bet, for the *man is all there!*"

American nurses have been putting on dressings for boys with legs and arms gone, and with gas burns which threaten the eyesight, and have inspired just that kind of spirit for weeks. Only those who live with those girls can know the strain on heart and body.

### A Call to Young Men

**Y**OUR first duty in life is toward *your afterself*. So live that your afterself—the man you ought to be—may in his time be possible and actual.

Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

What will you leave for him?

Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time?

Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will untrained to action; a spinal cord grown through and through with the devil grass we call wild oats?

Will you let him come, taking your place, gaining through your experience, happy in your friendships, hal-  
lowed through your joys, building on them his own?

Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be?

This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem today and every day, and the hour of your decision is the crisis in your destiny!

DAVID STARR JORDAN.

\* \* \*

### The Enriching Years

**T**HE poetry of all growing life consists in carrying an oldness into a newness, a past into a future, always.

So only can our days possibly be bound "each to each by natural piety." I would not for the world think that twenty years hence I should have ceased to see the things which I see now, and love them still. It would make life wearisome beyond expression if I thought that twenty years hence I should see them just as I see them now, and love them with no deeper love because of other visions of

## THE NEW ORTHODOXY

BY EDWARD SCRIBNER AMES  
*Associate Professor of Philosophy*  
The University of Chicago

The War marks the beginning of a new epoch in Christianity. Religion is gaining in reality and in sanity and also in vision and incentive. The old orthodoxy sought correctness of opinion through tradition and authority. The new orthodoxy rests upon deeper grounds. Its foundations are in the nature of man; not in his superstition or his credulity, but in his heroism, his kindness and his imagination. The concerns of religion in our day are bound up with science and art and social idealism. This book is a popular, constructive interpretation of man's religious life in the light of the learning of the scholars and in the presence of a new generation of spiritual heroes.

See Prof. George Burman Foster's Review  
of this book on Page 17.

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their loveliness. And so there comes this deep and simple rule for any man as he crosses the line dividing one period of his life from another, the same rule which he may use also as he passes through any critical occurrence of his life: Make it a time in which you shall realize your faith, and also in which you shall expect of your faith new and greater things. Take what you believe and are, and hold it in your hand with new firmness as you go forward; but as you look on it with continual and confident expectation to see it open into something greater and truer.

PHILLIPS BROOKS.

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### Secretary Lansing on the Church

**S**OCIETY today tends toward materialism, and even the Church is drifting away from spirituality. The tendency is to materialize the church, to make it a place for social meeting, of intellectual profit, and even of entertainment. Now the questions arise: Is not the Church doing the very thing it ought to avoid? Is not morality supplanting religion as the chief purpose of the Church? The social meeting is taking the place of the prayer-meeting, the popular lecture the place of the gospel sermon; the whole tendency of the Church seems to be away from the spiritual and toward the material, which we are apt to term the practical.

ROBERT LANSING,  
*Secretary of State.*



# The Pulpit and Peace

## The Moral Hurt of War

**T**O instruct and inspire is the first task of the church; at least it is the task for which it is at present organized to administer before all else. What will be its message for the days of reconstruction?

The souls of men have been hurt as well as their bodies. The world has suffered a tremendous moral debility as well as great financial losses. Out of the welter of war forward-looking men have seen new issues emerge—things they looked for as prophets of a new order have actually been forced, by the sacrifice of war, into the attention of mankind. But hate has filled the souls of multitudes. War has gained an aura through the heroism of millions who fought for a noble cause. Europe has suffered an awful holocaust of misery and crime through the unspeakable schrecklichkeit of the Hun, and the spirit of vengeance is inevitable. The growing brotherhood of mankind has been squarely broken in twain on one hand, even though cemented as never before on the other. Among the multitude reason has given way to emotion, and with millions passion has driven hard. War is a barbarizer. It is only by the herculean efforts of all the moral forces of Christendom that we can expect to regain all we have lost spiritually and morally; and to keep all we have gained by the spirit of sacrifice we shall need to fortify ourselves mightily, for there are forces loosed in the unleashing of armies and the chaos of reconstruction's first days that will try the newly found soul of mankind.

Will our pulpits be able to preach that evil is not to be repaid with evil but with good? Will they be able to pray for moral capacity to love our enemies? Will they invoke civilization to remember that vengeance belongs to God alone? Will there be a note of pity for the children of Germany? Will the demand for justice be hard and pitiless or flavored with mercy? Will the atonement our brave boys have made be the dominant note or will reverence for it be clouded with adulation of war? Will our love for the lads lead us to apologize for the personal sins war has led them into? Will the pulpit voice the feeling of war-palsied times or will it speak with the prophet's voice?

\* \* \*

## Moral Reconstruction

Justice must come first or there is no place for mercy; mercy is lost if justice is not first done. But justice is discriminating or it is not justice. Unless we discriminate between the guilty men who brought on the war and the sheep-like multitudes who were thrust into it we shall blur justice. The one deserves the punishment of criminals, the other the discipline of misled but guilty ignorance. There are millions who face vacant chairs at home who will find love for enemies too exalted a virtue, and there are hundreds of millions whose sympathy for them seems to make them even more bitter. Yet there stands the sublime example of him who prayed for his murderers because they knew not what they did. They literally did know but they did not know in the sense that they did not realize all that he knew. Just so has it been with many a German peasant and humble worker, and there, too, are millions of homes bereft. Will the pulpit have the moral courage to speak these words of the Master to a wounded and distracted civilization?

There are millions of Christians today who are crying, "An eye for an eye and a tooth for a tooth." It is not surprising when we measure the crimes of the Hun over against the average of human souls. This is not a failure in Christianity, nor even in human nature, for the trial is desperate and humanity has for countless ages repaid its wrongs in that manner. But Christianity will be a failure if its messengers do not proclaim its ideals and hold the sublime example of

a forgiving Savior up before a world maddened by the atrocities of a barbarous autocracy; in other words, we are not moral failures for failing to love our enemies but we are moral failures if we refuse to attempt it. Humanity may be forgiven if it cries out in its misery for vengeance, but the Christian leaders will not be forgiven if they fail to hold up the ideals of the Master.

Both President Wilson and David Lloyd George have expressed the fear that we will not be prepared for peace. Their fear has been that we would not hold to the lofty idealism of our faith. The desire for an execution of German atrocities upon German people at home, the demand for an execution upon Germany of the designs she had upon us, the tendency to adopt German methods while we battle to put an end to them—all these things go deep into the complex that creates public opinion and make it more difficult to enforce a peace for future safety than to provision armies to win peace or to direct them to its winning and dictate a peace on the eternal old basis that breeds future wars, i. e., a peace of conquest and vengeance. It is not the business of the pulpit to tell the statesmen how to divide territory, but it is its supreme business to demand of them that they negotiate securely for an end of war and to so prepare mankind spiritually that it will be possible for them to do it. Indeed, if our pulpits will maintain the lofty Christian idealism of Woodrow Wilson and Lloyd George they will enable them to dictate a future peace for the world.

\* \* \*

## America as Moral Arbiter Among Nations

America's role from the beginning has been that of a moral arbiter among the warring nations. There was a history of national competition in colonial expansion, an armament and in the use of force to obtain advantage that predated this war for many centuries in Europe. Many a wrong had been done nation by nation and history was a confused jumble of strife and competition and bloody reprisal with the light of a new day emerging with the democratizing of those lands that finally allied themselves to put an end to the old order as it persisted in the Central Powers. In the first two years of the war there was confusion of issues between the old and the new; there were two parties in every one of the allied nations—the one for the old Tory order, the other for the new Democratic order; the one fought for territorial adjustments and the other for an end of war.

It was this confusion of aims that kept America out for two and one-half years. She had not one life to give for any nation's colonial aims or territorial adjustments; she had millions to give for the war upon war. The bitter sacrifices of battle purged our allies of the ancient folly with which Toryism still burdened them and the war upon war became the supreme and only end for which they fought; in other words, the democratic forces arose to supremacy in the councils of nations, and the allied cause became a great sacrificial cause on behalf of humanity. In years to come history will write that America's attitude, as interpreted by Woodrow Wilson, did much to effect that clarification of aims through the lifting supremacy in the allied nations of the liberal and democratic parties. It was President Wilson who coined the principles upon which peace will now be made, i. e., those of no reprisals, no conquests, no punitive indemnities and an end of autocracy. With those aims clearly adopted, we joined the allies with the expressed determination to accept not one cent of repayment for aught we did, thus validating by our example all we contended for in principle and, because our forces plainly were necessary for a turning of the tide of war, adding enthusiasm to the cause of democracy in the allied nations.



We have not been permitted to make much of the sacrifice. We have no right to dictate terms of peace through having paid its bitter price, and we claim no such right. But, being aloof from the welter of European history and thus saved by our good fortune from its confusion, we are able to become the voice of European democracy. Here again we stand to serve and not to command, for it is not to be a peace of vengeance but of atonement. Peace is to be made, not to avenge ancient wrongs but to secure future peace—a peace of justice and statesmanship instead of one of territorial grabbing and balance of power diplomacy. Justice will demand territorial adjustments and vast reparation and the undoing of old wrongs, but it will be justice and the peace of the future that will dictate and not the principles of a Vienna Congress or a Crimean campaign.

### Reconciliation Should Be Pulpit's Keynote

The most important thing before the world today is reconciliation, and we must have a peace of reconciliation. The most important theme for the pulpit today is reconciliation, and this war and the coming peace are the unescapable problems. There are minds among us already saying that not President Wilson but the generals who fought the battles should dictate the terms of peace. What they desire is that peace shall not be spoken from the clear mind that can see all sides, but from those who are compelled to think in the murk and blood of battle. Let us not forget that it is statesmanship and not military generalship that can alone make a peace for the future. The generals have done their part and should be entrusted with the military terms of an armistice, but peace is to be a judicial, not a military decision; the judge, not the sheriff, is to sit in justice. America is not the victor; she is the impartial judge that speaks for the victor, and that voice needs as never before the clear moral note of justice, reconciliation and peace sounded in the pulpits of the land.

ALVA W. TAYLOR.

## The Sunday School

### Indulgence\*

“AND the boys grew”—“Jesus grew.” How we watch our growing boys! Two are growing in my own home—one is twelve, one is nine. I simply cannot believe that they are growing so rapidly. I hear them using large words. I notice the new types of play. I perceive their expanding and changing interests. I see the gang spirit coming to the fore and, fortunately, we have a troop of Boy Scouts at the church. The other day the older lad informed me in a business-like way that he proposed to join the church when he was fourteen and that he didn't want to be bothered about it until that time—it seems that his teacher had spoken to him about it. I can see their habits crystalizing—and it gives me much concern. It is wonderful to note the developing life of boys and girls. It is like watching a garden—seeing the roses open with fragrance—seeing now and then a weed growing quickly. “And Jesus grew in wisdom and stature and in favor with God and men.”

It is always interesting to discover what traits in children come from the father and which from the mother. No end of fun is continually found in the average home in laying the blame upon one of the parents and in giving the credit for all the excellencies to the other. So you might say that Esau “took after” his father and that Jacob “took after” his mother. Rebekah has come to be known as the managing woman. That picture of the ideal Jewish wife, given us in the last of Proverbs, resembled Rebekah remarkably. Esau got his lack of application from Isaac, his fire and adventure from Rebekah. He seems to have had no discipline. He just grew and did as he pleased. He ate, drank, followed the chase, married heathen wives, hobnobbed with the alien chiefs. He

laughed one moment and was the victim of uncontrolled anger the next. He was tossed about on a sea of passion. He was the kind of man one would not want for an enemy, although you might catch him in a good mood and swing him around to suit you if you knew how to manage him—as evidently Jacob did later, as we shall see.

Anyway, he was riding for a fall. He was bound to lose out. No man can follow this devil-may-care trail and not come to grief. No man can give free rein to his passions and not fail miserably. While some men are too serious, others are not serious enough. Esau was of the latter type. He never worried. He never had nervous prostration. If whiskey interfered with his business he gave up the business! What was a birthright compared to a steaming dinner? What was family honor compared to an hour's indulgence? Every wish, every lust, every passion must have instant satisfaction. He lived in that realm. I know many men who live on that plane. They eat, drink, sleep, go to a show, put through a deal in business—do whatever they feel like. They are utterly devoid of ethical compulsions. Wish is law. A man told me not long ago of the gross sins which he was committing and insisted that they were not wrong at all. “Why,” he said, “God made me this way, let Him take the responsibility.” He refused to assume any responsibility whatever. He had no clear conceptions of what was right and what was wrong. He did that which was right in his own eyes—and his own eyes were blood-shot! A fiery steed is to be harnessed and controlled. Left to do as he pleased, he would kill both himself and rider. We put a bit in horses' mouths and we put ethical stamina into growing children—to guide them.

This soft and flabby indulgence cannot be tolerated. No big piece of work can be done by indulgent men. Why do we cut out booze in our armies? Because our armies have a big piece of work to do and they need all their strength to put it over. Why have the governments of the Allied nations legislated against intoxicating liquors for their soldiers? For the same reason. Says a college president, “Life is so strenuous that I dare not waste myself at any point.” Poor Esau is a sad sight.

JOHN R. EWERS.

## Not a Sleepy Lesson In It!

*That's the Fact Concerning—*

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Most lesson quarterlies are made up largely of reprint matter from commentaries and quarterlies of twenty-five years ago. Much of this material is unimportant and uninteresting, and is therefore an imposition on the busy Bible student of these hurried days. The **20th Century Quarterly** is not only informational; it is also attractive and intensely interesting. It will keep your class of men, women or young people awake.

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\*Lesson for November 3. Scripture, Gen. 25:27-34.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Dr. Goodell Elected Secretary of Evangelism for Federal Council

THE Federal Council of Churches has just elected Rev. Charles L. Goodell, D. D., as Secretary of the Commission on Evangelism to have charge of its program in a country-wide movement. The purpose of the Commission on Evangelism is to co-operate with similar commissions from the various denominations looking toward a Federation of Evangelistic work in all centers—such as has been so successful in Indianapolis, Cleveland and other cities. By this plan all churches hold simultaneous meetings and have a general program of church upbuilding, covering six or more months. This Commission will also co-operate with the General War-Time Commission of the Churches and Commission on Inter-Church Federations. Associated with Dr. Goodell in this work are such leaders as Rev. J. Wilbur Chapman, Rev. Edgar W. Work, Dr. H. M. Saunders, Rev. Frank Mason North, President of the Federal Council and Dr. Charles S. Macfarland, General Secretary of the Council, Rev. J. W. Langdale, Mr. Fred B. Smith, Mr. A. I. Finley, Editor of the Iron Age, Dr. George G. Mahy and Dr. Charles E. Schaeffer of Philadelphia and many others. Dr. Goodell has been specially known throughout the country as an evangelistic pastor and has built up some of the largest churches in Methodism.

## Facing the Problems of Christianity After the War

When Dr. John R. Mott was in Berlin in the autumn of 1914, he met with a group of the outstanding leaders of German Christianity. One of the leaders of that group said to him: "It has been our custom since the war began, and will continue to be our practice, to meet every Friday to face up to the responsibilities of German Christianity after the war." In his two subsequent visits to Germany Dr. Mott found that the group had kept up its meetings. He comments: "I have no reason to think it has since given up the custom. I wish I could find a large number of similar groups of discerning Christians, in our own and other nations, who are seeking to penetrate the days that are to follow this great struggle." Something is being done by the executives of the Federal Council of Churches. But every Christian should give it all serious thought.

## Rev. Charles S. Macfarland Will Lecture in Sweden.

Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, has received an invitation from the faculty of the University of Upsala, Sweden, to visit the university and deliver a course of lectures in the near future on the Claus Petrie Foundation, taking as his subject "American Christianity and Church Unity." This is another indication that religious unity is becoming a topic of world-wide interest.

## The Chaplains' Opportunity in France

The American chaplains in France have a difference of opinion with regard to the insignia of rank which in days gone by have been worn by the chaplain. Some favor wearing the cross only. Others wish the sign of rank. It is the unanimous opinion of these men that they should have equal rank in the army with the medical men. Probably never in the world before have chaplains had such an opportunity of service as they have now. Chaplain Brent, who is the ranking head of this department of the service, has authorized the following communication through Rev. Charles S. Macfarland: "The opportunity of the chaplain in the American Expeditionary Forces is

unprecedented in military history. The best manhood of America is his to guide, inspire and mould. It has been a common complaint in parochial life that men do not form a prominent part in the average congregation. No such complaint can be made in the army. Again, our soldiers are in a temper of mind to welcome eagerly the truth of God from the hearts of true men. They are at the most receptive moment of their lives. They are quick to detect and spurn unreality and sham. They are in search of and responsive to what is real."

## Many Prelates Favor Jewish Occupation of Palestine

The Zionists all over the world are preparing to celebrate the first anniversary of the signing by the Right Hon. Arthur J. Balfour, British Foreign Secretary, of a document which favored the Jewish occupation of Palestine, and they have secured expressions of sentiment from many of the most earnest Christian leaders with regard to the attitude of these toward the proposal. These expressions are uniformly favorable and in many cases are warmly enthusiastic.

## Presbyterians Now Have Publicity Bureau

The church publicity movement is much more developed among the Presbyterians than among other protestant denominations. Mr. James B. Wootan, for some years associate editor of the "Omaha Bee," and now editor of the magazine "Public Service," has been installed as the executive head of the Publicity Bureau of the Presbyterian denomination. It will be his task to collect Presbyterian news from various sections of the country and work it up into shape so it will be acceptable to the great news agencies.

## Chicago Has Largest Negro Church in the World

The tendency in a certain section of Chicago is symbolized by the withdrawal of the First Baptist church from its old building and the selling of the edifice to the Negro Baptists. The Olivet Baptist church, which has made the purchase, is the largest Negro church in the world, having seven thousand members. Their work has been strengthened by the advent of thousands of negroes from the southland, recently attracted to Chicago by the favorable industrial situation. The work of the Olivet church has many unique features. The Baptists will hold in Chicago, this winter, a series of conferences on the Negro situation, in an endeavor to devise new methods to meet the new situation. This is the second building to be transferred from whites to blacks among Chicago Baptists during the past six months and it will be followed by some similar action on the part of other denominations without doubt.

ORVIS F. JORDAN.

\* \* \*

## Congress Considers Higher Rank for Chaplains

Good news comes concerning a matter closely affecting the work of the chaplains and the possibility for their promotion to higher rank during the period of the war.

The chairman of the House Military Committee has introduced a bill to give chaplains promotion up to and including the rank of lieutenant-colonel, without the usual duration of service which has formerly been necessary before the chaplains could receive a promotion.

This bill has the approval of the War Department and



was drawn indeed in the office of the Judge Advocate General. It is much like the one the Federal Council of the Churches of Christ in America has been endeavoring to promote since the beginning of the war through its General Committee on Army and Navy Chaplains. The General War-Time Commission, at its meeting on October 16, wired the House Military Committee, then in session, asking that it report the bill favorably, urging favorable action as a further step toward the highest efficiency of the chaplains in the army.

The bill provides that one-fortieth or less of the chaplains may be made lieutenant-colonels; one-tenth majors; four-tenths captains and the remainder first lieutenants. Some of the chaplains going into service, if this bill becomes law, may be commissioned in grades higher than first lieutenant from the beginning of their service. Promotion will be through military channels on recommendation of commanding officers because of successful service.

The chaplain is not seeking position for the sake of the honor it brings, nor promotion for the increase in salary alone. It is felt to be unfortunate that ministers of experience, as pastors of large parishes, and enjoying in civil life the confidence of the community, should, upon entering the chaplaincy, be compelled to serve for seven years as first lieutenants, while

men of other professions may enter military service with a high rank and may be promoted without delay.

This general increase in rank for chaplains will be of great service to them and to the boys in the trenches. First of all, the chaplain is the boy's friend at court, and the chaplain who is a captain or a major will probably be given a more responsive hearing than one who is a first lieutenant only. Again, increased rank means increased pay—greater opportunity for service, both in the trenches and back at home. Yet again, rank in the army is a symbol of honor, the approved method of showing appreciation. This bill, "House Bill 13060," gives concrete expression to our respect for the ministry of service and of sacrifice to which each chaplain must dedicate his life.

If you would secure this recognition for the chaplain, send your word of approval urging the passage of the bill to the Hon. S. Hubert Dent, who is the chairman of the Military Committee of the House, and to your representative on the floor of the House. The passage of the bill would be a long step in advance in recognition of the chaplains' important and difficult work, and in securing him greater opportunities for effective service.

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## Books

### Professor George B. Foster on Dr. Ames' New Book

I PICKED up Dr. Ames' little book, "The New Orthodoxy," the other morning, began to read it, and grew so interested that I read it through before I laid it aside. Its make-up is attractive and convenient—one is always glad, I think, to find this so of a book. Then its style is similarly pellucid, powerful and appealing. In content it is a rare combination—a new concordat of the Christian spirit and modern thought. To discard the outgrown in belief and ritual, in code and ceremony, without thereby squandering values and virtues and verities, this is a delicate and difficult task which Dr. Ames has encompassed in such good spirit and with such admirable skill that no bitterness can ensue on the part of traditionalists and little disappointment on the part of liberals.

#### NEW MEANINGS FOR "SPIRITUAL"

His extension of the word "spiritual" to include the undebatable simplicities of life is something to be grateful for. His sentiment of tenderness for the homely fate of the average man is in line with the fuller democracy yet to dawn upon the earth. The catholicity of religion in its count of values, reverencing philosopher, scientist, missionary, the kindly physician, the social reformer, the artist, the man and woman who meet the tasks of everyday with courage and charity—I was stirred by his impressive eloquence as he set this forth on many a page.

The unlovely features of man's spiritual life—narrow sectarianism, cruel bigotry, the obscurantism of supernaturalism—had their rootage in the distrust of human nature and human reason, in a certain slavishness of soul continuous with the distant dark days of ignorance and fear which gave birth to religion. These are passing. I, myself, think that we are witnessing the passing of theistic supernaturalism. Mankind is outgrowing theism in a gentle and steady way. Theism now has no clear meaning.

Religion is coming to mean, not other worldliness, but the valuing of human experiences and activities, the striving for their realization, loyalty to their call. Man is an earth-child, whose drama has meaning only on her bosom. What would you think if we were to divide our interest between



irrigating and farming the earth on which we live and the moon on which we do not? All our energy must go toward mastering and enjoying the earth. So is it as regards the old supernaturalism which drained off our energies to the cultivation of illusory interests.

I value Dr. Ames' book as another good-spirited effort to remove a dead-weight of inhibitions which keep the human spirit under bonds to past attitudes and methods, and to create loyalty to the values of human life here and now. These values are self-justifying and self-supporting. Worth while on their own account, they need no alien sanction, as they have no alien source and origin.

GEORGE BURMAN FOSTER

The University of Chicago.

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## Dr. Willett on "The Protestant"

TWO members of the Semitic race met in a hotel and were assigned to the same room. When they reached their quarters one of them said to the other, "This room is no good. It faces north, the beds are iron and not brass, and there are only three pictures on the wall. I'm going down to the office to kick. Will you go along?" "Sure," said his amiable companion. "Sure I'll go. I always kick." Well that is the feeling you have about the author of this disquieting book. There is a kick on every page. Not the ill-natured, captious kind of kicks, but the sort that compel you to shift your position for fear you get another in the same place.

It is perfectly exhilarating to go through these chapters. The author knows a lot of things are wrong in the church, the social order and in human nature generally. But instead of attempting the overwhelming task of setting them right he gives them all a generous and well-administered booting, and then calls for the superman who shall put things to rights. This superman he calls the Protestant, not wholly in the religious sense, but quite as much in that of one who finds things out of joint and makes a big and not unsuccessful effort to get them put into order.

One who has heard the dignified and scholarly pastor of the leading church in Kansas City in his pulpit will get some cold chills as he runs through these jostling, vociferous, slangy and sometimes profane paragraphs. But he will do a lot of thinking on the way through on such subjects as creeds, sects, conservatism, liberalism, forms, parsons, the irreligious press, bibliolatry, certain rich men, and democracy. Here is a genuine disturber of the peace. But what are you going to do about it when logic, humor, hard-hitting and common sense compel you to go on through to the end, and then to ask yourself how much of it fits you so completely that you have either got to confess and repent, or get mad and swear? H. L. W.

\* \* \*

OUT OF THE SHADOW. By Rose Cohen. From the darkness that is Russia into the dark shadows of New York's East Side, then by a deep human experience to a wide spiritual horizon and to an appreciation of the meaning of America to her adopted children—that is the story of "Marie Claire" as here narrated by the unconsciously artistic pen of Rose Cohen. A romance, yet true to life. Lovers of humanity will find a new friend—yes, several of them—between the covers of this book. The drawings by W. J. Duncan are surpassingly fine. (Doran. \$2.)

THE HEART OF NAMI-SAN. By K. Tokutomi. Translated by Isaac Goldberg. "A story of war, love and intrigue." This novel, by one of the leading modern authors of Japan, has sold through editions aggregating hundreds of thousands in the land of the chrysanthemum, which fact testifies to its truth to Japanese life and especially to the "heart" of the women of Japan. If one wishes to see Japanese domestic life as it is, this charming story will afford the opportunity. (Stratford.)

WOMAN'S VOICE. Josephine Conger-Kaneko, Editor. A valuable anthology of the utterances, both in prose and poetry, of the leaders of thought among American and English women on social topics. A glance at the book will indicate the large part which woman has in the present social betterment movements, and the use of the book is sure to give even greater impetus to the movement for reform than has yet come to pass. (Stratford. \$1.50.)

FROM THE FRONT. A collection of Trench verse edited by Clarence E. Andrews. The authors here included are the men who have actually taken part in the fighting of the great war. Among the well known names are Alan Seeger, Rupert Brooke, Robert W. Service, Leslie Coulson, Patrick MacGill, Robert Nichols and John McCrae, and there are many poems by comparatively unknown writers which have real literary merit as well as possessing much human interest. (Appleton. \$1.)

HOW TO FILL THE PEWS. By E. E. Elliott. Mr. Elliott's long experience in religious fields and especially in organizational activities, has made him an expert in successful methods of getting results in church, Sunday school and brotherhood work. Here are gathered together not a lot of theoretical supposes as to how things might be successfully done, but concrete, definite stories of how success was achieved in particular churches. The book forms an invaluable help to leaders in all branches of church organizational work. (Standard Publishing Company. \$1.50.)

FRENCH IN A NUTSHELL. By Jean Leeman. Thousands of Americans, suddenly called to enlist in war work in France, have to meet the problems of learning a new language. This little book, prepared by a Frenchman who has long taught the language in this country, fits the case, and is recommended to such persons. (Dutton. \$1.)

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# Love Off to the War

By THOMAS CURTIS CLARK

**Just from the press!** A new collection of Mr. Clark's work, containing more than 125 poems, one-fourth of them being poems of war and peace, some of which have gone to the ends of the English-speaking world as voicing truly the patriotic convictions and emotions of the American people in this time of spirit-searching conflict. Every minister and other public speaker should have this volume for use in the preparation of patriotic addresses. Among the war poems included are "America Marching," pronounced by one critic the finest war poem written by an American since we entered the struggle; "America's Men," which has met with unusual favor in England; "God Rules the Seas," "The Dawn of Liberty," "The Bugle Song of Peace," "For Me," "They Have Not Died in Vain," etc., etc.

But the book contains other than war poems. The collection is made up of eight groups of verses, the group titles being "Love Off to the War," "In Friendly Town," "Songs of the Seasons," "Followers of the Gleam," "Christus," "The Mystic," "Studies in Souls," and "The New World." A great many poems are here published that have not before been printed.

## In Praise of Thomas Curtis Clark's Poems

"Charming." *John Masefield, English poet.*

"These poems breathe a spirit of content." *Sara Teasdale, who received last year a prize of \$500 for the best volume of verse published during 1917.*

"I find both thought and music in his verses." *Henry van Dyke.*

"Lovely poems and of wide appeal." *James Terry White, of the Poetry Society of America.*

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## The Christian Century Press

700 East Fortieth Street, Chicago



# News of the Churches

## Total Receipts and Gains of National Boards

	1917	1918	Gain
American Christian Missionary Society.....	\$178,992.73	\$277,813.26	\$98,820.53
Christian Woman's Board of Missions.....	518,446.34	606,725.37	88,279.03
Foreign Christian Missionary Society.....	550,386.85	625,522.73	75,135.88
National Benevolent Association.....	225,015.06	264,997.16	39,982.10
Board of Church Extension.....	146,904.86	158,576.81	11,671.95
Board of Ministerial Relief.....	61,330.56	78,858.77	17,528.21
American Temperance Board.....	6,962.21	12,343.85	5,381.64
Association for the Promotion of Christian Unity .....	5,354.51	5,617.44	262.93
Total .....	\$1,693,393.12	\$2,030,455.39	\$337,062.27

## A Statement

The International Convention of Disciples of Christ, which was to have convened in St. Louis, October 9 to 13, was cancelled by order of the St. Louis Health Commissioner on account of an epidemic of influenza. This action was taken on Tuesday, October 8. It is believed that fully 800 or 1,000 delegates had arrived before notice of the cancellation was given to the public. Hundreds of others who were on the eve of departure for St. Louis were reached by telegrams or through the notice given out by the Associated Press.

No convention having been held, the present officers and executive committee are obliged to serve for another year. It will be their purpose to serve the Brotherhood in such a manner as may make for unity and progress.

EDGAR DEWITT JONES,  
President International Convention of Disciples of Christ.

\*\*\*

—L. D. Anderson is preaching a series of sermons at First church, Fort Worth, Tex., on the general theme, "Lessons from the World War."

—Paul Merrill, one of the Texas ministers, is in "Y" work at Camp Travis, and expects to go to France in November.

—T. F. Weaver, until recently leader at Childress, Tex., is now located at Timpson, Tex.

—John T. Brown, assisted by C. R. Mitchell, singer, is beginning a meeting at Braddock, Pa.

—John G. Slayter minister of East Dallas, Tex., church, has had a prominent part in the Dallas Fourth Liberty Loan campaign. He not only had charge of the banquets given to the workers at the Adolphus hotel, where he maintained an office, but spoke from one to four times each day for three weeks, and made the chief address at a great meeting held at the Coliseum on a recent Sunday evening, attended by all the churches of the city.

—Two Iowa recruits to war work from the ministry are D. S. Thompson, of Eldora, and R. W. Fillmore, of Galesburg. Both are going into Y. M. C. A. service.

—Central church, Denver, Colo., led by C. H. Morris, is planning a five-year program. This congregation has lost ninety men to the war.

—Drake University has over 175 soldiers in training, and expects to have more than three hundred before long.

The old gymnasium is being overhauled to be used as a barracks.

—H. O. Breeden, who leads at Fresno, Cal., recently celebrated the fortieth anniversary of his entering upon ministerial service.

—E. T. Nesbit, who built a fine edifice at Selma, Cal., is considering a call to Visalia, Cal.

—A. L. Crim has closed his two years' pastorate at Eugene, Ore., and is temporarily in evangelistic work.

—S. Earl Childers, recently state evangelist and secretary of the Inland Empire organization, is now leading the church at Albany, Ore.

—J. S. McCallum, for twelve years minister at First church, Eugene, Ore., has been called to serve the Ballard church at Seattle, Wash.

—R. Tibbs Maxey has left Pomeroy, Wash., to take the work at Vernon.

—F. T. Porter, formerly of Salem, Ore., but now in France, is reported very ill in a hospital at the front.

—E. V. Stivers is being assisted at Stockton, Cal., in a revival series by H. A. Van Winkle, of Oakland, Cal., and J. V. Baird, singer.

—Dean J. C. Todd, of the Indiana School of Religion, at Bloomington, Ind., has been in Bloomington for ten years, having come to the pastorate of First church in October, 1908. For six years Dr. Todd has served as Dean of the School of Religion, which he has both conducted and financed. He has traveled much over Indiana, having spoken in more than 400 communities of the state.

**NORFOLK, VA.** FIRST CHRISTIAN CHURCH (Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—Mondamin Avenue church, Des Moines, Ia., held a community rally October 1, at the beginning of its new year of work. Dr. Arthur Holmes, president of Drake, gave an address and Charles S. Medbury brought greetings from University place. There have been added during the year forty members, there being now a membership of 118. J. F. Rutledge Beal leads at Mondamin Avenue.

—The letter of Dr. Ames, written "To the Mother of an American Soldier," which is published in this issue of The Christian Century, originally appeared in the Real Americans Magazine, published in Philadelphia.

—C. R. Piety, who has served the church at Scottsburg, Ind., for three years, will continue this service, but in addition will act as superintendent of the High School at Austin, Ind. He will continue his residence at Scottsburg. This church is reported in flourishing condition.

—R. M. Talbert, the minister at Jefferson City, Mo., has been granted a leave of absence to engage indefinitely in "Y" work overseas. Mr. Talbert will soon sail for France.

—James M. Pickens, a leading layman of Vermont Avenue church, Washington, D. C., writes: "After many delays I am just about to leave to take up Y. M. C. A. work in France with the French army. I hope to be there for the finishing touches and to see the thing finished right."

—John W. Moody has entered upon his fifth year of service at First church, Madison, Ind. During his ministry the work has been cleared of all indebtedness and is doing a constructive work at the present time.

—Charles M. Fillmore, of Indianapolis, has begun the publication of a new paper in the interests of the East Side of that city. The first issue is full of good news of the churches, as well as much general community information and promotion. Mr. Fillmore is now preaching at Eastern Heights church. He is beginning a series of "Outline Studies of the Bible" at his morning services. A parent-teacher training class has been organized at Eastern Heights.

—The protracted illness of E. E. Moorman, of Englewood church, Indianapolis, is reported. Merle Sidener, teacher of a great young men's class of Indianapolis, preached at Englewood on one Sunday evening, his topic being "What?"

—A total of sixty baptisms was reported from Manila, P. I., and the Tagalog provinces during July. A new church has been constituted at Tuy. There was an average attendance of 918 in the Manila Sunday schools.

—One of the Disciples missionaries in Japan writes that the Akita district is ours by common consent of all missions and that we are not possessing the land as thoroughly as we might. He states that we can make Akita on the West Coast what the German Reform people have made Sendai on the east, but that the church in America will have to send a number of new missionaries soon if this is to be done. He states that the war and Japan's part in Siberia will make her christianization a thousandfold more imperative than before.

—Murvill C. Hutchinson, formerly of Fulton, Mo., church, but now in war service, writes from New York: "Am now in New York City, at Y. M. C. A. headquarters office. Have been overseas 'Y' man, and I now select men for overseas, from Pacific slope states." Mr. Hutchinson's new address is 261 McLean avenue, Yonkers, N. Y.

—A. W. Kokendoffer, of First church Sedalia, Mo., writes that he has just closed a union meeting at Hughsville in that county, with seven accessions. Four churches cooperated: Presbyterian, Baptist, Methodist and Disciples. Mr. Kokendoffer says of this event "We had union communion both Sunday days during the meetings, and the Presbyterian and Methodist ministers supplied at First Christian on those days. So we had complete union, and the people of the cooperating churches ex



pressed great pleasure in the fellowship and results of the revival. H. B. Wimberly, of the Hughsville Christian church, also attended and gave valuable service. This was our third year in cooperative evangelism and all are so well satisfied that we will continue the custom."

ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—After three years of service at Paulding, O., C. L. Johnson is beginning a new pastorate at Nelsonville, O. He preached his first sermon there on last Sunday.

—Claude J. Miller, pastor at Windsor, Colo., dedicated the new church at Gill, Colo., on September 29, raising \$200 more than was needed to cover the obligations on the \$6,000 building. The pastor of the Gill church is a woman, Mrs. Dangerfield Boast.

—The annual convention of the second district of the Oklahoma, announced for El Reno, has had to be postponed because of the influenza epidemic. Otto B. Irelan, president of the second district, sends this word.

—J. O. Boyd, a leader at First church, Keokuk, Ia., writes that that church has called Huell Warren, of Gallatin, Mo., to preach during the ensuing year.

—Ralph V. Callaway, minister at Sterling, Ill., preaches at Dixon on Sunday afternoons.

—Ward E. Hall, evangelist of the Northwestern District of Illinois, sends this report of some good work done:

"The District Evangelist of Northwestern Illinois visited a number of churches during September and conducted a church life and evangelistic campaign at Knoxville, Ill. During this campaign a long-standing indebtedness on the preacher's salary and insurance was wiped out and we raised money to completely repair the parsonage and paint and repair the church. In addition we closed with an every member canvass which resulted in over 300 per cent increase in pledges for current expenses; about three-fourths of the congregation are now to pay weekly through duplex envelopes to all the missionary causes. We are expecting to conduct campaigns at Kewanee, Fulton, Erie, Tampico and Rock Island during the coming weeks."

—Paul Preston, post chaplain located at Marine Barracks, Paris Island, S. C., writes that he would be glad to get in touch with parents of Disciples churches who have sons at Paris Island.

—W. E. M. Hackleman began a meeting with W. G. Walker and the Mattoon, Ill., church on last Sunday. He recently closed a series of services with the Lawrenceville, Ill., congregation. Mr. Hackleman was to have led the singing at the St. Louis convention.

—Walter S. Goode, of Youngstown, O., has been elected president of the Youngstown Federation of Churches.

NEW YORK

CENTRAL CHURCH  
142 West 81st Street  
Finis S. Idleman, Minister

—J. J. Castleberry begins with this month his tenth year as leader at Mayfield, Ky., There have been 41 accessions to the membership during the past year, and over a hundred have been added to other churches where Mr. Castleberry

has held meetings. The Mayfield church believes in missions and benevolence, having raised \$2,710 for these purposes during the year, \$6,293 having been raised for local expenses.

—The Abingdon, Ill., church is having a fine mid-week church night at which time five different study classes are conducted. A. M. Hale is the minister there. Guy V. Ferguson and the church at Monmouth, Ill., have a similar mid-week training work that is also a success.

—A. N. Glover, who was given a year's leave of absence by his congregation at Van Alstyne, Tex., is now at Camp Logan, Houston, Tex.

—M. R. Ingle, of Indianapolis, is now in a meeting with A. F. DeGafferley and First church, Danville, Ill.

—Central church, Youngstown, O., W. D. Ryan, leader, has an unusually fine Redpath lecture course for this year.

—W. H. Book has begun his fourteenth year with Tabernacle church, Columbus, Ind. He is now assisting W. H. Sheffer at Huntington, W. Va., in a revival series.

—During this year Clarence E. Lemmon, of Hastings, Neb., church, has served for three months with the army Y. M. C. A. at Camp Cody, N. M., but there has been an average of one accession to the church membership each week during 1918. The financial statements show larger receipts for current expenses and missions than ever before. Mr. Lemmon is now beginning his fifth year at Hastings.

—The present minister at First church, Auburn, N. Y., is S. A. Paddock, who recently came to the Disciples from the Methodist fellowship. Mr. Paddock has been actively engaged in religious work for the past five years, having been in Y. M. C. A. service, as well as in the ministry. Mrs. Paddock has a degree from Syracuse University. A leader of the Auburn church writes: "The Disciples are fortunate indeed in having Mr. Paddock in the brotherhood, and our little church is especially blessed in having him as its minister."

MEMORIAL CHURCH OF CHRIST

(Disciples and Baptists)  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett, Minister

—E. A. Powell, of Des Moines, Ia., has accepted the work at Carterville, Ill.

—Christopher, Ill., church is the first of the Southern district to press the convention recommendation for statewide evangelism. R. H. Fife and son have been leading this church in a meeting.

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**Pennsylvania Bible Class Sends President Wilson Message**

Unconditional surrender must precede any talk of peace with the central powers, in the opinion of the Bellavben Bible class of the Bellevue church, Pittsburgh, Pa. A resolution to this effect was unanimously adopted at a recent session. Copies of the resolution were forwarded to President Wilson, Senator Knox and Representative Porter. The resolution follows:

"That in view of the reported move for peace by Germany, Austria and Turkey, based on terms enunciated by President Wilson, it is the unanimous sense of this organization, in meeting assembled, with 28 men now in the serv-

ice and 100 enrolled in class, that in addition to the acceptance of the points laid down by the chief executive there must be an unconditional surrender of arms and the just punishment of those who have been responsible for the great suffering inflicted upon humanity." Members of the class are residents of Bellevue, Ben Avon, Avalon and Emsworth.

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**TRANSYLVANIA COLLEGE AND COLLEGE OF THE BIBLE**

At the Education Session of the recent Kentucky convention, held on the evening of September 30, President Crossfield reported that during the past year the faculty and students had added to the churches 1,055 members, 556 being by primary obedience. Those who held the most conspicuous meetings during the summer were M. W. Bottom, 45 additions; Carl Agee, 83; H. T. Wood and B. B. Miller, 60 additions; Stephenson Bros., 92, and R. M. Deskins, 68 additions. In the thirteen meetings held in student churches where ministers other than students did the preaching, there were 119 additions.

During the past year 127 churches contributed to Transylvania and the College of the Bible \$3,419.05, a gain of \$1,012 over the previous year.

Secretary J. L. Finnell, who was recently appointed to an official position in the college, is proving highly satisfactory, and is visiting a large number of the churches of Kentucky.

The Student Army Training Corps, under the direction of Commandant Hanson and his corps of lieutenants, was inducted into the service of the United States Army with appropriate ceremonies on Oct. 1. A military band furnished the music, and the corps was reviewed by about one thousand students and visitors. After the oath was administered, addresses were made by President R. H. Crossfield, Professor E. E. Snoddy and Hon. George Hunt.

The attendance thus far is larger than last year, when the college established a new record. Every space in the six dormitories is taken and many students have been provided with homes in the city.

At the Richmond Convention report was made that the endowment of Transylvania and the College of the Bible had increased from \$607,061 to \$674,000 during the past year, and that the total resources of these institutions now amounted to \$1,169,804. The endowment of Transylvania has increased from \$218,000 to \$419,000 during the present administration, and that of the College of the Bible from \$175,000 to \$255,000. The entire indebtedness of Transylvania has been liquidated, and the accumulated debt of the College of the Bible greatly reduced.

Dr. W. E. Macklin, of Nankin, China, was a welcome visitor at the college on October 4th. He spoke at the chapel period, and was the guest of the Student Volunteer Band in the afternoon.

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### ANOTHER NEW HIGH RECORD Ministerial Relief Report, 1918

The total receipts for the year, exclusive of \$7,697.11 pension dues, are \$78,858.77, a gain of \$17,528.21, or 22 per cent, the largest increase in the history of this rapidly advancing work. The gain is all the more gratifying when we consider that the receipts from estates and Annuity Bonds were extremely small.

The Churches gave \$32,907.50, a gain of \$8,558.49, or 31 per cent over last year. This increase is due to their prompt acceptance of the White Cross standard adopted a year ago at the Kansas City Convention, "at least 6 per cent on what is paid for preaching." This gain is extraordinary in view of the reduction in the number of churches giving.

The number of contributing churches is 1,322, a loss of 56, due to confusion over the Joint Apportionment, and to the effort, now abandoned, to get the contribution for this work from the Current Expense Budget rather than the Missionary Budget where it was placed before and will be hereafter.

The largest increase naturally comes from the Men and Millions Movement through which we received \$27,749.30, against \$3,383.33 last year.

Individual gifts amounted to \$2,703.85, from 216 persons. Last year 265 gave \$2,796.30.

The Sunday Schools were so carried away, naturally but worthily, with Armenian and Syrian relief, that all but 262, and a few more that combined their offerings with those from the churches, forgot the aged ministers. But these 262 gave \$27.56 more than 303 did last year. Another White Gifts for the King service, with all necessary supplies, is offered for the coming Christmas.

#### The Ministerial Relief Roll

The stress of war times has naturally compelled an unusual number of our veteran ministers and their widows to appeal to the Board for assistance. Forty-six new names have been added to the roll. But death has been busy in our family and has held the net increase down to thirty-two. The splendid gain in receipts has permitted increased payments to be made to a majority of those on the list. The maximum remains at \$30 per month, with one exception, and the minimum at \$5 per month. The ministers on the roll now number 114, the widows 69, the missionaries 7, total 190.

#### The Permanent Fund

Last year we reported \$116,164.90 in the Permanent Fund. Part of this year's addition of \$28,419.96 shown on our books will be transferred to the Pension Fund and part to the Current Relief Fund, but the actual gain will still be large. The value of this money at perpetual service is shown by the interest and rent receipts of \$6,010.61.

#### The Pension Fund

Chief interest for the year has centered in the new Pension Fund so auspiciously placed on the ways at the Kansas City Convention. It has met with all but universal favor. One hundred seventy-one ministers have fully enrolled and paid their first dues. Nearly as many more have pledged themselves to do so and have been delayed by the war-time predicament of doubled cost of living and stationary income.

The Executive Committees of both the Christian Woman's Board of Missions and the Foreign Christian Missionary Society have voted to enroll all of their missionaries who are on their second term of service or further along, and pay

their dues for them, in addition to their salaries.

The joint budget for 1919 calls for \$50,000 for the Pension Fund, in addition to \$52,000 for the Relief Fund and for operation, so that the churches may begin at once to cover every dollar of dues with four of contributions: Dues assured, \$12,500, contributions sought, \$50,000. Thus the ministers themselves will pay one-fifth, and the Brotherhood four fifths of the cost of the pension of \$500 per year to begin at age of 65, with proportionate benefits for earlier disability and an allowance of three-fifths for widows and minor children.

W. R. WARREN, Pres.

### BOARD OF CHURCH EXTENSION MAKES REPORT

This is the Thirteenth Annual Report of the Board of Church Extension. Though but \$12,305.37 were given during the first year and 12 churches were built, a fund of \$1,512,709.09 has been accumulated and 2,000 church buildings have been erected within this period of thirty years. The brethren throughout our whole communion have just reason to be proud of their accomplishments through the Church Extension Fund during these years, and yet we all acknowledge that except the Lord had built the House they labored in vain that built it. Our new receipts this year are \$158,576.81, a gain over last year of \$11,671.95.

#### Sources of Receipts

Churches .....	\$ 32,921.66
Individuals .....	575.62
Annuities .....	44,299.00
Bequests .....	2,164.42
Men and Millions Movement..	20,017.52
Sunday Schools .....	365.95
Y. P. S. C. E. ....	5.00
Interest .....	58,227.64

Total .....	\$158,576.81
Returns on Loans.....	\$167,522.70

Grand Total for year.....	\$326,099.51
Fund Statement to September 30, 1918	
Amount in Fund.....	\$1,512,709.09
Amount ret. from beginning..	1,889,274.82
Int. received from beginning	633,850.41

Total ret. loans and int....	\$2,523,125.23
Total amt. in op. for 30 yrs..	\$4,035,834.32
Churches built in thirty years.....	2,000
Churches that have paid loans in full..	1,410

Loans outstanding..... 590

#### Amounts in different funds

General Fund.....	\$ 650,258.55
Annuity Fund.....	541,710.00
Name Funds.....	320,740.54

Total Permanent Fund....\$1,512,709.09

#### Church Offerings

The receipts from the churches are \$32,921.66, a gain of \$6,766.37 over last year. There were 1,510 contributing churches, a gain of 16 over last year.

When we consider the financial drain of nearly \$19,600,000,000 for the war during this year ending June 1, 1918, any gain is a credit to religious organizations.

It was the prophecy of your Board of Church Extension at the beginning of this year that there would be comparatively few church buildings erected because of war demands and war conditions. Yet the Board has been called upon to help complete an average of over five churches per month, or a total of 64, with an outlay of loans amounting to \$278,010. This number is 32 less than were assisted last year, but the amount

loaned is \$27,505 in excess of last year. Larger loans than usual were required because of increased prices of materials. The wonderful courage and sacrifice of our missions and of other congregations needing buildings to take care of their work, is encouraging beyond measure.

G. W. MUCKLEY, Secy.



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# ORNAMENTED Orthodoxy

Studies in Christian Constancy

BY

*Edgar De Witt Jones*

THE author of this volume of sermons is the President of the General Convention of the Disciples of Christ, 1918, and Minister of First Christian Church, Bloomington, Ill. He was one of the "Three American Preachers" who were the subject of an article by Prof. Arthur S. Hoyt in the "Homiletic Review" for February, 1917. Here are sermons of wide range in topic, style and arrangement; yet withal they are full of feeling and fervor. They are good examples of a high level of preaching, attained by a minister who, for twelve years, has made his pulpit a vital and persuasive power in his own community and beyond it—a minister who feels that "every sermon is an adventure in the realm of spiritual romance, crowded with possibilities for service to God and man."

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# A TRUMPET BLAST!

# THE PROTESTANT

By BURRIS A. JENKINS

Author of "The Man in the Street and Religion,"  
"Facing the Hindenburg Line," etc.

---

THE author calls this "a scrap book for insurgents" and dedicates it "to the bravest men I know, the heretics." He frankly confesses himself a destructive critic. Looking abroad over the Church today, Dr. Jenkins sees its follies, its waste, its ineptness, its bondage to tradition, and he yearns for the coming of the great Protestant, another Luther, who will not only shatter the present order of things but lead the Church into a new day. While he disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so the author marks out positive paths along which progress must be made. Dr. Jenkins writes with a facile, even a racy, pen. He has filled these pages with a heavy charge of dynamite.

Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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A. S. BURLESON, Postmaster-general.

# THE CHRISTIAN CENTURY

Vol. XXXV

October 31, 1918

Number 42

## A Changed World

*By Herbert L. Willett*

## America in France

*By H. H. Harmon*

## A Prayer

*By Thomas Curtis Clark*

CHICAGO



# THE TASK IS ONE

The War and Missions, the Nation and the Church, the local congregation and the world-wide activities which it supports, Temperance and Benevolence, Ministerial Pensions and Church Extension, Christian Education and Christian Union, Home Missions and Foreign Missions—all are fused and melted into one holy endeavor in this tremendous hour.

The capture of St. Mihiel opened the drive on the entire Hindenburg line. The success of the Disciples' Emergency Drive cleared the way for the Disciples' World-Wide Every-Member Campaign.

## The Task Intensive

The War has uncovered as vast a task for the Church as for the Army and Navy—work that is as indispensable to the free peoples of the world as the Navy is to the Army.

It must keep up the morale of the men who fight and of the people at home who support them.

Each congregation must transform the life of its entire community. Its preacher is not a drum major, but a Major General.

## The Task Extensive

The outreach of the Church in State and National Societies and Colleges, like the outreach of the nation in military operations, must not merely touch, but profoundly affect every part of the earth.

Missions have been looked upon as one of many good things in which Christian people may engage. Suddenly we find them to be a fundamental necessity to the life and peace of the world.

Preachers, Teachers, Doctors, Nurses, all the devoted agents of applied Christianity, must be sent forth to bring mankind into neighborly fellowship. Commerce, Diplomacy and non-Christian education have demonstrated their impotence to restrain the primitive passions. Only Christ can still the troubled sea of humanity. The only permanent Peace Table is the Communion Table.

## The Task Immediate and Imperative

We cannot wait until after the war, but we must begin now to project missions on a war-like scale.

America is now acting like a Christian. The role cannot be maintained unless every department of Home Missions and Christian Education is raised to war-strength and kept there.

Only Christ can make Japan, China, India, Africa and the Latin American republics permanent allies of the United States and Great Britain. Christ can bring even Mexico into such fellowship as now holds Canada and the United States together. **We must evangelize these peoples or fight them.**

**Today, War and Missions; tomorrow, Missions or War forever.**

The task is one. In one Simultaneous, World-Wide Every-Member Campaign, culminating Dec. 8-15, 1918, we must raise enough money in two balanced budgets for 1919 to put each local church on a war footing and to advance all the co-operative work of the Kingdom of God, at home and abroad.

**Disciples World Wide Every Member Campaign**

**Men and Millions Movement**

**Promotional Agency**

**222 W. Fourth st., Cincinnati, Ohio.**



# The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Fiddling While the World Burns

DOWN in Unionville, Mo., there was recently held a debate between a Progressive (!) preacher and a non-Progressive on the subject of the use of the organ in connection with Christian song service. Two theological gamecocks performed in the pit for awhile to the interest of the ungodly as well as to the confusion of the saints. The incident has little importance except as it symbolizes the provincialism and absurdity of much that passes as religious in our American life.

While the two theological champions contended for the mighty truth of organ or no-organ, millions of men on the battle front in Europe were contending for autocracy or for democracy. In the council chambers of the world capitals, men were discussing a possible basis for world peace. Labor leaders in Great Britain have been drawing up a platform for industrial justice after the war. In education new plans and purposes are being formulated of the greatest significance for the future of the race.

Of course, not all religious discussions are so fruitless as a contention for triune immersion or an insistence that the blessing at the communion table should be spoken before the loaf is broken instead of afterward, but much that now seems important in religious circles must pass away to make place for a Christianity which is at once catholic and free.

The deepest aspiration of humanity today is for world brotherhood. Our nationalism has been a rock of offense, with its narrow conception of patriotism. Our sectarianism in religion has been even more a menace to any genuine union of the human race.

It cannot be said too forcibly that the church must apprehend the big needs of the human race at this hour

and make a real contribution, or we shall make place for some new religion which will do what we have failed to do. It is essential that Christianity contribute the very universalism the world needs at this hour. We should not fiddle while the world burns. Our task is to rebuild.

### The United Drive

NEVER before was an enterprise of such magnitude set in motion for purposes of inter-group philanthropy as the approaching seven-fold drive in behalf of the war agencies. Quite apart from the good that the money will do is the moral significance of the united enterprise. If this combining of interests which have been deemed unrelated or even hostile does not leave a permanently beneficent influence in the promotion of religious fellowship, it will be because some people are incapable of taking any other than a narrow and partisan view of even the best of causes.

If Christian unity means anything more than a mild sentiment, it means that soon or late Protestantism and Romanism must resolve their differences in the presence of a troubled and questioning world. And a Judaism that feels itself in dire peril of the loss of its hold upon its own people is constrained by all its best impulses to draw nearer to the faith of the Prophet and Leader whom the centuries have recognized as the greatest gift that nation ever made to the world.

There are a hundred objections which any quibbling and carping critic could make to this unexampled effort. But every one of them has an adequate answer which anyone who cares to inform himself regarding the inception and history of the movement can ascertain.

But questions and objections have no place in the



mind of any loyal and patriotic American. The plan has approved itself to the Department of War and to the President. It is enlisting an almost unparalleled enthusiasm on the part of an army of workers and the public generally. Its objectives ought to be far more than reached.

Its influence as a great unifying movement will be enormous. Its permanent results in a lessening of the breaches in the walls of American religious life ought to be notable and beneficial.

## The Kaiser Wants Peace

THE Kaiser and his military followers realize that the jig is up. Four years of Apache warfare on the part of the Central Empires has served to unify the conscience of the world against them and this conscience is now able to make itself effective through the employment of force. Germany is still strong enough to postpone surrender for months, perhaps even for many years. But always the price of peace, like the price of overcoats, would be going up.

What we may well doubt is the sincerity of a professed change of heart upon the part of Germany. If the object of this world war has been to save Belgium and France from the heel of a ruthless conqueror, that object will soon be attained by force. But if our object has been to make future wars impossible, we can not leave in the seat of authority a ruthless monarch who has aspired to play the Napoleonic role. For all Napoleons there is a certain lonely spot in the world where there is both time and opportunity for a thorough-going repentance. To be sentimental toward such a criminal as the German Kaiser is to overturn every sense of moral values in the world. In all of human history no brutal autocrat has been responsible for the death of so many people. To imprison half-witted felons in private life and let him go would be a mockery.

Meanwhile, the American people must not rock the boat. A certain kind of abstract religious pacifism may seek to influence our national policy now as it did so disastrously four years ago. It should be clear to the president of the United States, as he speaks for the western allies, that America has passed quite beyond any danger of division and that she has a conscience which will never be satisfied with a weak handling of our international criminals.

## The President's Partisan Appeal

THOSE who have felt a growing confidence in Mr. Wilson's leadership, which has opened the way to an honorable and permanent understanding among the nations, and a satisfactory determination of the great conflict, were shocked and distressed by the letter written by him during the past week in the interest of Democratic success in the coming elections.

There is one unfortunate feature about our system of government. It compels the President to be also the leader of his party. This is not true of any other of the great republics, and will have to be changed in America before we have release from the constantly recurring menace of partisanship. Doubtless President Wilson de-

pends to a certain extent upon the cooperation of the members of his own party in Congress for the success of the measures he deems essential to the welfare of the nation. But the war has been carried on thus far by the willing assistance, not to say the patriotic enthusiasm, of men of all parties.

Moreover, we have learned to expect from Mr. Wilson a certain idealism in the conduct of his high office which has been at most periods above the sky line of partisanship. The present appeal, therefore, brings to a large portion of the nation, quite apart from the affiliations of party, a sense of surprise and disillusionment which is depressing. Even on the lower level of a party whip the unwisdom of such a step ought to be apparent. The nation is willing to accept a mandate from the President on almost any question save that of free and untrammelled exercise of the rights of citizenship. If that fundamental privilege is disregarded through any form of executive pressure whatsoever, it carries with it the tacit discredit of the entire principle of democracy, which is nothing else than the freedom of the public will to decide, and to register its decisions.

On any grounds of political expediency the mistake of the President's course is apparent, for it invites at once the rebuke of the very groups of fair-minded Americans who should constitute the chief support of the administration.

## The Call for State Missions

THE state missionary society has made for itself a secure place in the life of our brotherhood. Perhaps the name "missionary society" is a misnomer, for the task of many of our state organizations is now much more the care of the churches than the endless organization of new churches, though the latter task will always be a feature of the work.

District evangelists are efficiency experts going from church to church, aiding them in setting in operation right methods. More than one church languishes for the lack of so simple a thing as a right financial method. New ideas in financing a church cannot be imported into a community through literature. It requires the living voice. This is but a sample of the various ideas in church method that may be disseminated in this manner.

The great missionary causes now have friendly support from these district agents. The day will come when the district superintendent will represent in an authoritative way every legitimate cause among us. The propagation of the missionary spirit would save our churches in many of the neglected communities which have no vision in religion outside the parish.

The Illinois Christian Missionary Society is the most recent of our societies to take the new view of its function. Its secretary, H. H. Peters, has spent his life in Illinois and through many years of service to our brotherhood projects has established a leadership which is being unselfishly devoted to the building up of our churches. In this state a group of consecrated and efficient men are busy pioneering at a new task and already concrete results have been secured of the greatest significance.



# Union of Baptist and Disciple Churches

IN MANY parts of the country there is a natural drawing together of religious forces, both because of the losses which individual congregations have suffered as the result of the war, and because the growing spirit of union in all Christian bodies inspires suitable efforts toward economy and efficiency in religious activity.

The growth of the "Community Church" movement has been rapid within the past two years. In many districts where two or three struggling congregations competed for existence, a unification of forces has brought about fresh enthusiasm and fruitfulness. It has become increasingly evident that the interests of the kingdom of God in any community are of greater moment than the perpetuation of a weak and only half-efficient denominational group.

Naturally, the Baptists and Disciples have been sensitive to this movement, for in many places they both suffer from the outstanding causes of church decline, and have been led to study the problem of union as the best means of promoting the interests of Christianity in the entire community. They are very close to each other in the essentials of teaching and practice. The controversies once waged between them have lost significance. They represent the entire immersionist sentiment in the modern church. Quite apart from the question as to whether the two bodies should unite, there is the practical problem of conserving what each has of effective power in a given locality. And where both are weak, the problem is serious.

\* \* \*

The fact that unions of this sort are taking place in a number of towns and villages in various portions of the land seems to indicate a growing practice in that direction. This practice seems so admirable and hopeful that it ought to be encouraged. Therefore, any suggestions which may be made in furtherance of the idea are to be commended. Any objections urged should be considered on their merits.

There is the fear on the part of some that the individuality of the church as either Disciple or Baptist may be lost. This could only be the case in the event that the united congregation decided to dissociate itself from both its former denominational affiliations and live a wholly independent life, or to confine its relationship to one alone of the religious bodies to which its constituent parts belonged. Such action as that first mentioned would be unlikely and unfortunate. A church needs vital connection with a larger body of believers. It can do its broader missionary and philanthropic work only in that manner. As a matter of fact, most of the churches thus united have chosen to preserve their relation with both the denominational groups to which by sentiment and history they are attached. Instead of losing, they gain. The knowledge of what both bodies are undertaking becomes a common possession. Contributions to the missionary treasuries of both are made, either in equal amounts or in

proportion to denominational representation in the united church.

If it be asked what is the identity of an individual who unites with such a union church, the answer is simple and explicit. The church is both Baptist and Disciple in its affiliations. The new members will, therefore, belong to either of these groups as their preference may dictate. Potentially, they have the rights and privileges of membership in both bodies. In many instances that could be cited, Disciples who have gone from such a united church have placed their membership in Baptist churches when the circumstances in their new homes seemed to make that a wise step to take. The opposite is equally a matter of record. It would be a curious instance of provincialism and prejudice which would cause any church, Baptist or Disciple, to hesitate for a moment in the admission to membership of any one who came from such a union congregation bearing the usual credentials of membership.

\* \* \*

The fact that both bodies are congregational in organization and church government renders the process of union extremely simple, provided there is on the part of both groups a genuine desire to take such a step. And this is, of course, the only ground on which such an effort would be wise or fruitful. The minor details of procedure to which each has been accustomed are easily adjusted to the new relationship. The fact that Baptist churches do not as a usual thing have elders, while the Disciples do, is not a real point of difference when it is recalled that the office of deacon as construed in Baptist usage covers the functions of elders as interpreted by Disciples. Baptism is administered in the same manner in the two bodies. The admission of new members upon confession of faith and baptism is only slightly different, the Disciples usually giving the invitation at the preaching services and the Baptists making it a point to hold conference between the candidate and the proper committee of deacons before baptism. These practices both have value, and there is no reason why they may not be combined to advantage.

The Disciples usually practice weekly communion, although this is not an exclusive method with them. The total number of their churches which have bi-monthly or monthly communion is considerable, and is not confined to those who have worship only at such interval. The Baptists usually observe the Lord's Supper on the first Sunday in the month, although nearly all the English Baptist churches spread the table weekly in some room of the church, and some American Baptists have the same custom. In a church made up of both Baptists and Disciples one of a number of methods can be chosen, any one of which should be satisfactory to all concerned. Where the Baptist members desire it, the usual practice of the Disciples may be followed, of a weekly service in connection with the



morning worship of the church. Or the table may be spread every week in some adjacent room, where those who desire may hold the service at an hour before or following the regular worship. This is done in some union churches. In this case, however, the communion is usually observed on the first Sunday of the month in connection with the morning worship. Or again, the communion may be limited to the first Lord's Day in the month, as is the usual Baptist custom.

\* \* \*

To those who have ceased to regard the Holy Supper as a ritual or a sacrament, and who give it the value of a feast of remembrance, of the divine presence and the unfading hope, the time and frequency of observance are less important than the spirit in which it is observed, and the practice which meets the wishes of the largest number in the united group should be acceptable to all.

The fact that a goodly number of churches are now enjoying the results of such a union, and are finding their relations to their respective denominational bodies no less intimate or effective, should encourage many others, where local circumstances suggest the value of such a unity of forces, to follow the good example. Everything will depend, of course, upon the spirit of harmony and good-will in the two churches contemplating union. If there are serious misgivings on the part of any considerable number, no effort should be made to force such a union. It is better to wait a longer time than to attempt a premature combination. But where the spirit of mutual adjustment and harmony prevails, all the sanctions of history and close relationship approve such a merger of forces. Neither side is a loser, but both gain in a measure that two together are far more effective than two separate.

H. L. W.

## The Larks and the Wheat

### A Parable of Safed the Sage

WE came, I and Keturah, to the place where we spend the Summer, and I had written an Epistle to a man that he should cut the grass in the paths of my garden, and should pull out the weeds. And he did neither of those things. Neither when I arrived could I hire any man to do it. And my Garden was a melancholy sight.

And I said to Keturah, There was once a wise man, who spake a parable, concerning the Larks and the Wheat. Every day did the Mother Lark charge her young ones to listen to what the Owner of the Field did say. And when he sought for other men to help him cut his wheat either for Love or for Money, then said the Mother Lark, We have no need to move. But when he said, Tomorrow I will cut mine own Wheat, then did she say, Let us hasten and get out of here. And they gat them out.

So I went to the Hardware man, and I said, Send me a Scythe, and a Snath; and see to it that the Scythe be Properly Fastened upon the Snath, and that it be Sharp.

And he brought them while I was away. And the Scythe and the Snath were separate, and the Wrench with which the Scythe was to be Fastened to the Snath was itself screwed in the place where the Scythe belonged, and how did he think that I could unscrew the Wrench without an Wrench wherewith to Unscrew it?

And when I had the Scythe fastened to the Snath, I said to Keturah, If I break this Scythe the first time I swing it, let no one speak, save myself only.

For I knew little about Scythes.

But it went Better than I expected.

And I spake to Keturah, and I said, Wilt thou play the Maud Muller stunt?

And she said, I will not. For my Laundress hath gone to make Munitions. And I have sent the Flat Work to the Laundry. But if my Husband come from his labor, and have not Clean and Dry Underwear, then will he make Rome to Howl.

And at the end of one hour, I came, and said, Behold, I have a Blister. And I would have thee organize thyself into a Red Cross Nurse and give me First Aid.

And she said, It is a large Blister. Wilt thou not cease from thy toil for today?

And I said, Not on thy sweet young life. I am having a Lot of Fun.

And I continued till the Bell Rang for Lunch.

And I leaped into the Lake, and bathed myself; and clothed myself in fresh garments.

And just as I left the garden, Behold, I found a Nest. And it was empty. But I saw a Lark close by, which might have lived therein. And the Bird sang a song wherein she said, I welcome thee to the comradeship of those who have joy in their toil. But as for the cutting of his Hay, thou mightest have come Three Weeks ago.

And I said to Keturah, When it cometh to the Swing-ing of a Scythe, Old Father Time hath nothing on me.

And besides all this, I found that I could sharpen the Scythe. For I had insisted that the Scythe be sharp. But the Hardware man left word that he knew not whether it were sharp or not; but he put in an Whetstone, which cost a Quarter Extra, and I might make it as Sharp as I pleased.

And this I learned, as I have learned it many times before, that the way to Get Things Done is to Do Them.

## Babylon

ALL vivid ages know where Babylon dwells:  
Her laugh is like old wine poured in a glass  
Of tinkling crystal, and, as strong men pass,  
Her gaze enthalls them with its veiled spells.  
Her name is like a chime of silver bells  
In some cathedral tower at early mass,  
That shake strange portents o'er the bending grass.  
Familiar are her feet with nether hells!

And in her name, men live heroic hours;  
To follow her, they grovel in the mire:  
When she commands, they battle with all powers  
Of death and night; but when she frowns, they tire,—  
Drunk in the vapors of her ancient lies,  
Wild with the glamors of her careless eyes!

RICHARD WARNER BORST, in the Public.



# A Changed World

IF one can think himself back into the experience of the Hebrews who came out of Egypt through the Red Sea it is not difficult to understand that such an event must have marked the change from an old to a new world. It is inconceivable that anyone who lived through that tremendous period could have been just the same sort of person afterward. It was so epoch-making that it gave a new name to the national God. From that moment onward that episode in the history organized itself into the title, "Jehovah of Hosts, who brought us out of the Land of Egypt." To have been alive at that time must have been counted an honor and an initiation by all the generations that followed.

The world war of the present years is of the same order of events. Not that in importance the two dramas are to be regarded as possessing the least resemblance. The one was an almost unnoticed migration of a Semitic group from a land that hardly missed them. Their names are not even recorded on Egyptian monuments as ever having lived in the land. The other is a change of front of the universe. It is a cataclysm so stupifying in its range and consequences that generations will pass before its scars are healed. And yet in effects on the minds of those who shared the excitement and stimulation of either, they might be considered of singular significance.

It would be pathetic if anyone could live through these momentous days and remain untouched by their meanings. They are of the sort that apply an acid test to character. To permit the wonder and mystery, the horror and splendor of such times to pass over one's head and leave no trace in the remaking of character would be a confession of insensitiveness and incompetence which few would care to face. To be a human being in any adequate sense in a time like this implies the power and the necessity of such modification of view-point and attitude as no other generation since the first Christian century has compelled.

## THE GREAT SECRETS

This consideration applies not alone to the great experiences of the war. There are certain things which may be taken for granted. The heroic dead, in whatever service they perished, have their own secrets of the high adventure, into which we may not intrude. Wherever they kept their rendezvous with death—in the dim mystery of dawn in a charge into the unknown, after hours of agony in some wasted and torn fragment of No Man's Land, after feverish days in the hospital, in some terrifying drop from the clouds, in the engulfing waves of unsatiated sea, or in that most pathetic and seemingly futile of fates, death in the training camps, before there has been a chance to prove one's metal in the great conflict—there must have been some supreme moments in which the meaning of life was made clear, and character, no matter how noble or commonplace, gained its final touch of power.

Then there are the unforgettable hours in the lives of the men and women who have walked along the edge of the chasm, and have performed their silent, but eventful service in behalf of the great cause. The war has permitted

a thousand forms of patriotic activity which otherwise would never have been evoked. The lives of all our citizens have been expanded and blessed by these necessary by-products of the tragedy, and many a member of the common group of our fellowmen will look back with gratitude upon the remaking of personality permitted or necessitated by the astonishing events of these days.

This changed world of the inner life is one of the problems of reconstruction suggested by the war. We are facing many such problems. And our ordinary, casual mood permits us to postpone the consideration of most of them to some period after the war has been won. But it is the amazing and disquieting fact that there are few after-the-war problems which are not already pressing for consideration. They were started by the very fact of the war. They are not waiting a moment for solution. They are actually proceeding to solve themselves before our eyes. The world we live in, both that of humanity at large and that of our own inner life, is undergoing a transformation of tremendous import.

## IMPORTANT PROBLEMS

We cannot wait till we have won the war. For in the very process of winning the war we are shaping the world that is to be. Moreover, the war is not to be quickly or easily won. It is a superficial view of events which permits one to put faith in the predictions of an early peace. Germany is as yet unbeaten. Perhaps her leaders are in position to perceive that she is powerless to secure the sort of an issue she hoped for in the early days of a struggle for which she had been preparing for thirty years. But her spirit is not broken, and she has tremendous reserves of men and material on which she will draw to the limit before she will accept the terms which the allies are sure to impose. It is one thing for Germany to seek an early and favorable cessation of hostilities, such as will permit her to preserve her army organization measurably intact, and keep her enemies off the soil of the fatherland. It is a vastly different thing for her to surrender on terms which will annihilate her dream for the future. She will exhaust every device of diplomacy and every resource of her vast power before she will accede to obliteration of her militaristic regime.

The war will almost certainly go on for months to come. It may continue for years. Meanwhile the world is changing before our eyes. Many of the conditions which prevailed prior to that eventful morning in August, 1914, will never recur. Our homes will never be the same. The service flags that hang in the windows tell the reason why. On some of them the blue of the stars has already turned to gold. Our communities have felt the breath of a new emotion. The impressive war causes have thrilled the citizenship of every city and village, and town has competed with town in the generous rivalry of giving. The cries of far-off peoples—Belgium, Poland, Serbia, Armenia—that yesterday were but names on the map have become articulate and imperious in our ears. It will take generations to efface the memory of these pleading voices.



We have caught a new and surprising glimpse of a thing we have heard described as efficiency. It was said that Germany possessed it in its most convincing form. We have beheld something of the working of that system, amazing in its perfection within limited areas, pathetic in its failure when applied to the great ends and arts of life. We had heard of the marvelous efficiency of the business methods of our own land, and had come to think of the typical business man as the embodiment of resourcefulness and success. We have seen one after another of such masters of finance and captains of industry fail when called upon by the nation to apply these magic arts of commercial life to the needs of the entire people. The war has forever shattered the amiable and naive confidence which average folk in industrial and professional life had in the ability of the business man as such. We have learned that when the nation wants a great business enterprise successfully projected and carried to completion it may quite as confidently turn to the physician, the school teacher, the minister, the university professor or the literary man as to the so-called business man.

#### THE FAILURE OF EFFICIENCY

We have seen politics taking on an entirely new aspect. In the emergency created by the war we have no less need than before of care in the selection of men and women who shall be charged with public responsibility. Rather the more. And yet the old devices of professional politicians seem increasingly shallow and unconvincing. When a world is in flames we have little emotion left for the inflammatory publicity and oratory of the traditional party man. Is this only a passing mood? Are we but temporarily impatient with the clamor of the party boss and his henchmen, or are we to have done with them hereafter in the effort to reconstruct our world?

These are but samples of the questions that rise for consideration. It becomes increasingly interesting to watch our own minds as they take account of them one after another. There is a certain fascination in this mood of self-study. The man who has not stood off and watched himself with a measure of interest in seeing what he was going to do has missed half the joy and excitement of life. And in days like these what marvelous occasions come for self inspection. We are thinking wholly different things from what we permitted ourselves to think five years ago. That is, if we are really alive, what effect is the great drama having upon us? In what direction are we moving under the hastening pulsation of these days?

#### SELF-CRITICISM

For the foremost problems of reconstruction concerns itself with the inner industries of our own souls. There is the real world in which we live and with which we have to do. If the war has made no difference there, no revolutionary and transforming difference, it is as though we lived on another planet. Tradition affirms that there were people living among the mountains of our Appalachian region, that back yard of a half dozen of the southern states, who never knew of the Civil War, and came down to the towns of Kentucky or the Carolinas in later days to learn with astonishment that the nation had passed through

a great convulsion. There are people living in our cities today who are looking blandly upon all the soul-stirring movements of these mighty days with no deeper or nobler reaction than might result from their watching of the parade of a traveling menagerie.

#### SELF-ADJUSTMENT

In that inner world in which each one of us lives, the only world we can control and we can enjoy, there should be great and constructive changes. Reconstruction ought to mean a healthier body. One of the significant by-products of the war has been the discovery of physical soundness as an asset of the youth of the nation. But this will mean little to any of us outside of the camps unless we make it the determining principle in our own inner world. Exercise, discipline, obedience, abstemiousness, regularity of habit, fresh air, sufficient sleep—all these are being taught, not alone to the troops, but to the civilians as well. In your world, the small, yet all-inclusive world of your own life, is the swing and the nerve and the discipline of the army being appropriated.

The same thing is true of every stimulating item in the vast program of the changing order of the world. It has to be set in its place and taken over into the microcosm of our own inner life, or we shall miss the thrill and the meaning of the great transaction. The new sympathies which the nations are feeling for the oppressor and the expatriated we have to make our own personally and sincerely. The winding intellectual horizons which have receded by whole diameters, and now include peoples and problems unfamiliar yesterday, must expand our own inner vision of the world. The new forms of social solicitude which the war has awakened have to take their place beside the accustomed duties of former days in our calendar. The moral sensitiveness which makes certain commonplace sins of the past despicable in our sight today, because we have seen them incarnate in nations, mad in their selfishness and furious in their outrages upon humanity, we have to enthrone as never before in our own souls, or else for us the tragic struggle is in vain. And above all, if the agony of a gashed and bleeding humanity does not compel us to re-examine our faith in God and the sanctions of religion, we have missed something of the sublime and awful portent of the hour.

It is a time for criticism and inventory. The social order of the age is being probed and sounded to ascertain whether or not it can stand the test. If the same process is not taking place in our own souls the greatest epoch in history is leaving us untouched and uninspired—men and women who have looked upon great events, but had not the wit or vision to see their meaning.

HERBERT L. WILLETT.

#### Winning a Day

Though one but say, "Thy will be done,"  
He hath not lost his day  
At set of sun.

CHRISTINA ROSSETTI.



# America in France

By H. H. Harmon

*H. H. Harmon, minister for a decade at First Church, Lincoln, Neb., has just returned from a year's service as chaplain on the French battle-front. The following message from him will be received with eager interest by "Christian Century" readers, as affording fresh information of conditions in eastern France, where the battle for civilization is being most fiercely waged.*

IT IS not strange that President Wilson in a recent address should speak of the increasing clarity that surrounds our country's purpose in marshaling so vast an army on foreign soil. Strange, indeed, that two million sons from our own firesides should be yonder in France and Italy today and the homes that sent them remain in continued ignorance of that which calls for their heroism and sacrifice. Every letter that crowds the homebound mail from the battle zone, every fresh communique from our advancing battle line that tells of sacred death and glorious victory, every call of the draft for thousands to follow those who have gone, every utterance from the lips of world statesmen, every strain of martial music that stirs our patriotism and our love of freedom—all throw into bold relief the issues involved in this world conflict.

## WHY WE FIGHT

A year spent on the soil of France, three-fourths of that time in the battle zone and on the battle line, has filled my mind with imperishable memories of shell-wrecked, shrapnel-riddled cities and villages, ruined homes, broken lives of weeping women and orphaned children, visions of bowed and bent old men and women toiling in the fields and vineyards, the sight of our men wounded and dying from enemy shells, bullets and bayonets and the cemeteries and fields where sleep our own dead soldier lads. These scenes have filled my soul with undying hatred for power arrogantly wielded over either willing or unwilling subjects and especially that cursed, barbarous, tyrannical power with which the iniquitous war lords of the central empires would override the world.

No finer summing up of the purpose for which our country and the allied nations fight could be found than in the sentiment expressed on a floral offering presented by French military authorities and which rests on graves in an open cemetery filled with our dead on the edge of Belleau woods—"with honor and admiration for the soldiers of the American army who died for the liberation of the world." Standing a few weeks since beside those graves, reading the names of officers and men and the battalion or regiment to which each belonged, I remembered well the night of early June when our brave marines and engineers turned wearily from long marches running through two days into those woods and stopped the Huns' drive toward Paris—at a time when the German long-range guns were on the capital city and his guns of shorter range being brought nearer by daily advances. Yes, our men died there as they died at Cantigny, Soissons, Chateau

Thierry, Rheims, Verdun, Mont Sec and Thiacourt—they died for the freedom of the world.

## THE HOLIEST OF TASKS

A few weeks' time on the soil of France amid the ruthless devastation and death wrought by the most barbarous foe the world has ever known will suffice to fill the heart of the most pacifist Christian with martial spirit, and the fervid spirit of the warrior will possess his soul to plant the banner of Christian civilization beyond the Rhine. The primary purpose of every pulpit and pew today should be to fire the imagination of every son of the land and to inflame the conscience of every fireside with the conviction that the holiest of holy tasks is to bring to absolute surrender the infamous nation which has committed the most colossal crimes of all time. The air should be vibrant with the stirring strains of the Battle Hymn of the Republic:

As He died to make men holy  
Let us die to make men free,  
Our God is marching on.

A peace incompatible with the demands of justice and righteousness for the outraged, pillaged and wasted land of Europe would be a crime of even greater horror than that which has been perpetrated, for the first crime was committed by the conscienceless, barbaric sons of Attila against nations unable to resist with adequate force and before other powerful nations could come to the rescue; while the latter crime would be committed in the name of Christian civilization flaunting banners of freedom and possessing powers of omnipotence to redress these outrages of hell and to prevent forever their recurrence.

## NO INCONCLUSIVE PEACE

An inconclusive and compromising peace would be to scorn the innumerable sacrifices for hearth and home and everything dear to mortal. It would mean that our soldier dead have been sacrificed in vain, for their lives were yielded up that their younger brothers and generations unborn might walk in freedom's way. Anything short of peace dictated by the enlightened Christian conscience of the nations that fight for righteousness—a just peace, a secure and lasting peace—would be for these nations to give common consent to crucify anew the son of God. Today the banners of Christian civilization are lifted high. Ours is a righteous crusade.

In these last days of travel I have read with profound interest and great profit Sir Edward Parrot's story of the war; how the tragic thing began; how the



early days were electric with the marshaling forces of the central powers and of the entente; how General von Kluck's army was halted, engaged and defeated on the Marne and on the Ourcq, which the French still call the battle of Paris; how the poilus stood and held Verdun; how the British avenged the crucifixion of Belgium at Paschendale and Vimy; how Italy fought, retreated and came back; how America with miraculous transposition of forces assembled an army on the western front. I read this story of the great world game, and have read many sketches of battles where days were lost or won; but there is a story which no historian, writer of fiction or master tongue of eloquence will ever tell—a story that cannot be told—the sacrifice and sufferings of Belgium, Serbia, Bohemia, Poland, France, England and Italy, not to mention the sacrifices of others equal in the cup of bitterness which they drank.

#### MILLIONS OF BROKEN HOMES

Where are the young men of France, of England and Canada today? Why will the halls of Oxford and Cambridge, the Universities of Paris, Lyons and Nancy resound but feebly to footfalls on staircases and lecture rooms for years to come? Their sons are dead and the boys and girls who should take their places are the bread winners in their broken homes and must give themselves in toil for the rehabilitating of their wasted lands and cities.

Four years have passed for these nations, long, weary, waiting years, and though help came and victory nears and though France smiles with us and though England joins her laughter with the hearty laughter of our boys, yet those of us who have entered home after home of the peasant folk of France know that whole villages are in mourning because not a home remains untouched. Somewhere in her sacred soil sleeps husband, son, father or loved one. One wishes he might forget the soldier graves of France, but back of that line of death from Belfort, through Flanders field to Dunkirk loving hands keep fresh the mounds of earth, innumerable crosses bearing insignia of rank mark every resting spot and the tri-color waves to the breeze the testimony that they died in France.

Yes, they died for France; but anyone who has stood on the strategic fields of battle and has heard from the lips of officers and men how hardly the day was won and knows of the tremendous sacrifice of thousands upon thousands of men to check the German advance and hurl back the foe, knows full well that these heroes died not for France only, but they died for America and for the world. Though the price paid by our army in this war is not inconsiderable, yet, speaking from a comparative point of view, our sacrifice is but a tiny stream compared with the rivers of blood which have flowed from France and England and Italy.

#### THE GRATITUDE OF FRANCE

Surely the most tender emotion that any citizen of our country can experience among the people of France today is at noting their sense of gratitude and their sin-

cere warmth of soul as they welcome the incoming divisions of our army and all members of the American expeditionary force. Their enthusiasm and their love knows no bounds. Their welcome is as to long separated sons and brothers.

Their homes, their friendships, such social hours as they permit themselves to have are all shared with their comrades from the United States. Any attempt at expression of gratitude for what France has done in fighting America's battles is hushed on the spot by further outbursts of praise at the magnitude of America's generosity in sending so magnificent an army to her shores. Such self-abnegation and such lack of complaint that the bitter dregs of the cup have been drunk by her—the world cannot parallel. Who wonders that, when France holds the cup and soulfully pledges undying friendship with her exultant "Vive L'Amerique!" our sons should respond with their exultant "Vive La France!"

If these unparalleled examples of sacrifice fail to awaken our desire to give ourselves, our sons and our dollars and gladly accept whatever humble place of toil and inconvenience of living, then I ask you to look with me at our own boys who have gone from our own homes of ease and luxury to share the common lot of those who fight for the world's democracy. Of course, they grumble and complain at the mud and at the grub, at the march and at the early bugle call—but such grumblings only remind us that they belong to us and are still our lads. But what is better, no Nebraska farm of perfect title or Kansas oil well could as a free gift bring them home till the thing for which they are there has been accomplished.

#### METZ THE PRESENT GOAL

The taking of Metz does seem to interest them. They seem to think that a thing to be done following a quick barrage some morning after breakfast—but they set the pace for generals and talk of crossing the Rhine before Christmas and making a hurried march to Potsdam and Berlin. Our men, God bless them! if they grumble at billet and mess, they grumble more with impatience that they can't "go over the top" and take the villages just ahead. When at last the hour comes and the purpose of their country's call is to be fulfilled, our men are informed perhaps the evening before the morning of the battle that they are to "go over the top." Of that hour they have read and dreamed and heard others talk about as their own hearts fluttered and yet had hoped and longed amid conflicting fears and holy aspirations to realize for themselves.

It is 4:45 o'clock at the time of breaking dawn as at Soissons; the barrage is thrown, a barrage from French seventy-fives, one hundred fifty-fives, and three hundred twenties. The flare from the innumerable cannon mouths brings the struggling dawn suddenly to brightness of day and the horizon above and beyond Villers-Cotterets forest to the eastward is a blaze of light. The roadsides tremble beneath heavy army trains, and villages for miles feel the jar from shaking earth; stately trees fall like tenpins in a bowling alley;



suddenly all is quiet, there are a few moments of death stillness and our boys with shouts and the familiar songs of the camp "march out to die." Most of them live, though many fall. "But what the cost?"—with wave of the hand of those dying and those willing to die—was not this a glorious hour and for those who fell the sweetest time to die? for aided by soldiers of the United States, General Foch wrests the offensive from Ludendorff and there begins the hour of demoralization in the ranks of the Hun that was quickened by the American troops at Chateau Thierry, and that shall know no end till the hour of victory.

#### FAITHFULNESS UNTO DEATH

Speaking of the death of our men—who has not felt, who does not feel the sacred ministry of those dying? While the battle rages and the stretcher bearers, braving dangers of bursting shell, carry their wounded comrades to dressing stations or to ambulances to roll them back to field hospitals, then we see our sons as they are, stripped down to naked glory and beauty of soul. If the wound is slight our soldier complains that his commanding officer ordered him to the rear; if serious fracture sends him to the base hospital, he weeps lest he be not able to join the ranks again; if there is necessity for amputation of arm or leg, his concern is not for himself, but for loved ones at home, and his desire that the officer shall protect them in making as light of his condition as possible; and, if the wound received is mortal, I here bear witness that in the scores of instances in which I have been with our marines and others of our division while their souls "went west," I have never seen in glance of eye, tremor of hand, or breaking of voice, the slightest indication of fear at death or even of unwillingness to go.

Ah! the revelation of glorious American manhood which the battle line affords, throwing into splendid relief qualities of soul possessed not only by our soldiers at the front, but by the hundreds of thousands of those behind the lines in France, England and Italy, and thousands upon the seas, the bluejackets of our navy and the hundreds of thousands in our cantonments in the states, and the millions in our homes—all of them God's Sons of Destiny, born to recreate the world and herald the day of righteousness for all peoples.

#### THE ARMY OF STALWARTS

From whatever angle viewed, in genuine qualities of moral character, in lofty idealism and purpose of soul, in bravery to meet every danger known to man, in effectiveness to gain military objectives, and in the willing abandon with which life itself is surrendered for the sake of the ideal—no army of the world can excel that army of stalwarts where divisions upon divisions fight in the Argonne forest and upon the borders of Alsace-Lorraine today in facing Metz, and marching toward the Rhine—the world's newest army; the first American army, commanded by General John J. Pershing.

To speak of further sacrifices of our brave men would be to enumerate instances which would be paralleled in the experience of every man who has been associated with our troops at the front. As associate chaplain of the division with which I was identified I am carrying back to loved ones personal messages and details surrounding the supreme moment that may help to assuage the shock of their country's information. I hold in my pocket a letter which I took from the person of a stalwart lad in the open field beyond Limey in the St. Mihiel drive. The letter contains words of affection from a sweetheart in Cleveland,

## A Prayer

Dedicated to Edward Scribner Ames

**G**OD of the open, of dawning and starlight,  
Of the sea's blue, the sun's gold, the clouds'  
varied pageant;  
God of mountains and forests and rich, waving grasses;  
Of April's fresh beauty and autumn's deep crooning,  
Of summer-time singing and winter's still whiteness,  
Of the snow blast, the night wind,  
The tempest, life-laden;  
God of light, God of grandeur,  
We adore Thee.

God of the spirit of man, emerging,  
Warring against the shackles of darkness;  
God of strength, of freedom, of hope everlasting,  
Of history, of science, of music symphonic,

Fulfilling the past, transcending the present;  
God of all Christ-souls of all ages and peoples,  
Insurgent, exultant, with eyes to the eastward;  
God of truth, God of progress,  
We extol Thee.

God of our hearts, Father of mercy,  
Pitying, loving, craving affection;  
God sacrificial, Calvary-proven,  
Seeking the lost on the Marne and the Danube;  
Sun of all life, Star of all peoples,  
Warming, enlightening, cheering and luring;  
God of humanity, God of compassion,  
Father of Christ, who died for our saving,  
We love Thee.

—THOMAS CURTIS CLARK.



closing with, "God bless the hands that open this letter" and the complete words of those beautiful lines sung in every camp and home:

There's a long, long trail a-winding  
 Into the land of my dreams,  
 Where the nightingales are singing  
 And a white moon beams.  
 There's a long, long night of waiting  
 Till my dreams all come true,  
 Till the day when I'll be going  
 Down that long, long trail with you.

Not all of us can give our lives, the most beautiful gift that can be placed on God's holy altar in this hour; but is there anything dear that we shall try to withhold if our country calls and the way is made plain by which the sacrifice can be made? There must be an unwithholding surrender of life and property on the altar of sacrifice for the sake of victory.

## Christian Union and Victory

By Charles F. Stevens

TWO things have contributed to the victories of the allied armies on the western front in recent months: first, the arrival of the Americans, and second, the unity of effort. The arrival of the Americans put new life and hope into the war-weary armies of England and France and added materially to their resources.

But, also, with the entrance of the Americans, there came the unifying of all the allied forces under one supreme command. Before this, England and France had a common purpose, but unity of effort was lacking; and it came near proving fatal.

If unity of effort leads to such victories in war, why would not the same unity in the church lead to equally great victories? The denominations of Christendom have in large measure a common purpose, but unity of effort is lacking. Foch is a strategist and wherever he finds a weak point in the Hindenburg line, there he strikes and strikes hard, for he can command sufficient forces to strike hard. Our Commander, too, is a great strategist, but he can not always strike the weak points of the devil's line, because of rival commands, denominational jealousies, and hesitant troops.

Jesus was greatly concerned for the unity of his followers, not only for their sakes, but also for the sake of the world. He fervently prayed that they all might be one, as he and the Father were one, that the world might believe. Jesus knew that a divided church could never bring the world to faith. It is high time, therefore, that men and women who love the Kingdom should get together, not only in purpose, but in unity of effort as well. The Kaiser has made persistent efforts to drive a wedge between the allies, and he did succeed in splitting off Russia; and we realize now how serious that was. Do Christians realize the forces of evil are hilarious at the divisions of the church? If Jesus could command his forces the enemy's line would crumple as the Hindenburg line has been doing.

While there are probably good and sufficient reasons

why the nations should maintain their individual existence, there is no good reason, nor scriptural authority for denominational existence; for the simple reason that the Kingdom of God is composed of all classes and races; in fact, it exists to eliminate class and race. Every individual interest, in harmony with Christ's will, may be taken care of in the kingdom, provided there is a sufficient spirit of charity and tolerance.

It may seem a paradox to say that the more planks in any platform the fewer people can stand on it. But it is true. The trouble with the church has been that it has put too many planks in its platform. So, then, we make progress toward Christian union when we begin the elimination of planks. But here we must proceed cautiously, else by the process of elimination we eliminate the platform. Fortunately we have the authority of Christ to guide us here. He said, "Upon this rock"—the confession of Himself as the Son of God,—"I will build my church." Men have added to this platform plank after plank, and in the process of elimination we can not stop till we come to this one. This platform places Jesus Christ in supreme authority, gives him divine authority in our lives, so that "Whatsoever He saith unto us," we can obey, gladly, cheerfully, and enthusiastically.

## A Prayer

By Edgar DeWitt Jones

*Pronounced at the Unveiling of the Statue of Stephen A. Douglas, Springfield, Ill., October 5th*

GOD of our fathers, we thank Thee that Thou art the God of each succeeding race; Thou art the Inspirer and Guide of Thy children in every age; Thou art continually calling us to paths that we do not know, and regarding us with rare and rich discoveries. Thus calling us from one deep experience to others deeper still, Thou enrichest our lives and buildest the world anew.

Father of Mercies, today we praise Thee for the pioneer spirits who blazed paths where highways never ran, who by their fortitude, their faith and perseverance made the desert and solitary places to blossom like the rose. For the heroic men and women whose toil, suffering and sacrifice purchased the comforts and conveniences which we enjoy today, we praise Thee and hallow the memory of their strong and sturdy characters.

Almighty God, we glorify Thee today for a hundred years of history as a commonwealth, for the poetry, the romance and the thrilling achievements of a century of statehood. We thank Thee for the immortal names that Illinois has given to history and to the world. We praise Thee, likewise, for the millions unknown to fame who wrought in obscurity, whose lives were full of faith and service to God and men.

We thank Thee, Righteous Father, for the great son of Illinois in whose memory we are met and to whose renown this statue is erected by a grateful people. By the token of his lofty patriotism in a period of peril inspire us, his beneficiaries, to like fidelity, courage and sacrifice in a day when the cause of liberty is on trial for its very life.



Mystic Spirit, move upon us mightily in the significant celebration of the hour; fill us with solemn pride, stir us deeply by the memory of the noble sons of this commonwealth who have labored so fruitfully and into whose labors we have entered. Make us to know Thou needest us to carry on the work that these great souls laid down when Thou didst call them higher.

Father of us all, cause Thy face to shine upon us in this centenary of statehood. Anoint the lips of those who shall speak to us today with prophetic eloquence so that this place shall become a veritable sanctuary of patriotism wherein we may all experience a rededication of heart and hand to the holy cause of freedom, justice and righteousness throughout the whole earth.

In the name of the world's Saviour we pray. Amen.

### Are You So Burdened?

**A**BOVE all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. Mr. Moody used to say, "A man is what he is in the dark." We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, God will have His opportunity to break out through us, and our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? No more searching question could be addressed to us. By the answer we give in our inmost souls, and by the steps which we take as a result of that answer will be measured not only the quality but also the outreach of our lives.

If the hill back of Nazareth could give forth its secret, if the lake of Galilee could tell what it witnessed, if the desert places around Jerusalem could tell their story, if the Mount of Olives could speak out and tell us what transpired there, they would all tell us more than anything else of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear that made it irresistible.

JOHN R. MOTT.

### Mastery

**I** WOULD not have a god come in  
To shield me suddenly from sin,  
And set my house of life to rights;  
Nor angels with bright burning wings  
Ordering my earthly thoughts and things;  
Rather my own frail guttering lights  
Wind blown and nearly beaten out;  
Rather the terror of the nights  
And long, sick groping after doubt;  
Rather be lost than let my soul  
Slip vaguely from my own control—  
Of my own spirit let me be  
In sole though feeble mastery.

SARA TEASDALE.

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# The Larger Christian World

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## The Coming Campaign for Camp Activities

THE experience of the various organizations of America doing work in the camps and getting together for a national campaign for funds will be a most wholesome one. The Jews and Catholics will profit by the excellent Y. M. C. A. organization, but while they profit we also shall have softened some of our religious asperities, and that will be worth the money. The week of November 11-18 is to be devoted to this purpose. The amount asked for would have been staggering in the days of our national wealth and prosperity. In these days of heroic service and sacrifice it seems small. But it will be necessary to reach nearly every citizen in order to produce \$170,000,000, on the heels of the Fourth Liberty Loan campaign and with the prospect of the Red Cross campaign looming up ahead. The conditions of this campaign should be known to all. The Christian Associations are to get the amount of money they originally asked for. The Knights of Columbus get an enormous increase over the amount they raised alone, but much less than they asked. Each giver may specify any of the several organizations to which he wishes his money to go. The undesignated money will be divided in such a way as to make up the quota of the less favored organizations. There is no reason, therefore, why any strict religionist should refuse to participate in the giving. He can reach his favored organization with his money and be sure that it goes there. For that reason, and for many another, every citizen of America should join in this great campaign in behalf of the religious and social welfare of the boys in the camps. There is no longer any doubt that money so given is well spent. Letters come to us from the boys "over there" on the stationery of the Y. M. C. A. The men at the front write about the Salvation Army doughnuts and of the privilege of seeing respectable American women near the war zone engaged in war work. The world war might have been the great moral calamity of the human race. If it is not so, it is partly due to the splendid service of war camp activities.

## The Growing Work of the Y. W. C. A.

The Young Women's Christian Association has been making large progress in recent years, as may be seen from the statistics of the organization. There are now 1,025 local organizations with a membership of 366,887. In the war work there are sixty-one hostess houses operating in cantonments; thirty-seven authorized under construction, eighteen more requested. The Association also has many centers abroad, not only in the war-stricken lands but also upon the foreign mission fields.

## War Communities Need Many New Churches

The Presbyterians of Chicago are very much alert in seizing upon new opportunities for city mission work. A recent survey in the war munitions factory section indicated a population of twenty thousand people with only two small Protestant churches. The Presbyterians plan to move quickly in this field and to develop new institutions to meet the religious needs of these workmen. This territory is in the Calumet industrial region.

## Y. M. C. A. Helps Men Send Money Home

The Y. M. C. A. is now organized to receive the money of soldiers in France and deliver it to their families in this country free of charge. Already over three million dollars has

been transferred in this way. The three millions has been sent to fifty thousand persons in this country. Checks are issued in the New York office of the association for the money turned over in France.

## New York Has Woman Presbyterian Preacher

There is now a woman Presbyterian preacher, which fact would indicate that Presbyterians are not so conservative as some have thought them. Chemung Presbytery of New York recently licensed Mrs. Lillian H. Chapman to preach the gospel. She is the wife of a Presbyterian minister who is in war work; she has often occupied a pulpit to the entire satisfaction of her hearers.

## Important Post Offered to Dr. E. P. Hill

The General Education Board of the Presbyterian church has been looking around for a long time for a secretary of the General Education Board of the denomination. Recently a decision was reached to offer the post to Dr. Edgar P. Hill, D. D., of McCormick Theological Seminary, Chicago. Dr. Hill has not yet indicated his acceptance of the post but it is stated that his decision will be known by November 1. On that date the final formalities of merging the College and Education Boards of the denomination will take place in New York.

## Will Hold Prophetic Conference in Pittsburgh

The pre-millennarian interest of the country aroused by the war finds expression in frequent prophetic conferences held in various sections of the country. A hundred ministers and interested laymen have issued a call for such a conference to be held in Carnegie Hall, Pittsburgh, November 25 to 28. The conference will consider the question, "Has the Bible any light for these days of war and famine and pestilence throughout the world?" The more noted speakers for the conference will be Dr. Mark A. Matthews, Dr. John F. Carson, Dr. Ford C. Ottman, Dr. C. I. Scofield, Dr. A. C. Gaebelin, Dr. A. C. Dixon, Dr. James M. Gray, Dr. David J. Burrell and Dr. W. L. Pettingill.

## Not Many Ministers Now Idle

It has often been asserted that there were not only great numbers of churches without preachers but that many preachers are without employment. The corresponding secretary of the Committee on Vacancy and Supply of the Presbyterian church is prepared to deny the latter part of this allegation for his denomination. He has recently hunted the country over for Presbyterian ministers to use in war work and has been able to find only 110 men open for engagement. Of these, thirty-six were in extremely doubtful state of health. Of the ones in health, six were below the age of forty, twenty-two between forty and fifty, twenty-five from fifty to sixty, seventeen from sixty to seventy and four over seventy. The secretary says: "There has not in many years been a time when there was more need for church officers, Sunday school teachers and Presbyterian ministers to proclaim unhesitatingly the call of the gospel ministry."

## Mexicans More Open to Gospel Preaching

The hostility in Mexico to American missionaries seems to have abated very much. As the German propaganda is seen more clearly in its true light, the nation may be de-



pended upon to take a more friendly attitude to the sister republic to the north. Formerly gospels and tracts were torn in half when handed out by the missionaries, but the people are now ready to read them. Rev. John T. Molloy, Presbyterian missionary of Yucatan, recently spent some time distributing Christian literature among Mexican soldiers and found them quite ready to receive tracts and gospels.

#### **Mormons Reported Denouncing Plural Marriage**

The semi-annual conference of the Mormon church at Salt Lake City was held recently and at the time President Joseph F. Smith made the statement that he had never "authorized any man to perform a plural marriage, and never, since my presidency of the church, has any plural marriage been performed with my sanction or knowledge or with the consent of the church. Such marriages as have been performed unlawfully and contrary to the order of the church are null and void and are not marriages at all." It is reported that President Smith will not long survive. His probable successor, Grant, is now a monogamist, his two other wives having died. This clear statement on the part of President Smith should set at rest the persistent rumors that the Mormons intended to use the war conditions as an occasion to revive their propaganda in behalf of plural marriage.

#### **Bishop Gore's Tour Stopped by Influenza**

The course of the Bishop of Oxford, traveling through our country and speaking for the committee on the Moral Aims of the War, has been stopped by the spread of the influenza epidemic. He was in Alabama when the quarantine first became effective. He moved rapidly to different cities but always the closing order had come into effect. He finally went to Nashotah in Wisconsin and spent some days in rest. With the opening of public meetings again he is once more on the public platform speaking in behalf of a rapprochement of the Anglo-Saxon peoples.

#### **All-Ohio Summer School of Theology**

The Methodist preachers of Ohio had a unique vacation experience this past summer. One hundred and twenty-five of them gathered at Delaware, Ohio, for an all-Ohio Summer School of Theology. Seventy-five of these were young men taking the conference course of study. There were both class periods and lectures. The lecturers were President Hoffmann and Professor Walker of Ohio Wesleyan, Professor William Adams Brown of Union Seminary, and Dr. Henry H. Meyer and Professor Hall of Garrett Biblical Institute. The men voted that the coming summer the school should continue for three weeks instead of nine days.

#### **Methodist Pastor in Twenty-One Year Pastorate**

Those who think of Methodist pastorates as being short compared with those of other denominations will do well to look up the statistics on this matter, for the average pastorate in this denomination is not greatly different from that in denominations without episcopal control. The Rock River Conference of the Methodist Episcopal church recently appointed Rev. A. S. Haskins as pastor of Irving Park Methodist church of Chicago for the twenty-first year. Under this long pastorate a strong church has been developed.

#### **Woman Preacher Gives Congregation Last Word**

The most eminent woman preacher in the world is Miss Maude Royden, assistant pastor of the City Temple, London. On a recent evening a large congregation gathered to hear her discuss the subject, "The Problem of Suffering." At the close of the sermon, a half hour was given for questions

## **CHRISTIANITY IS ADVANCING!**

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# **THE NEW ORTHODOXY**

BY EDWARD SCRIBNER AMES  
*Associate Professor of Philosophy*  
The University of Chicago

The War marks the beginning of a new epoch in Christianity. Religion is gaining in reality and in sanity and also in vision and incentive. The old orthodoxy sought correctness of opinion through tradition and authority. The new orthodoxy rests upon deeper grounds. Its foundations are in the nature of man; not in his superstition or his credulity, but in his heroism, his kindliness and his imagination. The concerns of religion in our day are bound up with science and art and social idealism. This book is a popular, constructive interpretation of man's religious life in the light of the learning of the scholars and in the presence of a new generation of spiritual heroes

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offered by people in the congregation, though it was announced that controversial questions would be taboo. The questions that followed the sermon revealed a situation which might be found in any church,—that the people in the pews need to have cleared up some of the more difficult points in the sermons.

#### **Roman Bishop and Episcopalian Chaplain Cooperate**

In Lorraine, an Episcopalian chaplain had no suitable place of worship. When the Roman Catholic bishop of the section heard of this, he assigned an ancient edifice for the use of the American chaplain. When the chaplain went to take possession, he found everything prepared for the communion service, even to the bread and wine. The incident indicates something of the leveling effect of the war so that a Roman and an Episcopalian might come into such close cooperation in matters religious.

#### **The Soldiers Promise Not to Swear**

The development of habits of profanity in army circles has been noted and deplored by many religious workers. A Methodist chaplain, Rev. Herbert G. Markley, has drawn up the following pledge to which he invites the men under his spiritual care to put their names:

"Knowing that my God, my country, and my home are expecting me to be a true man and realizing that swearing is not conducive to good morals and also, that it deadens the finer sensibilities of the soul, I hereby place my name on the roll of this organization, promising before God to do my best to refrain from all manner of language that I would not use before my wife, my mother, my sister, or my sweetheart."

ORVIS F. JORDAN.



# Books

## Dr. E. L. Powell on Dr. Jenkins' "Protestant"

IT WILL not be denied that there are extreme utterances in this book. The things which need to be remedied in the church are made as glaring as a conflagration. There is nothing conventional in either style or subject-matter. There is nothing imitative and nothing that submits itself to a cold intellectual analysis. It seems to be the purpose of the author to say as bluntly and boldly as possible, and in the strongest Anglo-Saxon at his command, what thousands feel. It simply sets you thinking. You forget to criticize. Your blood tingles. You have the feeling that in some statements there is wild exaggeration, that the author has gone too far, and yet you cannot get away from the conviction that he needed to say it in just that way. Somebody must sound the fire alarm. Self-conceit and self-complacency are brought perforce to a sudden Halt! and Attention! Some such shaking up is bound to bring about better things and preserve for us the things that cannot be shaken. The book is in harmony with the world war business of smashing and shattering the conventional, dogmatic, usual, pedestrian and commonplace in religion.

The book is just as refreshing as a gale from the mountains that comes blowing and blustering into your prim little apartment and knocks down your pictures and your pretty statuary and all your nice domestic arrangements and leads you to the sudden discovery that a breath from the hills is the very breath of God and is the only salvation from your stuffy, steam-heated and de-oxygenated atmosphere. The reader who does not like it may comfort himself with Riley's little verse, "There, little girl, don't cry; They have broken your doll, I know," etc. The simple fact is that the things which are smitten by the author, with perhaps one or two exceptions, are not half so important and certainly have not half so much dignity as the little girl's doll. On the contrary, to smash them is perhaps the best way to free the church from the tyranny of the trivial. The author is in the happy position of not caring whether the book is liked or disliked.

### THE BOOK HELPS THE WAR

I do not know that the book will create a sensation, but it rather seems to me that it is going to prove itself an ally in the present war in the accomplishment of the very things which the war is working out, not only politically, but in the whole church world. Ecclesiasticism is doomed. Provincialism, professionalism and conventionalism in both pew and pulpit are being unmasked. Earnest souls are about through with it. Theologies of the "believe-or-be-damned sort" are going to be thrown on the scrap heap. When we have gotten through with our baptism of blood we shall wonder how it was that we ever regarded as important anything that even momentarily has kept us away from the realities of God, Christ, and immortality. The artificial in religion is hereafter to be the contemptible.

The message of the book is opportune. It is going to make some people mad. It is going to raise the cry of heretic against the author. But there is not a sentiment in the book that is so stated as to give a chance for any heretic hunter to get hold of the heretic. He is not get-atable. The book is as honest as sunshine. There is no affectation of style or phrase. It is all style because it has no style. It is the style of the race-horse tearing down the track like thunder even as "some steed in frantic fit that flings the froth from curb and bit" and doesn't know that he has attracted attention and created a thrill in the crowd. The writer is boyishly unconscious of the range of his own voice in raising a shout. It is far and away a more interesting book than "Mr. Britling Sees It Through" or "The Invisible King." The greater part of his readers will go plunging and pounding along with him and get the thrill of a real religious joy ride.

I have the feeling that the book is more of a delightfully fierce interrogation, as though the author were smilingly saying: "We are going to the Devil, don't you think so? Permit me to

say that I am only standing on the side of the road and calling attention to the fact, and you are invited, if you are so inclined, to save yourselves from going over the precipice." Rather, perhaps, he is one of the company seated in the ramshackle machine bidding the others look on the craziness of the whole situation and politely-profanely suggesting with sufficient nervousness and vividness to startle us out of our false security, "Cry aloud for the master machinist to hurry up and get us out of the middle of a bad fix."

"SMASHES ALL PRECEDENTS"

It is difficult for me to say just exactly what I want to say about this book. It is *sui generis*. It is loose-jointed and yet has a stride of power. It makes you think of a sail on the briny deep with the salt spray smiting you and all the spirit of adventure stirring within you. It smashes all precedents in religious literature. I do not know that you can call it literature. It is mighty interesting reading.

Do I endorse the book? Rather, I prefer to say I approve the blows! The author is not preaching. He is pommeling. I can say in all good conscience as respects the hammering, "Lay on, MacDuff, lay on!" It is such a "stunning" religious-literary achievement that I find myself in the mood of an admiring witness of the surprising performance, crying, "Bravo! Bravo!"

Louisville, Ky.

E. L. POWELL.

# The Sunday School

## The Short, Ugly Word\*

JACOB lied. His mother taught him to lie. Many mothers have done that since, mothers that should have known better. Your child came to you with a perfectly good question and you deliberately lied to him, rather than take the pains of teaching him the truth, plainly and clearly. It is no wonder some boys lie. A combination like that found in Jacob's home was ideal for producing liars! A sharp mother, none too ethical, and a careless father, who allowed the mother to do all of the teaching and all of the disciplining. I'll wager Isaac never tanned those youngsters in his easy-going life. When he caught little Jacob in a lie he would laugh and call him a pretty smart boy, who some day would grow into a good business man. And when little Esau would smash up the tent, in a frantic rage of temper, he would say, "Ma, you'd better talk to Esau!" Rebekah had her hands full managing the servants and herdsmen, while Isaac went off under a tree to meditate, and she made short work of the discipline. Probably Esau was bowled over with a swift cuff and explanations were few. The boys soon learned that the lie was a clever short-cut. They were a bit careful about working it on "Ma," but they could always put it over on "Pa." The point I am making is that children learn to lie, not at school, but at home. Their own dear parents teach them to lie.

Jacob, apparently, had learned it well. For when he appears to claim the birthright, one lie follows another in smooth, rapid succession. Blasphemously he uses God to help him out when Isaac, with unusual sagacity, asks how he came to secure the deer so quickly: "Oh," replies the glib young liar, "God brought it to me." I must confess that my irrepressible sense of humor gets the best of me when I read this story. Rebekah fixed him up as a "hairy" man and the old blind father smelt and felt and let it go at that. He was a little leery about the voice, but there was plenty of hair on his hands and so he avoided the mental effort and, following the line of least resistance, he bestowed the blessing. Exactly the kind of thing you would expect a man to do who, years before, had allowed the hired man to do the courting for him! I told you I was not too enthusiastic over Isaac, anyhow. He was the son of an illustrious father and, thanks to Rebekah, the father of an illustrious son—that's all. It is thus that we say, "Abraham, Isaac and Jacob." Some men have greatness thrust upon them.

What about lying? Is it so bad? Can we excuse or overlook

\*Lesson for Nov. 10. Scripture, Gen. 27:18-29.



it? Was the treatment administered to Ananias and Sapphira rather harsh? No, lying is vital. No man lies unless the very ethical foundations of his life are crumbling. One who lies is an ethical pervert. Nothing should give parents greater concern than to note a trace of the disposition to lie cropping out in their child. At all costs it must be conquered. It is fundamental. The whole character is undermined by lying. Nothing sound or enduring can exist in one who lies. "Lie" is the short, ugly, hideous word. Every child should be taught to see how cowardly, how wicked it is to depart from strict truth. The lie in foodstuffs gives us adulterations that are harmful. The lie in politics gives us corrupt lawmakers. The lie in education gives us miserable scholars. The lie in religious education gives us freaks. The lie in the care for the body gives us frightful disease. The lie in architecture gives us crumbling houses, even as Ruskin found. Lying tiles on the roof caused the destruction of Tintoretto's frescoes; lying supports caused falling cathedrals. Did you ever see a house where the roof sagged and the porch columns leaned and the siding warped—a builded lie? A lie spells ruin. You cannot deal with a liar—you can only cease to deal with him. A lie is deadly. It wrecks all reality; it perverts all truth; it twists all beauty; it destroys all joy; it damns all that it touches.

JOHN R. EWERS.

CORRESPONDENCE

The Question of Camp Pastors

Editors THE CHRISTIAN CENTURY:

IT HAS been a matter of special interest to me to note the items in the "Century" with reference to the camp pastors. I served three months last winter at Camp Cody, N. M., as a religious director for the Army Y. M. C. A. I was well acquainted with the camp pastors there and at the time thought they were doing a good work. The Presbyterian and Baptist churches had especially strong men and they were very agreeable fellows. But after thinking it over I can't help but believe that the War Department was wise in eliminating them. Their work was good, but after all its denominational emphasis was a denial of the spirit that is behind the Y. M. C. A. work in the camp. I am of the opinion that the camp pastor was the creation of competitive denominationalism rather than of a desire really to serve the boys in the camps. Let the denominations keep out and subordinate themselves in the more catholic work of the Y. M. C. A.

It is my conviction that the Disciples will get farther at this time by sending the right kind of men into the army as chaplains and as Y. M. C. A. secretaries than by fostering the denominational spirit aroused by the camp pastor idea.

I have been thinking for some time of writing to say how much I enjoy the Larger Christian World page in the "Century." It is always read with the greatest interest and profit. I know of no other page in any religious paper of the type that carries with it quite the flavor of yours.

C. E. LEMMON.  
Hastings, Neb.

\* \* \*

"Cursing the Kaiser"

Editors THE CHRISTIAN CENTURY:

Permit me to thank you for your splendid editorials in this week's issue on "The Nation's Need of Humility" and "Cursing the Kaiser." It does seem to me that the time has come for all Christian papers to assert themselves on this question. The popular mind is going wild in its demand for revenge. An editorial in one of our own local papers the other day mentioned God's command to Saul concerning the Amalekites as a precedent for the extermination of the German people, and went on to say that we should be glad to have a "Bible example" for such a procedure. Of course, I answered that we should not forget the growth of our ideas of the will of God, and the later revelations that have been

given us through the prophets of Israel and our Lord himself. I do think that the time has come for us all to speak with no uncertain sound in behalf of these really great things of our holy faith.

Findlay, O. W. D. VAN VOORHIS.

Postscripts

You are giving us the religious journal that is most needed in this unprecedented time of war-trying days. Keep the good work up. You have more friends than you think.

Monessen, Pa. J. B. SWAIN.

\* \* \*

You are giving us a great paper in the "Century." It meets a vital need in Disciplesdom.

Uhrichsville, Ohio. CARL B. SWIFT.

\* \* \*

As a religious journal the "Century" is the joy of my soul. It is full of inspiration and practical idealism.

Covina, Calif. PROF. W. STAIRS.

\* \* \*

I wish to tell you how much pleasure I get from the presence of The Christian Century in my home. I like its constructive progressiveness that does not seek to tear down, but to build up and inspire the church to the big things in the Kingdom. Surely those who follow Christ today must get away from the narrow, petty, selfish opinions that have so long gripped His church.

Orrville, O. W. W. JOHNSON.

\* \* \*

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Muncie, Ind. REV. ASA MCDANIEL.

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Plano, Texas.

\* \* \*

The Christian Century is uniformly good and I am anticipating the coming numbers with keenness. ALLEN T. SHAW.  
Pekin, Ill.

\* \* \*

I am lost without The Christian Century. Please send it to address below, where I am temporarily stationed.  
Camp Zachary Taylor. ROY H. BISER, Chaplain U. S. A.

\* \* \*

Have read with great interest Dr. Willett's articles on the second coming. When I was in Chicago this summer I heard him in his fine address on the war. MRS. W. P. MCCORKLE.  
Eminence, Ky.

\* \* \*

I feel great satisfaction in reading your paper. There is hardly a topic of universal interest that one cannot find considered in the "Century." The articles are scholarly and wide in their vision; by ignoring the denominational note they are aiding in bringing about the purpose for which the Disciples exist—"that we all may be one." A. P. WILSON.  
Iola, Kan.

\* \* \*

My copy of the "Century" failed to reach me this week. Send me a duplicate, as I do not wish to miss a single number.  
Camden Point, Mo. O. B. SEARS.

\* \* \*

I have taken great delight in Dr. Willett's series of articles in the "Century" concerning the Millennium, comparing various notions about it with real scriptural history. His scriptural, scholarly interpretation appeals to me very forcibly.  
Manhattan, Kan. OTHO C. MOOMAW.

\* \* \*

Let me congratulate you upon your splendid editorial on "Creeds and Creed Makers." B. CLIFFORD HENDRICKS.  
Lincoln, Neb.

\* \* \*

I find the "Century" indispensable in my work, and feel it is the best gift that can be given to one interested in things religious.  
Buffalo, N. Y. FREDERICK J. GIELOW, JR.

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# News of the Churches

## Striking Progress in Chattanooga, Tenn., Church

Since January 1, 1918, there have been 150 additions to the membership at First church, Chattanooga, Tenn., where Claude E. Hill ministers. There has been no outside preaching. Many of the persons added are among the city's prominent business and professional men. Missionary offerings have been largely increased, and a contribution of \$3,700 was given toward the Men and Millions campaigns. The church has become a living link, supporting Edgar Johnson in Africa. For several years the church has carried a \$20,000 indebtedness; of this \$2,000 has been cleared during the past year. The morning audiences at First are the largest in the city. A recent every member canvass by a hundred men and women, in pairs, was very fruitful, and the autumn reception to the members of the church this year was largely attended. Mr. Hill is a busy man; in addition to his pastoral duties, he teaches a large business women's Bible class, and serves as president of the Chattanooga pastors' association. For several months he has served as one of a committee of three organized for the purpose of recruiting men for overseas service with the Y. M. C. A. The church is thoroughly organized for, and is active in, war work in connection with the great camp at Fort Oglethorpe, Georgia, for more than a year having had charge of one "Y" building. A ward is cared for in one of the base hospitals, and Saturday night entertainments are held in the church for the soldiers. Mr. Hill preaches regularly in the camps and spends much time looking after the boys. The pastor was scheduled to hold a meeting with the church at Hopkinsville, Ky., where E. S. Smith ministers, but the influenza forbade.

## Peoria Minister Enters Upon New Work in Industrial Service

H. Lewis Starbuck, for three years and four months pastor of Howett Street church, Peoria, Ill., has tendered his resignation to take effect Oct. 31. He is leaving the ministry of an active church to enter into a somewhat different field of service. He has accepted a position as manager of the Industrial Service Bureau, a new department of the larger development of the Holt Manufacturing company. The work in this department is in line with Mr. Starbuck's life calling. He will have complete charge of the department of social welfare among the employees, the employment of all male and female help and all the problems in that connection, employees' liabilities and benefits, surgical dressings, sports, amusement and recreations. The object of the department is to make the employees of the Holt plant completely satisfied with surroundings and conditions and to advance them to the highest point of efficiency, socially, intellectual and in skill in labor. It is this sort of work that Mr. Starbuck will supervise at the Holt plant. Before taking up the work actively he will enter one of the eastern universities where he will take up a short course in social and industrial welfare under government direction. Visits to the largest eastern industrial centers where the social industrial problems are being worked out will form a large part of the preparatory

course. During his three years of faithful ministry at Howett Street church, Mr. Starbuck has worked unceasingly for its betterment and leaves the church ready for bigger things for itself and for the community it serves. It has been under his leadership that the beautiful, modern church building was erected at a cost of more than forty thousand dollars and the congregation has grown in membership from 175 to 400.

## Harry Munro Accepts Army Chaplaincy

Harry C. Munro and his wife and family were to reach Seattle about October 1 from Petersburg, Alaska. It has been decided best to postpone further missionary activity in Alaska until after the war and Mr. Munro will accept a chaplaincy in the army.

## A New President for Carr-Burdette College, Sherman, Tex.

Cephas Shelburne has been elected to the presidency of Carr-Burdette College, Sherman, Tex., and has also been called to the pastorate of Central church, Sherman, until the opening of the school next session. Extensive repairs will be made in the buildings and grounds before the school's opening. It is Mr. Shelburne's intention to carry out the ideals of Mr. and Mrs. O. A. Carr when they erected the splendid buildings—to make Carr-Burdette College an ideal "Home school for girls."

\* \* \*

—Howard E. Jensen, minister at Park and Prospect Place church, Milwaukee, Wis., is not discouraged by the fact that the "flu" has closed down his church temporarily. He is keeping the church going by writing and publishing letters and sermonettes to take the place of personal contact while the epidemic is on.

—A. F. DeGafferelley writes from First Church, Danville, Ill., that the series of evangelistic meetings begun there October 6 by M. B. Ingle of Indianapolis, was brought to a sudden close by the influenza epidemic. First church has an Endeavor society of about a hundred attendance. Third church, Danville, is still without a minister, and Second church is in a meeting with G. J. Huff, the minister in charge. There were three additions on a recent Sunday at First church, the pastor reports.

—Miss Grace Phillips, who has been assisting the pastor at Monroe Street church, Chicago, is now giving assistance at Irving Park.

—At Blandinsville, Ill., in a recent rally week meeting held by Pastor C. K. Gillum, eighteen persons were added to the membership.

—Holly M. Hale, the new pastor at Bailey Avenue church, Chattanooga, Tenn., who came to Tennessee from LaPorte, Ind., is proving a capable and popular leader, writes Claude E. Hill of First church, Chattanooga. Mr. Hill has known Mr. Hale for many years, having been his teacher in a rural school in Missouri many years ago. Mr. Hale was ordained to the ministry by the First church pastor.

—Horace Kingsbury, until recently the state Sunday school leader of the Disciples in Kentucky, is now in "Y" war work.

—The church at Salina, Kan., led by Arthur Dillinger, is talking a new building. This church has a successful Boy Scouts organization which has its own headquarters in a local public building.

—Rex Cole, formerly assistant pastor at Central church, Des Moines, Iowa, but who has for several months been serving the Y. M. C. A. in Japan, is now in this country, and recently paid a visit to Des Moines.

## ST. LOUIS

UNION AVENUE  
CHRISTIAN CHURCH  
Union and Von Versen Aves.  
George A. Campbell, Minister

—Lieut. Buell McCash, son of I. N. McCash of Spokane University, has gone to France with the 88th Division.

—Fred R. Davies, formerly evangelist of the southeastern district of Indiana Disciplesdom, has received a commission as a first lieutenant in the national army and will soon be in service in France.

—Among the Indiana churches without pastors are those at Rensselaer, Rochester and Star City.

—Gary, Ind., Central church has purchased a fine home for the new minister there, O. E. Tones.

—D. L. Dunkleberger has left Shelbyville, Ind., church to take the work at Poplar Bluff, Mo.

—R. A. Bennett has resigned at Bangersville, Ind., and will lead the church at Ashville, N. C.

—W. G. Loucks, who served West Grand Boulevard church at Detroit, Mich., for two years, will locate in Richmond, Va., and will become Bible school superintendent of the new district composed of Virginia, West Virginia, Maryland, Delaware and the District of Columbia, working under the direction of the American Society.

—Clifford Weaver of First church, Longview, Texas, has resigned there to take up work for Eureka College.

—F. S. Stamm is the new leader at Flat River, Mo., having come to Missouri from Urbana, Ill.

—All the Disciples ministers of Ohio met on October 25 at Columbus to consider the new plan for a joint missionary budget for the coming year.

—C. A. Finch is the new leader at Texarkana, Ark.

—Mrs. Rowena Mason, for many years president of the Christian Orphans home at St. Louis, passed from this life October 21.

## MEMORIAL CHICAGO

CHURCH OF CHRIST  
(Disciples and Baptists)  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Witten, Minister

—Howard T. Cree of First church, Augusta, Ga., is now serving as "Representative of the War Department Commissions on Training Camp Activities in War Camp Community Service."

—Lowell C. McPherson, a leader among Disciples in New York state, is on his way to France, where he will serve the Y. M. C. A.

—There has been no service at Evanston, Ill., for three Sundays because of the influenza plague.

—W. T. Moore, Disciple pioneer of Eustis, Fla., has three sons in government work. Mr. Moore recently passed his eighty-sixth milestone.



—Jackson Boulevard church, Chicago, has 110 stars in its service flag.

—S. T. Willis, for several years leader at First church, St. Paul, Minn., has accepted a call to the work at Duluth.

## NORFOLK, VA.

FIRST CHRISTIAN CHURCH  
(Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—Nineteen ministers and other leaders of the Disciples were graduated from the fifth school for army chaplains at Camp Taylor, Ky., on Sept. 26. Among those who graduated were B. H. Bruner, W. A. Fite, Fred R. Davies, R. W. Gentry, Richard Heilbron and Bert E. Stover.

—J. B. Hunley of Ivanhoe Park church, Kansas City, is a recent recruit to "Y" war work.

—First church, Seattle, Wash., has a live men's class which has recently begun the publication of a weekly paper, the Men's Mentor. The church has lost many of its men by the war.

—Vernon Stauffer, Dean and Professor of New Testament and Church History at Hiram College, has a new book out from the Columbia University Press on the subject: "New England and the Bavarian Illuminati." This treatise is one of a series of "Studies in History, Economics and Public Law," which is edited by the faculty of political science of Columbia University.

—Charles A. Lockhart, recently of First church, Helena, Mont., is doing his part in the war by taking charge of his son's farm at Kalispell, Mont., while the son is in the national army. He is closing his work at Helena, the church having federated with the Congregationists for the war period.

—An educational week is planned by W. Scott Cook and the church at Wilkinsburg, Pa., to be conducted by the pastor's father, Dr. S. M. Cook of Cygnet, O. This special week is an annual affair. Mr. Cook has ministered to the Wilkinsburg work for seven years. Some of the achievements for the past year are: \$1,200 out of \$7,000 raised given to missions; forty-eight members added to the congregation; a reduction of the church debt. This congregation has forty-eight men in war service, most of them across the water.

—F. E. Davison, who has recently resigned the work at Spencer, Ind., where he served the church for three years, now leads at Sheridan, Ind. During his closing week at Spencer, Mr. Davison was entertained by the Spencer Ad Club, a business men's organization, and a reception was given him by the congregation. Mr. Davison during his pastorate at Spencer, was thoroughly sympathetic with community development and served as president of the Associated Charities and of the Ministerial Association; he was county chairman of the thrift stamp campaign and led also in county Sunday school work.

## NEW YORK

CENTRAL CHURCH  
142 West 81st Street  
Finis S. Idleman, Minister

—H. H. Harmon, minister at First church, Lincoln, Nebr., has recently returned from a year spent overseas with the Y. M. C. A. Lawrence Dry, associate pastor, has led the Lincoln work very efficiently and fruitfully during Mr. Harmon's absence.

—Huell Warren, the new leader at First church, Keokuk, Ia., recently made an effort to enter war chaplaincy service, but failed to secure a position because of his inability to pass the physical examination. Mr. Warren was chairman of the speakers' bureau for the fourth Liberty Loan, while in his late pastorate at Gallatin, Mo.

—I. N. Grisso of Indianapolis, Ind., will probably locate with a church elsewhere. His present address is 207 Butler Avenue, Indianapolis.

—E. V. Stivers of the Stockton, Cal., church, spoke in the middle west states in behalf of the fourth Liberty Loan.

—M. Howard Fagan is holding an evangelistic meeting at First church, Oakland, Cal., where H. A. VanWinkle ministers. This church has six men in "Y" war service. A men's club has been organized in the church, in which the more than thirty-five members have obligated themselves to write twice a

month to some young man represented on the church service flag.

—Dr. Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., passed through Chicago last week on his way back to Kansas City, after several months spent in France in "Y" work.

—J. H. Versey, recently of Rutland, Ill., will succeed Ernest Reed at Pontiac, Ill., church. Mr. Reed is now serving as chaplain in France.

—Albert Buxton, of First church, Centralia, Wash., celebrates this autumn his anniversary of twenty-five years in the Christian ministry. Mr. Buxton has served in various educational positions as well as pastor in several good churches.

—The Minges evangelistic company is to hold meetings soon in Flint and Saginaw, Mich.

—Flint, Mich., is reported looking for a strong leader.

## Tibet Opens Her Door

*President A. McLean of the Foreign Society sends the following for publication with this remark: "I am inclosing one of the most interesting articles we have ever received from the mission field. The Christian Century agrees with Mr. McLean, and is glad to give space for its publication in this issue."*

IN Tibet, and at the present time, there is offered to the Disciples of Christ an opportunity, the like of which has never been presented to them in the past, and the like of which may never be held forth to them again. Tibet is now open for mission work; and the Disciples are at her door. Most of the hindrances heretofore existing have been removed, and in their stead we have, to a certain extent, assurances of a hearty welcome, and even of assistance. The truth of the above statements, I wish to emphasize and illustrate by observations, which Dr. Shelton has made during his recent visits to Gartok and Chambdo.

### Observations at Gartok

At Gartok, five days southwest of Batang, Dr. Shelton found several thousands of troops from various districts of Tibet, even from Leh and Ladak. These troops were armed with Enfield rifles, and well disciplined. The commander was a very interesting man. Dr. Shelton discussed religious questions with him freely, and found him quite reasonable. The question of the attitude of the Tibetans toward foreigners was also discussed. The commander agreed that the former attitude of the Tibetans toward foreigners had been hostile; "but," said he, "we have learned very much about foreigners during the last few years." He then related several incidents from the "Younghusband Expedition"; incidents which taught the Tibetans to regard the foreigners with favor. In discussing the question of mission work in Lhasa, the commander was very favorably impressed, and forwarded a letter to the Dalai Lama. In this letter, Dr. Shelton requested permission to open work in Lhasa. Once acquainted, the doctor and the commander became good friends. The latter showed the former every possible kindness, and promised him every possible aid.

### Observations at Chambdo

On July 8th, Dr. Shelton returned from Chambdo. He had rushed there at the request of Mr. E. Teichman, the British Consul from Tacheinlu, and the

Galon Lama, who resides at Chambdo. The latter is a personage of great authority. Only the two kings of Tibet and the Dalai Lama have authority over him. The doctor was given a great reception. He found unspeakable conditions among the wounded. These unfortunate people had been wounded for two months and without medical aid. Their wounds were stinking. One man had all his lower jaw shot away. The sight brought tears to the doctor's eyes. He operated for four days. Each day he worked as long as he could stand.

Acquaintance was soon made with the Galon Lama. He ordered that all the needs of the doctor should receive prompt attention. The questions which were discussed with the general at Gartok were also discussed with the Galon Lama. Speaking of foreigners, he said that the Tibetans were forced to keep out foreigners because of a treaty with the Chinese; and now, that they have broken relations with the Chinese, that treaty is no longer in force. In one of his many conversations with the doctor, he said: "Doctor, you have a great reputation in this country. I hope you will come to Chambdo and build a hospital. I'll do anything in my power for you." In bidding farewell to Dr. Shelton, he said: "We are good friends. I hope we shall meet often. Let's be friends for life." So saying, he presented the doctor with three hundred rupees and two valuable vessels ornamented with beaten gold and silver. He also gave each of the doctor's three assistants fifty rupees. All this, coming from one of such high authority cannot be too strongly emphasized. This man means what he says. He speaks with authority.

Besides this change in the official circles, Dr. Shelton noticed many changes amongst the masses of the people. Most of them wore foreign hats. Many had foreign shoes. One had a camera and could use it well. The presence of foreign cloth, foreign sugar, foreign tobacco, foreign shoes, the craze for foreign goods, and the development of manufacturing (the Tibetans manufacture ammunition for Hotchkiss field



pieces), are the signs of Tibet's new life.

**Causes of These Conditions**

The causes of these recent changes are numerous. Three, however, are outstanding—the weakening of Chinese influences, “The Younghusband Expedition,” and the visits of Tibetans to foreign countries. A great deal might be said on any one of these causes; but, for the purpose, a summary will suffice.

Since 1720, China has dictated what Tibet should do. The Tibetans were compelled to follow China's former hostile attitude toward foreigners. Foreigners were to be kept out. Tibet was to have intercourse with China alone. There is no doubt that the Chinese officials filled the minds of the Tibetans with an exaggerated account of the early Chinese notion of missionary work.

There was an element in Chinese rule, however, which proved disastrous to itself. The Chinese were unjust, treacherous and cruel toward the Tibetans. The Tibetans found this out. They have thrown off the Chinese yoke, and are now in arms in defense of their rights. Tibet is now practically an independent nation.

“The Younghusband Expedition” broke the spell of ignorance which the Chinese had cast on the Tibetans. It was a great revelation to them that a foreign army could march into their capital, do no looting, show acts of kindness, and retire peaceably even to the last man. The treatment of Tibetan captives at the hands of the British went to the Tibetan's hearts. They never saw anything like it. They saw the foreigner through their own eyes and admired him.

This new light on the nature of the foreigner led to a desire to know more of him. At Chambdo, Dr. Shelton met a Tibetan colonel, who had visited all the important countries of Europe, Asia and Africa. He was sorry that he could not afford to visit America. One officer spoke English. Another had a son in London. The observations of these travelers make tremendous impressions, and are being readily adopted. Foreign military tactics, dress, and treatment of prisoners were evident at Chambdo. The Tibetans want the culture of which their travelers have reported to them.

**The Appeal of the Situation**

This situation must appeal with irresistible force to every Disciple of

Christ. We have been waiting at the closed door of Tibet for the past fifteen years. Now the door is open. It is a door of salvation to ourselves as well as to the Tibetans. We must enter or perish like the Israelites in the Wilderness. The Christian life has a regular function in God's economy. The Christian is a saviour. Saving others is the function of the Christian life; it cannot exist with any degree of comfort and behave otherwise. No Disciple of Christ, much less we who are at the door, can have peace or rest until some one, bearing tidings of salvation, has entered the open door of Tibet. To resist the appeal of this open door is to quench the spirit of Christ, and to invite spiritual death. Let us act and live mightily.

**The Imperative Aspect of the Situation**

The appeal of the situation reaches further than America; it reaches heaven. There it becomes imperative. From that seat of highest authority, a command is issued: “Save the Tibetans.” To every Disciple of Christ, this command is uttered in a voice which speaks in tones more imperative than the thunders of Sinai—in tones of love. This is not only our opportunity but also God's opportunity, and he commands us to enter. “Hark, and your soul shall live.”

**The Demands of the Situation**

The situation demands immediate action. Now the opportunity is ours. At the same time, it is the Lord's. We may let the opportunity pass, but he will not. He will speed feet more willing than ours through the open door. He will accomplish His purpose in Tibet, and we shall have our portion with the disobedient. Only instant action on our part can prevent such a result. An evangelist and a doctor should open a station at Chambdo at once. A day school, Bible school, and dispensary should be instituted immediately. This means that an evangelist and a doctor should leave for Batang without further delay. This opportunity for which we have waited so long, and which has come to us so suddenly, forbids anything but immediate action. Let us go up and possess the land for Christ. \*\*\*

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Author of "The Man in the Street and Religion,"  
"Facing the Hindenburg Line," etc.

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THE author calls this "a scrap book for insurgents" and dedicates it "to the bravest men I know, the heretics." He frankly confesses himself a destructive critic. Looking abroad over the Church today, Dr. Jenkins sees its follies, its waste, its ineptness, its bondage to tradition, and he yearns for the coming of the great Protestant, another Luther, who will not only shatter the present order of things but lead the Church into a new day. While he disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so the author marks out positive paths along which progress must be made. Dr. Jenkins writes with a facile, even a racy, pen. He has filled these pages with a heavy charge of dynamite.

Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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# THE CHRISTIAN CENTURY

Vol. XXXV

November 7, 1918

Number 43

## The Home and the Nation

*By Herbert L. Willett*

## The Greatest Crisis of the War

*By Alva W. Taylor*

CHICAGO



# THE CHURCH'S HOUR

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**T**ODAY the Church must paraphrase the famous report of Marshal Foch. "My ministry is depleted. My young men are in the army. My meeting houses have been closed. I am advancing on the entire front."

What a travesty it would prove if the Church, against which the gates of hell shall not prevail, should be overcome by the locked doors of her own meeting houses!

## THE HANDICAP

Even before the war there were only half enough ministers for the churches, largely because the churches had not provided half enough support for those who were in their service. Now, with hundreds of our most effective ministers taken to Europe as chaplains and Y. M. C. A. workers, the situation is doubly serious.

But the supreme crisis of the world which only the Church can meet is vast enough and imminent enough to call forth the divine energy which will turn defeat into victory.

## THE INEVITABLE REACTION

The triumph of the allied nations, whether it comes this week or next year, will tend to bring in a universal reaction that may easily become general demoralization. All the forces of evil will be saying to the soldier, and to the man at home who has supported him, "Now the victory is won, let's all get drunk." Only the Church has the power to sound the bugle blast that will lead the nations on from the victory won to the greater victories that must be achieved before peace can be permanent, liberty secure and justice assured.

Not the mere nebulous moral influence of the church but its organized efficiency and world-embracing enterprise is needed for the hour.

## THE WAY OF SUCCESS

Western civilization must be made to see that its whole population must be made intelligently and vigorously Christian or the foundation of its peace and liberty will crumble. At the same time we must realize that the millions of Asia and Africa must be made Christian or sinister influences will marshal them for other wars more terrible than that brought on by German lust of power.

Not since Pentecost has such a tremendous task confronted the Church and scarcely since Pentecost have conditions been so unusual as to practically compel a return to the apostolic method of "two by two." House to house and man to man the extraordinary demands of the after-war can be so presented as to command both personal service and financial support to the full.

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

NOVEMBER 7, 1918

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Dignity of the House of God

IN reading our religious exchanges we seldom see criticisms of other denominations any more. We can understand something of the indignation of the Episcopalian writer who publishes the following note in the "Living Church," even if we cannot be sure of his motive in doing it:

In Cambridge, Ohio, the "Christian" Bible School has sporting blood, evidently. The minister advertises that in its contest with the Barnesville Bible School it leads by 59 points, "the contest growing more intense as time goes on." Next Sunday the sermon will be an illustrated one on the value of the church. The pastor will kindle a fire, cook meat, and pop corn. It will be of interest to all. How splendidly the study of the Bible progresses! And how "ritualistic" our Campbellite brethren are growing!

Among the fundamentals of religion is the principle of reverence. Moses must be taught to take off his shoes on holy ground, and the modern man must be made to see that not all crowds in churches are religious. Some of these crowds may be suffering from a process which insidiously takes away from them the respect which they should have for worship and for the higher life.

In the sermon, the spirit of reverence should prevail. The slangy preacher sometimes seems to find a temporary response in a community, but only solid religious sermons will endure the test of time.

Our music, also, is sometimes a rock of offence. It should be a ladder by which the soul may climb to heaven. Sometimes, alas, it is a trap-door to perdition. No irreligious choir leader can ever be really useful in a church. A true interpretation of the religious emotions presupposes a genuine Christian experience.

Not all prayers—certainly not all those read from a book—have religious quality. Free prayer has the same evil in it as set prayers, the temptation to be formal. When Billy Sunday pretends to ring a telephone and then says "Hello, God," we have in extreme form the evil of a certain sort of prayer.

Dignity resting on aristocratic pretensions is not real dignity. The true dignity of the house of God is a result of a sincere quest for God and an honest purpose to put the love of God into the hearts of men.

### The Religion of the Red Cross Man

THE Red Cross is full of religion, but has no denominational affiliations. It has made very real the words of Jesus, "For I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." The Red Cross has not engaged in the work of preaching, but it has prepared the way for the religious worker.

Never before in history have men endured such terrible wounds and been restored to normal living. Fifty years ago the present war would not have been possible, but if it had been possible the loss of life would have been very much greater than it has proved to be. The men and women of the Red Cross hospitals have made possible a salvage in human life that is quite as wonderful as are the instruments of destruction with which the wounds were made.

Down in the soul of the Red Cross man is a creed which was also the creed of Jesus—the infinite value of a single human life. In the spirit of the Good Samaritan, he



takes the man who is wounded and bleeding and near to death and gives him again his chance of life and health. Whether he is friend or enemy, matters not. The Good Samaritan did not stop to look for a lodge pin or credentials from the church.

Perhaps the Red Cross man has his soul severely tried at times. He often finds the women and children in the regions despoiled by war in pitiable condition, due to the barbarism of the German military system. At times his sense of the universal brotherhood of man may falter as he is tempted to hate the brutes who have wrought such havoc with womanhood and childhood. But after awhile he remembers the road by which the whole human race has come. It is a road that runs red with human blood. The Prussian has the shortest period of civilization of all Europeans. He is therefore more of the primitive man. Thus, the Red Cross man learns to retain his holy creed of the infinite value of human life and keeps alive the very man whose bullet has sent the souls of our own boys to eternity. Not vengeance, but love and reconciliation, is the essence of the spirit of the Red Cross man.

## A Good Year for Foreign Missions

**W**HILE the war has worked havoc with the budgets of some churches, the year's report of the Foreign Christian Missionary Society of the largest income in its history indicates that the missionary spirit has been kept alive among the Disciples of Christ.

This great organization has won a quiet but significant victory by "carrying on" in the face of reactionary criticisms. No amount of misunderstanding has kept it from making growth year by year. When it becomes a constituent part of the new United Missionary Society, we shall hope that its noble tradition will be handed on and that its faithful officers may be kept at the task for which they have shown such peculiar fitness.

## Our Treatment of Germany

**I**T IS not an easy problem which a Christian sets before his mind when he attempts to decide what ought to be the attitude of the American people and their allies regarding Germany. The horrors to which the German army has subjected the regions that have been overrun leave the mind staggered, and the first impulse is to cherish a wrath that shall find its only satisfaction in a boundless revenge.

But we are unable to remain in that mood. The problem is far more serious than that. On certain levels of life brute revenge would satisfy. It is not so with nations that have risen in the scale of living. That is the reason why we condemn lynch law. It accomplishes nothing save the venting of a savage impulse to unchain the worst passions of a mob. It does nothing to put the criminal in the right relation to society and it gives the vindictive lyncher the feeling of self-contempt in the crime he has committed against decency and the moral order.

The purpose of all punishment that is human and not brutal is redemption. When no such motive is recognized, punishment becomes mere vengeance, dishonorable in the

authority that inflicts it, and dishonoring to the criminal. But redemption is not an ignoring of the offense. The redemption of a criminal is often a more lengthened and painful process than vengeance. But it is the only method which a self-respecting people can adopt.

Germany is a criminal. The acts which she has committed are such as have placed her outside the pale of respectable citizenship in the social order of the world. There are two methods of dealing with such a criminal. One would be to visit such condign punishment as should either destroy the criminal altogether, or reduce him to the condition of abject, savage abasement and wrath. The other is to deal with the Germans as a people made criminal by a long process of vicious education, and now meriting the discipline, painful and drastic as it is, of amendment and better instruction.

Between these two methods of treatment the Christian nations cannot take long to decide. It is too late in the centuries to take vengeance upon Germany in the brutal manner of the old heathenism. That might be our first impulse, but it would get us nowhere. We have got to live with Germany for the centuries to come. Are we to live with a people crushed still further into brutishness by the furious treatment we have added to the long years of their evil education in the doctrine of force, or are we to bring Germany to a better mind by the stern discipline of restitution and education in decency and world order? The answer would seem obvious.

We preach no doctrine of hate. The criminal, whether an individual or a nation, fills us with disgust and resentment, but not with hatred. We do not hate the cannibal, cruel and vicious as he is. We feel for him the fierce solicitude which causes us to subject him to the discipline of instruction and redemption. We have no reason to apply to the misled people of Germany a regimen less human than to the heathen of the south seas. At the very best, the discipline through which Germany will have to pass on the way back to the world's respect will be very severe. But it ought to be inspired by the principles of our holy faith, and not by the self-annihilating passions of the cave man. And in the end, it ought to bring about a relationship of internationalism in which Germany, chastened and humbled by the lesson of history, shall have a due and recognized place.

## Unusual Honor for Dr. Willett

**T**HE annual meeting of the Chicago Church Federation was held at the Hotel La Salle last week and at this meeting Dr. H. L. Willett was elected president for the third consecutive year. The secretary, Rev. W. B. Millard, presented a report of more activities for the past year than have been set forth in any annual report in the history of the society.

Under Dr. Willett's leadership the organization has been busy with some large constructive tasks, not contenting itself with simply passing resolutions. The expressions of esteem which have been showered upon Dr. Willett during the course of his administration indicate what Christian people think of him in his home city.

O. F. J.



## The War in the East

**N**EARLY a year ago we rejoiced in a British victory in Palestine which resulted, on December 8, 1917, in the capture of Jerusalem. A few additional miles were freed from Turkish rule before the campaign ended about the 20th of January.

During the summer when, because of the intense heat, military operations are impossible, there were no reports of activity by General Allenby's forces. But the troops were not idle. Positions were being consolidated; provisions were being gathered; the administration of the reconquered areas was being stabilized; aviators were fighting and bombing themselves into mastery of the air; on July 4th an American Red Cross contingent, sent out by the American Committee for Armenian and Syrian Relief to organize relief and construction work, reached Jerusalem; and in addition to all this, negotiations with the Arab forces of King Hussein of the Kingdom of Hedjaz were being conducted with a view to co-operation in this year's campaign.

When the seeming inactivity of the summer was ended by a sudden attack on the morning of September 19th, the full effectiveness of the preparatory work at once became apparent. A frontal attack distracted the enemy along the line of entrenchments running north of Jerusalem from the Jordan to the Sea, while allied cavalry broke through the Turkish right wing and cut off the retreat in the region of Nablus, and Arab forces were seizing the fords of the Jordan. The immediate result was the stampede of all the Turkish forces.

Nazareth was captured on the 20th, and Liman von Sanders, the German commander-in-chief of the Turkish forces, barely escaped by hasty flight. By the 22d practically all opposition was at an end. The main British force moved steadily forward through Tiberias and east of the Sea of Galilee to Damascus; French cavalry and Indian light mounted troops swept northward along the coast, taking Haifa, Acre, Tyre, Sidon, Beirut and Tripoli, with

hardly a blow; and French frigates entered the harbor of Beirut, the first ships of any kind which have been seen there in three years.

From Damascus the advance continued along the Hedjaz railway through Homs and Hamah to Aleppo, and on October 27th that city fell, after standing for four years as the pivot of Turkish power in all southern and eastern Turkey.

No more splendid achievement has taken place during the whole war than this victorious advance of 290 miles in thirty-eight days, with the capture of 80,000 men and all their stores, and the liberation of the whole of Palestine and Syria.

It is the brilliant beginning of the very imminent downfall of the brutal and detested Turkish empire.

H. L. W., JR.

## The Coffee and the Doughnut

### A Parable of Safed the Sage

**K**ETURAH saved a Little Mess of Fat without profaning any of the ordinances of Mr. Hoover, and she made Doughnuts. And she gave them to me at Breakfast, and she said, Make much of them, for I know not when there will be more.

And I said, Unto him that hath for his Breakfast Coffee and Sinkers, sufficient unto the day is the evil thereof.

And as I was eating of the Doughnuts, Keturah said, My lord, all my Married Life have I endeavored to teach thee not to dip thy Doughnut in thy Coffee. And thou doest it still, yea, and every one of thy sons doeth it also, as he hath learned it from thee. And the same is not permitted in Polite Society.

And I said, O thou fairest among women, and at times the most Unreasonable, why wilt thou mar a Sufficiently Satisfactory husband with overmuch of Perfectness?

I neither Drink nor Swear nor Smoke nor Chew, and Heaven is my home. I covet no other man's wife, though I wish that thou hadst been born Twins that I might marry thee both. Thou well mightest tremble at thy husband's approach to Faultlessness.

And Keturah answered, I have noticed no approach either to the Faultlessness or to the Trembling.

And I said, Then pay thou the more strict notice. For it were not well for thee that thy husband should be an overgrown Fauntleroy. I know a Machinist who declareth that the Ideally Perfect Machine would not run, but must have a Saving Element of Ramshackleness; therefore must the Great Drive Wheels of the Locomotive be geared to an Eccentric. Behold now this Doughnut, that it doth attain to perfection by having in its center an Hole. Wherefore, be glad that thy husband hath the saving merit of a few small faults.

And she said, My lord, I took thee for better and for worse. If then, thou must dip thy Doughnut in thy Coffee, I will make the best of it.

## Creation's Lord, We Give Thee Thanks

By William DeWitt Hyde

**B**EYOND the present sin and shame,  
Wrong's bitter, cruel, scorching blight,  
We see the beckoning vision flame,  
The blessed kingdom of the Right.

What though the kingdom long delay,  
And still with haughty foes must cope?  
It gives us that for which we pray—  
A field for toil and faith and hope.

Since what we choose is what we are,  
And what we love we yet shall be,  
The goal may ever shine afar—  
The will to win it makes us free.



# The Home and the Nation

## One of the Problems of Reconstruction in the New Era

EVER since the entrance of the United States into the world struggle, and the first troop ships slipped away silently from their docks into the darkness and danger of a foe-raided sea, our people have been sensitive to the momentous changes that were sure to come over the life of the nation when at last, after many days or few, these transports should return, and the war be won. No words have been more often on the lips of the citizenship of the land during the past feverish months than these,—“When the boys come home.”

### “WHEN THE BOYS COME HOME”

It is natural that great issues should hang on that event. Everyone has his own conception of what is to happen when our youth, those who survive the stimulating and world-moving events of these days, shall come back to take their part in the drama of the nation's life. There is the conviction that they will be the makers of a new era. Probably it is inevitable that every dreamer of inspiring dreams regarding a better social order should hope that this heroic and disciplined young manhood of America will bring to pass the things for which, in his opinion, the forward looking years have waited. There is indeed a certain wistful confidence in the heart of every idealist that the good time of which he is expectant will arrive “when the boys come home.”

Of course, even at its highest evaluation, this hope cannot be realized for many days to come. The war is not yet ended. If it were possible to count with confidence on the glowing signs of promise seen in the skies during the past few days, there will be many months of waiting before so immense a force as has been transported to Europe can be brought back. Military and naval authorities are saying that it will require two years to complete the task. Moreover, a very large body of troops will be needed as an army of occupation for purposes of policing during months of the most preliminary readjustment after peace is declared. And American forces are far more available for this duty than are the soldiers of Belgium, France or England, every one of whom will be desperately required in the work of rehabilitation, both in the devastated regions and in the disturbed industrial and economic activities of those war-rent lands.

### THOSE WHO DO NOT COME BACK

America must also reckon with the fact that very many of her boys are not coming back. The long casualty lists have told their story. The gold stars on the service flags are eloquent of losses that can never be made good in the homes of our land. The shadow of death, apprehended through months of alternating balancings of hope and fear in the hearts of fathers and mothers, has suddenly become an appalling reality when a few fateful words flashing along the cables and over the wires have quenched the light of day. In such a moment, and through the long

years that follow, in which time is softening the touch of sorrow, it is good to keep in mind sentiments well expressed in a letter received by the parents of one of the boys whose death was announced a day or two before the letter came:

“I want to say in closing, if anything should happen to me, let's have no mourning in spirit or in dress. Like a Liberty Bond, it is an investment, not a loss, when a man dies for his country. It is an honor to a family, and is that the time for weeping? I would rather leave my family rich in memories of my life than numbed in sorrow at my death.”

Then, too, it must not be forgotten that many thousands of those who have seen service overseas will elect to remain there. France and Belgium have become very homelike and pleasant to them. The call for men to fill the depleted ranks of industry and commercial life there is going to be very imperious and alluring. Not a few have already found congenial domestic attachments. Even many who return to America in the first opportunities of release from the tasks of war will, after a time, go back to take up employments to which they have been attracted during their military career overseas. The advantages of such intermingling of American manhood with the life of the world beyond the Atlantic is not to be doubted.

But the great majority of the boys who come back will have other plans. It will be found that they are neither the heroes nor the idealists they have been described. Having served their country and the world's high purpose in the practical and unquestioning manner which has made the nation proud of them, they are coming home at last to the very simple and commonplace enterprise of fitting themselves as swiftly and efficiently as possible into the fabric of the common life. There will be a few days of romantic hero-worship. After that the boys are going after the most accessible job they can find. They know that there is to be keen rivalry for the desirable places in industry, commerce and the professions, and they are not minded to lose a moment in finding their new opportunities.

### THE VISION OF A HOME

Also they are going to marry and create homes for themselves. Most of them have already formed attachments in the pre-war days. During their experience overseas the hardships to which they have been accustomed have made the thought of a home very sweet. They will want to realize that hope with reasonable promptness. Nor are the young women of the nation likely to have very different views. Whatever their experience has been during the years of the world tragedy, whether they have gone across in some of the many forms of war service, or have found employment in the great new army of woman's industrial initiation, or have remained in comfortable homes, it is not too much to believe that the impulse toward domestic life has been unusually quickened in both young men and women by the disturbed conditions of these stressful years.



This will be a distinct blessing to America, not alone in the multiplication of homes, but in its steadying and elevating effect upon the moral life of our people. In spite of the very high cost of living the adventure of domestic life is likely to be tried in a much larger percentage of cases than for two generations past. And if it demands a higher degree of sacrifice, as it did in the days of the pioneers, all the stronger will be the fibre of citizenship that will result. The war must have brought a certain seriousness of nature to all who are sensitive to the stupendous events of the time. This spirit cannot fail to show itself in the homes that are to be formed under the shadow of this tragedy. It must not be thought that one ventures to make this affirmation with any large gesture of confidence. There is far too much of the frivolous and superficial in the youth of the age to make one over-confident. And yet it should not imply undue optimism to believe that the young men and women we know have had a broadening of vision and an experience of discipline that should fit them for the noblest realization of domestic life our land has yet seen.

#### THE RIGHTS OF THE CHILD

In the homes that are being set up today, and in those that will be erected after peace has come to the troubled earth, children will be born. For there cannot be homes where there are no children. There may be hotels, or boarding houses, or domiciles without children, but not homes. It is the child that makes the home. The child is the greatest of teachers. Culture of soul, enrichment of nature, deepening of sympathy, arousal of solicitude, all come at the call of the child. To be sure there are potential homes to which the child is invited and cannot come. And there are homes to which he comes only to tarry for a night. But there can be no home in the real meaning of the word where his presence is undesired, and where the door is barred against him.

Therefore it is proper to say that in the home life which constitutes one of the problems of the new era upon which the nation is entering, the child will have the right of way. He will have the right to be born. This does not involve the desirability of large families. The period for such has largely passed. In ages when infant mortality, disease, accident, war as a constant menace, and the hundred other experiences that threatened the life of the race were customary elements in experience, there was need of many children. A childless woman was a useless member of the social group. She was likely to be thought of as an object of divine displeasure. Today most of these spectres have vanished, or are vanishing. As a result there are fewer and better children. The child of loving and intelligent parents enters a prepared and hospitable world.

The child has not only the right to be born, but to be well born. He has the right to know when he reaches the age of awareness that behind him there stand generations of pure-blooded, high-souled, loyal-hearted men and women who have paid the price of his happiness in clean living and clear thinking. The old ignorance regarding the secrets of life and death which permitted children to be born with the taint of nameless sins and frightful disease in their

blood has passed. One of the valuable by-products of even so hideous a thing as war has been the awakening of the nation to the menace of the social evils that throve on the stupid prudery of the age of unenlightenment. In most cases the soldiers will return from the ranks without the mark of the beast upon them, a mark which has made former wars more terrible for their moral ravages than for their losses in battle. The physician, the school teacher, the minister, and the guardian of public health have allied themselves in behalf of youth and the coming home.

#### HOME IDEALS

And may we not hope that in the home that is to be, the parents and children shall have the joy and privilege of comradeship, which shall make discipline easy through sympathy, and training in character natural by reason of insight and love? The family life of earlier generations lacked something of the good will and mutual understanding between parents and children by reason of the rigorous nature of family authority. The tendency of late has been in the opposite direction, and the parents have too often abdicated all rights of control, to the undoing of their children. There are tokens of a better method in many homes today. Children and parents ought to be comrades. Their ages are not so disparate in the long stretch of the years. And where there can be not only affection but friendship as well, the problems of the family life, brought to a common judgment, are usually capable of a satisfying solution.

Not the least of the factors that ought to find a place in the home which the nation needs for the training of its youth, is religion. This must be suited to the atmosphere of the home and to the age in which we live. It may differ in many ways from the form of religion used in another generation, but at least it ought to be a sincere conviction and practice of parents themselves. One of the chaplains of our army, in commenting on this problem in a recent letter from overseas, has set down these wise words: "The American Christian home must be re-established as a center of religious instruction and social fellowship. Fewer outside interests for the parents, and more time to devote to the family and to the friends of the children are what is needed. The men who have stood the test in the army, or who have failed and had the courage to acknowledge their wrong and start again, are from Christian homes. I have come to feel that one need not despair of a lad who comes from a Christian home. The home has delegated far too much of its social and religious responsibility to the church and school."

Every child has a right, an inalienable right, to the great inheritances of the past, institutional, social, educational, artistic and religious. For the child to be conscious that his family, whatever other virtues it may possess, is lacking in that basic value which all the generations have learned to prize and to make articulate in terms of their own experience, is to feel his deprivation of one of the essentials of the highest order of society. No outside institution can supply this need. The supreme meanings of life on all of its sides must find their expression in the home. To be sent forth to life with the sanctions and



safeguards of the great utterances of the Bible, the inspirations of prayer, and the solitudes of social redemption,

is to be prepared for the type of citizenship which the nation needs in these perilous days of transition.

HERBERT L. WILLETT.

# With the Red Cross in Palestine

By John H. Finley

American Red Cross Commissioner to Palestine

I REACHED Jerusalem in the late afternoon of a summer's Saturday, on foot, over the barren hills, for I could not bring myself to approach and enter the Holy City in a car that had not been as yet hallowed (as thousands of Fords and other cars have been, by their Red Cross markings and ministrations), but by the following Tuesday this, our first car, had been consecrated to such service, and I rode out to Bethany, accompanying one of our doctors in his visits to refugees from the Jordan Valley, the first specific work of the American Red Cross in Palestine.

## "NIGH UNTO BETHANY"

We found on our arrival, however, that these particular refugees had been sent a little way out from Bethany, and while the Doctor was getting his directions I found time to enter a little field a few steps beyond the wall at the roadside and see this winnowing scene as doubtless might have been witnessed two thousand years ago in that very field "nigh unto Bethany." Up on the cliff and back in the fields, toward Jerusalem, some distance from the Jericho Road, where the army lorries and ambulances were flying back and forth, attended by the gray clouds of dust, the refugees had been sent. And so it was that I climbed up through the narrow streets to that now forsaken part of the village to which the Master came at the end of some of his harassed days in Jerusalem, near the place, perhaps, where Martha met him after the death of her brother, Lazarus, for He "had not yet come into the village." Not far away were the broken walls of the one time house of Lazarus, and a few steps from the house the tomb itself, deep in the earth, where, according to tradition, Lazarus was laid and whence he came forth as we, lighted by candles, from the deep grotto.

After stopping for a moment at the ruins of the reputed house of Simon the leper to look out over Bethany to the Dead Sea, a narrow stretch of which could be seen, I passed through a field with olive trees, under whose shadows boys were herding goats, and soon caught sight of a large modern building, from which I could hear the mingled voices of men, women and children.

## AMERICA'S OPPORTUNITY

As I approached I saw out on the bare hill in the sun a group seated in a circle, one of their number playing upon an improvised instrument of one string—the poet who sang of the deeds of his incomparable

chieftain. The medley of noise and misery from the house near by seemed not to disturb his quiet rhapsodies. Here in the abandoned monastery, from which the Turks had driven out the former occupants, were gathered a hundred or more refugees from Salt and the country about, great, stalwart men in picturesque garb, usually marked with color, women of stately bearing, who had faces of fine profile, but marred, according to our standards of beauty, by the blue tattoo on the cheek or chin, and children who would all have been beautiful if they had not, most of them, had half or wholly blinded eyes. All of these had to leave their ancestral dwelling places and rich fields off towards the Mountains of Moab, which could be indistinctly seen upon the horizon—had to leave them at almost a moment's notice with only what they could catch up and carry on their backs.

They were miserable in their idleness and sickness and, as I imagine, nostalgia, housed promiscuously as in a great, cheerless tenement house, which had been left by the enemy without a fragment of furniture or with ornament. The English military authorities have given food and have improvised shelter for these refugees and so kept them from absolute starvation and exposure. It is the opportunity of America, through the Red Cross, to supplement these barest necessities by helping to minister to the sick and especially needy of those who were living peacefully in war's track and who fled to the English for protection. It was with such motive that the Red Cross doctor, representing America, was there, going from room to room in that great caravanserai, examining men, women and children "sick of divers diseases" and telling the mukhtar (the head of the little community) what to do in each case, sometimes putting the capsule or powder into the rough hands of the mukhtar for his administering.

## A TURKISH PRISON

Returning by the way of the white road around the Mount of Olives, we found our way to another such temporary encampment in the squalid and ill smelling rooms and balconies of what had been a Turkish prison. Here conditions were pitiful, and indications of typhus were said by the doctor to be present. The mukhtar complained of the water and showed a Turkish horse bridle that had been drawn out from the well with the half serious intimation that the horse had gone in with it.

Everything possible is being done to give sanitary



and comfortable refuge to these wanderers, but inevitably it is difficult to make the provision at this great distance, especially when the enemy has carried away everything serviceable and often polluted what has been left. Too much praise cannot be given to the English medical officers and doctors, who have vigorously taken hold of these problems. But so serious is the condition in which they found things that it seems a Herculean task to cleanse the land which the British forces have again recovered for civilization.

But the most appealing of these groups of refugees was that encamped out on the other side of Jerusalem, a part of them on the hills in tents and the rest down in the valley, where tradition has it the wood was found for Christ's cross from two trees that grew there. Altars stand over these traditional sites in the midst of the great Monastery of the Holy Cross, with a large interior court and many balconies and stairs. Here the exiles sit or wander listlessly about, as did the ancient children of Israel by the streams of Babylon. Among them was their priest, with whom the leading men of the community, the American Red Cross doctor and I were invited to take coffee. There were only two tiny cups, but the coffee was prepared and served with as much ceremony as if it were offered in the golden cups of Solomon.

#### RECONSTRUCTING A BROKEN WORLD

These men of dignified manner, of fine, strong face and gaunt frames, belonged to the out-of-doors. They doubtless lived in huddled houses when at home among the hills overlooking the Jordan Valley, but, while they would have been at home in palaces, they seemed to be as lions in cages, longing for the free if not altogether secure air in their hills, and so it was that they seemed to be nearest home in the tents with the ever-blowing winds swirling about their loose garments. It was the children, however, who made the strongest appeal, and it was touching to see the kind concern which these great, rough men had for them.

## A Challenge

HOW learnedly ye fathom Godhead's deep,  
The deep Eternity, Infinitude,  
Him that ye call the Galilean rude,  
As in the vitriol the quill ye steep.  
Christ was not God, ye scoff, and then ye heap  
High words to prove Him but a rabbi shrewd,  
With spell of Eastern prodigies imbued,  
To bring on lowly souls His deadly sleep.  
Christ but a man! God only to the blind;  
The falsifier of a trusting age,  
The victim of a nation's fitting rage,  
Deceiver of Himself and humankind.  
Ah fools, ye wise, who cannot see the worth  
Of your own souls that brought a God to earth!

—HUGH FRANCIS BLUNT.

The American Red Cross has compelling work here in doing what it can for these little war exiles, for their health, their happiness, their comfort, their education, for these children, as well as ours, are to have a part in the reconstruction of the broken world. And is there anything more important, aside from "winning the war" and healing the sick, than preparing these little ones of the earth for their mighty tasks?

## The Disciples of Christ and the Emergency Hour

By W. A. Shullenberger

THE current number of the *Christian Union Quarterly* has printed upon its cover this pointed paragraph most seasonably put: "If the armies on the European battlefield were as divided as the churches are, they would long ago have been defeated. Have we not observed that the church is already defeated? Her only hope of rehabilitation lies in the unity of her forces. Look about us and see what mean, secondary and non-essential things divide us and then ask: 'Can the church be Christianized?'"

That, I say, is seasonably put. The church has some grand lessons to learn from the field of carnage. The smoke from the allied guns wreathes mystical yellow reminders against the firmament of religion—as prophetic for the church as the characters on that ancient banquet wall were prophetic for Babylon. Very wisely did President Wilson decree that our gallant army should not be thrown into the insatiable maw of war as long as the command of the entente forces was divided, but as soon as all was combined under the hand of Marshal Foch, General Pershing offered every atom of brawn, brain and resource to the generalissimo.

Jesus left us the same inference in his prayer for the unity of his followers. "That they may all be one, that the world may believe that Thou didst send me." The Lord is not likely to give into the hands of a divided Christendom the sum-total of his benefits or present it with a sweeping victory. The church is still compromised in the eyes of mankind. She cannot speak without revealing serious impediments in her speech. She cannot go into action without causing the beholders to think of "the lame and the halt." She can scarcely evangelize without confusing the doctrine that is of God with the "doctrine that is of men." Among the one hundred and eighty religious denominations in America one hundred have less than twenty thousand adherents each. Our divisions are over forms and ceremonies; exceedingly few are our differences over doctrines that amount to anything. We need thousands of sermons and not a few prayers about that illuminating observation the Apostle Peter makes: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is acceptable unto Him." There can be a



myriad arguments heaped up with which to bombard doctrinal utterances but who has any answer to right living and righteous doing?

The Disciples of Christ ought to see in such an hour the answer to their century of prayer taking form. There is no doubt but that Christian unity is well on its way. There is little doubt but that it is nearer to us than we think. When it comes we may not recognize it as the same conception that we have brought down the decades: that part of the transformation is God's prerogative. It is undoubtedly the duty of every Christian to pray that unity will come, but it is not the province

of any one to dictate to the Almighty just when, how, or with "what manner of body" it will come. Suffice to say, it is unity or demise for the church. The Disciples of Christ have done much in bringing about the crystalizing of this sentiment. Now, we must keep our faces steadfastly set that way. The note that has come to this generation from the days of our pioneers is one that evinces wisdom and a passion for unity: "In essentials unity; in non-essentials liberty; in all things charity." May the war not close, and the old past be put aside until the church is willing and ready for actual, fruitful, Christian Unity!

## When a World's at War

By J. J. Castleberry

**I**N this tragic hour of the world's Gethsemane the soul cries out as never before for the realities. Nothing vain and petty can comfort a spirit or inspire a life—not when the world is on fire and none can tell what a day will bring forth! The minister of Christ is confronted by a responsibility staggering in its bigness, and he dare not approach his high task save in faith and upon his knees. This is a time for re-emphasis upon things vital and fundamental. If our message would grip and help it must relate to the eternal values; everything else seems paltry and ill-fitting. Only the great mountain truths, in such a time as this, challenge the heroic in us and set the heart to singing with new hope and courage. Thus in the grim perspective of war there emerge certain high peaks upon which we need to set our vision, as the mariner, tempest-tossed and driven, turns to the lighthouse upon the shore.

### GOD

A new and fresh sense of God is settling upon the world, born of these stressful and destiny-making times. Men feel a need for the Divine—a heart-hunger for His presence, His Spirit, His guidance—such as no past generation has experienced. It takes pain and misfortune to bring us to ourselves and to a realization of our dependence upon the Eternal, as it takes the night to bring out the stars. After the battle of Bull Run, when bitter defeat swept the North with consternation, President Lincoln proclaimed a day of prayer to God. Among others, a little society of atheists went to a nearby chapel and engaged in the solemn service of supplication. So impressed was Mr. Lincoln by this unusual occurrence that he made inquiry as to the motive that prompted it. "Atheism is all right in times of peace," was the apt reply, "but now that Bull Run has happened something has to be done."

And, be it said, the only conception of God that will satisfy our poor hearts, burdened with sin and torn by anguish, is that He shall be a Christ-like God. Science may conceive of Him as "Force," and philos-

ophy as the "Absolute," but the ordinary man thinks of God only in terms of personality, one who can think and love and comfort. Such a God we see in the Father of our Lord Jesus Christ, who is our Father, too. In Him we have an adequate realization and disclosure of God—His character, His attitude, and His great redemptive purpose in behalf of erring humanity. "He that hath seen me hath seen the Father," were the Master's revealing words to Philip. Here, indeed, we discover the secret underlying the moral collapse of Germany. The German God is not the Christian God. He is rather a pagan god—that is, some great Jupiter hurling thunderbolts, some mighty Ajax panting for battle and thirsting for blood.

We need to reassert our faith in God—the God of Jesus and Calvary—during these crucifixion days! Nothing else will heal the soul, no other light can guide our feet to safety and peace. Let us, therefore, in the midst of the world's wreck and despair, pray with Newman:

"Lead, Kindly Light, amid the encircling gloom,  
Lead Thou me on."

### MAN

Our first reaction from the war is to despise man. Who can look upon bleeding France and outraged Belgium, or contemplate the murder of Edith Cavell, and not feel deep loathing for his race? Not the most pessimistic had believed human nature capable of the fiendish depths to which it has plunged during the past four years. And when we consider that this world cataclysm was deliberately plotted by an esoteric group of Prussian war lords, and is upheld and defended by German scholars, and priests of the lowly Nazarine—if it were not a tragic fact none could believe it possible. Think, too, of the cheapness of human life today; millions already cut down and still the horrible slaughter goes on!

But despite this revolting picture we believe in man, his inherent greatness, and capacity for moral



heroism and achievement. Dr. Dale, of Birmingham, once said: "I refuse to surrender my dignity in the presence of the material universe; I am greater than the sun, greater than the stars; greater than the sea, greater than them all; they are subject but I am sovereign, they are bound but I am free." Indeed, is not man the climax and glory of creation? And does he not bear in his incomparable spirit the image and likeness of the Almighty? The Psalmist, thinking of his superb endowments, and his high yearnings and ideals when at his best, exclaims:

"Thou hast made him but a little lower than God,  
And crownest him with glory and honor."

Truly, man on the high levels of his character justifies this appraisal. Witness, for example, Lincoln emancipating a race; Livingstone opening up a continent and then dying for it; America's knightly hosts crossing the sea and proclaiming to the invading Hun, "Thus far and no farther"; and the myriads in every land, unknown and unsung, who have laid their all upon freedom's altar, and religion's and humanity's.

No higher duty, we are persuaded, confronts us today than to inculcate confidence toward humanity. One who loses faith in his fellows betrays a weakness in his own moral fibre and ceases thereby to function in the world's progress. The Apostle's Creed is incomplete without this further declaration, "I believe in man." Only on this basis can the world be rebuilt, society generated, and the Kingdom of God go forward—"fair as the moon, bright as the sun and terrible as an army with banners."

#### IMMORTALITY

Sir George Adam Smith tells us that the war has revived interest in immortality. It is quite true that we had become materialistic and the immortal hope burned low in the heart. "If I believed in immortality," said the gifted Harriet Martineau, "I would never again worry about anything in this world"—a remark representing a skepticism all too prevalent. But when the war came with its toll of death, what remained for grief-stricken hearts but to turn wistfully to another world? Prophetic of this new appreciation concerning the future is Sir Oliver Lodge, trying to lift the veil and commune with his son Raymond, who had lost his life in France.

Moreover, the immortality in which men are interested in these times is purely personal. To tell us that our race or our qualities or our influence shall live on is not satisfying; we want to feel that our very selves shall survive and that we shall meet our friends again. Sweet music, indeed, but little comfort, in George Eliot's classic chant—

"Oh, may I join the Choir Invisible  
Of those immortal dead who live again  
In minds made better by their presence;  
Live in pulses stirred to generosity,  
**In deeds of daring, rectitude, in scorn**  
For miserable aims that end in self;  
In thoughts that pierce the night like stars,

And with their mild persistence  
Urge man's search  
To vaster issues!"

And why believe in personal immortality? First, because we want to believe in it. If, as Sabatier says, "Man is incurably religious," he is likewise born with the sense of Eternity in his soul.

"'Tis life whereof our nerves are scant,  
More life and fuller that we want;  
No soul in which is healthful breath  
Hath ever truly longed for death."

Besides, nothing else will satisfy the great heart of God. God is love and love will not let die. Charles Kingsley dreams of his dead son: "Last night," sobbed the poet-preacher, "I saw him twice; he was strong and well; I kissed him; I wept over him; and then I awoke to the everlasting No!" Is that the answer to our heart-breaking human cry of Him who holds the Eternities in his hands and whom we call our Heavenly Father?

"So long thy power has blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent till  
The night is gone.  
And with the morn those angel faces smile  
Which I have loved and lost awhile."

Jesus believed in and lived the life eternal, and this same life lived and experienced today becomes the basis of the Christian's faith in a future existence. Christ never argued the question of immortality—as did Socrates; he assumed it, he lived it, he demonstrated it. "Because I live," was his assuring promise, "ye shall live also." In resurrection power he came forth conqueror of death and the grave and he shall reign over the hearts of men forever as King and Lord.

This, then, is the faith for a world at war. Our hope is in God and it shall not falter; we believe in man and trust him as our brother; and as true pilgrims of the King's Highway, we will lay hold upon the life everlasting.

First Church, Mayfield, Ky.

## The Loneliest Man

(From the *Chicago Post*)

**H**E sits in his palace, gaunt and gray, specter of his former self. His sunken eyes are haunted with fear. At the softest of footfalls he starts, shivering at thought of assassin's cold steel.

For him the clock of doom has whirled—the fatal stroke impends. The remnant of his proud army is flying before the allied host like leaves before November's blasts. From the street comes the murmur of a sullen populace.

He dozes anon and his dream of world empire—a dream belated by two thousand years, gorgeous but molded in a madman's brain—clutches him again. He



sees a domain stretching from the icy waters of the Baltic to the pomegranate groves of India's ocean. "Mine—all mine!" he mutters. He sees a world bearing him tribute on bent backs. He sees former freemen of every clime and race blanching at his frown, prostrating themselves at his feet and humbly murmuring, "Sire!"

He wakes, maunders, draws his cloak closer. Earth hates him. Earth curses him. Earth, with its multitudinous lips, calls down upon his head the vengeance of a just God. He beholds a world reeling under the shock of great guns, lurid from the flames of burning homes and churches, deluged with blood.

Before him floats a ghastly panorama of babies' bones mouthed by eels on the bottom of the sea; horrid crustaceans fastened upon the white, dead breasts of women; innocence defiled; millions of husbands, sons and fathers turned to carrion; prisoners of war starved, tortured and crucified; and, as in a glass, he sees himself, the world's byword for perfidy, cruelty and lust.

All his handiwork! All the price of his compact with hell!

But yesterday the word of Caesar might have stood against the world;

Now lies he there and none so poor to do him reverence.

## A Letter From France

By Robert Willett

*Chere Famille:*

SOME of your recent letters have evidently been delayed. Probably they went to England and down, because without the American Post Office number they don't know at New York where the various units are. We ought to get mail in about eighteen days. The poor mailman has been hounded to death about mail ever since the last regular bunch, and threatened with everything but the loss of life. But yesterday the new mail came, and he was restored to the good graces of the boys, and all is calm and quiet on the Potomac!

Things have been picking up around here the last few days. Our supplies and equipment are beginning to come in, and the wards have been fixed up and fitted with beds. Last week the other hospital unit here got 400 patients, not new ones, but convalescents from one of the hospitals near Bordeaux, and yesterday we took over 100 of them. There are so many wounded coming back from the front these days that the hospitals which are able to handle new cases have had to send out their most advanced ones. So we are really on the job now. The wounded men we get so far need little or no treatment, and most of them will be able to leave very shortly.

The office work, reports, etc., are just as necessary for a sore finger as for a broken "frame," and we are getting that training now, and can study the processes and development at the same time. I have been assigned to the office of the chief of the Medical Service. I can tell you later what the duties are. I am helping wherever I can, and learning a good deal at the same time. The list of monthly reports looks like a U. of C. quarterly schedule. One of the sergeants made out a report yesterday

of all the admissions and discharges, some 125 or 130 names, with the life history of each one. This morning he found that he had left something out—which means four of five hours of work to be done over again!

We were very much honored last Tuesday. General Pershing made a visit to Bordeaux and outlying camps, and during the course of his tour he passed our camp. I was out in front of the barracks when he went by and recognized him and Brigadier General Scott, the commanding officer of the Base Section Number Two. But I guess he didn't see me, because he went right on by! He had quite a retinue of officers, all in light brown-colored Cadillacs.

I've talked to several of the wounded men, and gained a good deal of information. They have many solutions to the problem of winning the war. Most of them are victims of gun-shot wounds in arms and legs, and some body wounds. They tell many stories, probably some of them exaggerated, but very interesting. They say the Germans are using machine guns rather than rifles, every third man having one, and usually they are tied together so that if one gun crew is wiped out, the next crew can pull the gun over and use it. Also they tell of cases where the men are chained to the guns, so that they have to fight. The territory now being fought over is mostly woods and rocks, and the retreating Germans have covered the latter with poison, causing many cases of infection. The men slip on the rocks and tear their flesh, and *voila!* I'll save some of the stories for later letters.

They and others, including French and English, say that the American artillery is unbeatable, the infantry excellent, and when the air forces are up to these two branches, then will come the end. That seems to be the prevailing opinion here, and while one man's idea doesn't count for much, when they all say it there must be something to it. We are all watching the Soissons-Rheims scrap with keen interest. I'm waiting for them to close in from both sides and bottle up the whole [deleted] army. By the time you get this I will either be right or wrong.

I'm thinking of you all the time, and praying that I can live up to your ideals and standards. But it's hard, awfully hard. I don't mind the temptations that you naturally think of in connection with the army, and war, yes, and France. They aren't temptations to me. But it's the mixing and living with others not so particular about morals, speech, etc. I'm getting "hard boiled" enough without that. But when you are constantly thrown in with those with foul mouths, loose moral conduct, etc., and stand almost alone,—yes, you have to admit it,—there is where the pull comes.

*Toujours et a jamais,*

ROBERT.

Beau Desert, July 27.

### A PRAYER

O Lord, give us grace, we beseech thee, to hear and obey thy voice which saith to every one of us, "This is the way, walk ye in it." Nevertheless, let us not hear it behind us, saying, This is the way; but rather before us saying, Follow me. When thou puttest us forth, go before us; when the way is too great for us, carry us; in the darkness of death, comfort us; in the day of resurrection, satisfy us. Amen.



# The Present the Greatest Crisis of the War

## The Present the Gravest Crisis for Democracy

**M**R. FRANK SIMONDS, the brilliant war correspondent whose analysis of campaigns and war strategy has been masterly, calls the present a time of grave crisis. His fear is that President Wilson will become the champion of Germany. Such an expression of opinion sounds ludicrous to a partisan of world democracy, but it is a real fear on the part of those who do not believe in world democracy. Mr. Simonds is right about the crisis, but it is not created by fear that Mr. Wilson will become the champion of the German government or cause but by the possibility that men like Mr. Simonds, whose thinking is cast in the military mould, and who think the plan for a League of Nations and a judicial settlement of future international troubles an iridescent dream, will divide American councils and give hope and strength to the Tory and imperialistic parties among our Allies.

World democracy faces a graver crisis right now than it has at any time since America entered the war and definitely put the balance of military power on the side of the Allies. So long as German arms were in the ascendant, the Pan-Germanic imperialists dictated opinion in Germany and suppressed democracy. So long as the cause hung in the balance, democracy's voice was in the ascendancy in Allied capitals and there was no objection voiced to Woodrow Wilson's declaration of the principles to be adopted in the making of peace. Now German arms suffer irretrievable defeat and the voice of the social democracy is rapidly coming into ascendancy in Germany. The President's political offensive is proving to have been as masterly a piece of strategy in the diplomatic field as was Foch's stroke in the military field. But the voice of the imperialist, the Tory, the narrow-nationalist and "bitter-ender" becomes clamorous in the United States and among the Allies. They belittle the League of Nations idea as glittering evanescence, deny the right of Wilson to state preliminary terms, talk with grandiose display of humility of our small part in the war, appeal to the military temper and pride of the hour for military terms only, play upon the world-wide admiration for General Foch with a demand that he alone shall dictate peace, misconstrue the President's fourteen principles, mysteriously asking what they mean anyhow, and make their phrases swagger before the masses, surcharged with war-emotion, with "bitter-ender" demands.

Woodrow Wilson stands today where Lincoln stood in 1864. Both demanded a surrender that would be complete and a peace that would heal old wounds rather than keep them open for the future. Lincoln became the best friend of justice and thus of the South of the future. Wilson becomes, not the friend of Germany who brought on this war but of the new Germany of tomorrow. As Lloyd George put it, justice must be wrought out completely, but the Germany of tomorrow must not be armed with an unforgettable wrong. It is justice and not vengeance that will make the world safe for democracy and perfect the work of victory in a war to put an end to war. The detractors of Woodrow Wilson bid fair to hold the same inglorious place in history as do those of Abraham Lincoln.

\* \* \*

## The Premier of World Democracy

President Wilson has made himself the premier of the new world democracy. The democracy of all nations recognizes him as the voice of their spokesman and defender. The definite acceptance of his principles by the Inter-Allied Labor Conference and by the Liberal parties and statesmen of all

the Allied nations marked him out as the spokesman of Allied democracy. The acceptance now of his principles by the Poles, Czecho-Slovaks and Jugo-Slavs are put in such terms as to make it possible to say they hail him as their liberator. And now the long-suppressed voice of the social democracy in Germany and Austria-Hungary accepts his statement of principles and appeals to him as arbiter of their destinies in the peace conferences that are on.

The evolution of Allied war aims will form one of the most interesting of all future historical studies of the great war. Indeed, the future study of history will be less that of the military campaigns than of the political and social evolution that has been going on behind the lines. Long before the war began there were two parties in every nation engaged. In the Allied nations democracy was successfully asserting its power over the old imperialism and militarism. In France, Briand, a Social Democrat, was premier. In England, Lloyd George's radical program for democracy was determining the policies of the democratic Asquith cabinet. In Italy, the Social Democracy was in the ascendent. In Belgium, Vandervelde was a power. In the United States, Wilson was elected on a platform of democracy. In Germany, the social democracy was growing so greatly as to make war a necessity sooner than contemplated by the war lords lest their sinister schemes be defeated at home.

No nation can conduct war on a basis of military democracy. In fact, there is no such thing as democracy in an army. One army may be more democratic than another, but Russia illustrated the folly of attempting to democratize military organization. The best a democracy can do is to keep its political democracy in war times and subordinate its military organization to it. In Germany, the political organization was subordinated to the military. Among the Allies, the political democracy has safely kept its authority, but now as German democracy gathers strength enough to make the military subordinate to the civil arm as the first step in the evolution of a new constitution, we hear the cry from the imperialists in Allied nations demanding that in making peace the military shall dictate. It is only a cry, but it is a cry that creates a crisis for democracy by threatening to compromise its councils and force it to surrender those declarations of principle by which it has fought.

\* \* \*

## Woodrow Wilson's Diplomatic Strategy

President Wilson asked for a declaration of war as soon as it was possible in a democratic nation so far removed from the scene of conflict and so little concerned in its historical causes. He asked for it only when he was himself convinced that democracy was in the ascendent over old-time secret diplomacy and imperial aims in the councils of the Allies. Democracy asserts itself in times of peace, but imperialism and the statescraft of power asserts itself in times of war. Thus it was possible for the imperialists to arise in power after war was on, as well illustrated by the secret arrangements made between the Western Allies with Italy and Russia over the division of territory in the event of victory, as well as by the later economic war-after-the-war resolution of the Paris Conference and the platform of the present British coalition party (with Tories in the majority) for a preferential tariff to replace free trade in England, with its "three-decker" imperial preferences of colonies first, Allies next and neutrals last.

Mr. Wilson began his diplomatic strategy by differentiating between people and government in Germany. Imperialists accepted it placidly or derided it gently so long as the issues of the war were doubtful; they were willing for it to



effect anything it might, but had no faith in it. If there should be a victory by Germany, the principles involved would look good; now that we are assured victory, they do not like them. It was to these gentlemen President Wilson addressed himself on September 27th, when he said: "The councils of plain men have become on all hands more simple and straightforward and more unified than the councils of sophisticated men of affairs, who still retain the impression that they are playing a game of power and playing for high stakes." It was straight to this old-time type of cabinet officer and diplomat and imperialist publicist that he spoke when he added, "Statesmen must follow the clarified common thought or be broken." He addressed himself diplomatically in that address to the statesmen of our Allies. He challenged them "to speak, as they have occasion, as plainly as I have spoken," and asked that "they feel free to say whether they think that I am in any degree mistaken in my interpretation of the issues involved or in my purpose in regard to the means by which a satisfactory settlement of those issues may be obtained." He declared that "unity of purpose and of council are as imperatively necessary in this war as was unity of command on the battle-field." In other words, he now declares for the people as against imperial acts of government among the Allies.

It was America's backing that made it possible for Lloyd George to obtain the unity of military command that he had long demanded and thus begin the final campaign for victory. It will be Lloyd George's backing that will give success to Woodrow Wilson's demand for unity of political purpose in peace councils and save us from losing much of the democracy our military victory has won. Andrew Bonar-Law, the leader of the British Tory party, stated the imperial attitude in his very apparent answer to Mr. Wilson's address of September 27th, when he said in Parliament a few days later that "it would be unwise for any of the Allied governments to make any statement on the terms likely to be imposed upon Germany before an armistice was granted." This statement is innocent enough within itself, but it is full of meaning when one considers the inner attitude of the Tory mind. It was to the imperialists and partisans of secret diplomacy that the President spoke when he formulated his five extra fundamentals in the address of September 27th. In them he demanded (1) that an unbiased sense be maintained toward friend and enemy alike; (2) that no nation's special interest be served but the interests of all nations; (3) that there be no leagues or covenants that did not apply alike to all nations; (4) that there could be no special economic leagues except such power of boycott as might be lodged in a League of Nations and that as a means of discipline or control; and (5) that every international agreement must be published to all the world.

In these five points Mr. Wilson expressed the basis upon

which the Allies should act in formulating peace terms. In his famous fourteen points he formulated the principles upon which they would state the concrete terms of peace. In the two there is a charter for a new ideal of world democracy and a Christian method of peace making. In these is his promise to war-ridden humanity of what he called "broad visioned justice and mercy and peace and the satisfaction of those deep-seated longings of oppressed and distracted men and enslaved peoples that seem the only things worth fighting for in a war that engulfs the world."

ALVA W. TAYLOR.

## The Sunday School

### The Fugitive\*

JACOB left home—but not as his grandfather had done. He ran away because he feared the terrible temper of the brother whom he had deceived and outraged. In his father's house were many servants—but he traveled light! Over the desert trails he hurried as he had never done before. The hunter with the eagle's eye might be hard upon him. Well he knew what would happen to him if that brother overtook him. Some day the movies will give us this story very vividly. He had things to think about as he went. He had broken up his home. He had fooled his blind, old father, who had always been so tender with him. He was forced to flee from his mother, whose favorite he had plainly been. All the dear associations of the old home were suddenly broken. His sin was always with him.

Long, long after a man wrote: "Be sure your sin will find you out." Does it ever fail? Did you ever yield to any temptation that afterward you would not have given the world to have escaped it? When the red, tempting apple, that hung so low over the wall, has been snatched and eaten, only the tang of ashes remains in the mouth. There are moments when reason is throttled and when conscience is gagged, as Salome dances before your blood-shot eyes. But, as sure as death, there are moments following when reason slowly and sternly climbs to the judgment seat and when conscience, her voice released, cries in thunderous tones the story of your guilt. All the oceans and all the perfumes of Arabia will not cleanse away the stains. It is strange we cannot remember this in the moment of temptation and thus save ourselves from the scorpion torments that await us when we fall. As the twilight fell over the desert, this runaway thief felt fate closing in upon him as though he were being grasped and choked in some giant hand. His sin had found him out.

You cannot run away from God. The mountain caves will not hide you, for the still small voice is within. The winds of the sea wail your guilt, as Jonah found to be true. The uttermost parts of the earth are as near heaven as where you committed your foul deed. "Thou God seest me." His eye is always upon me. He knows the innermost recesses of my mind, even my motives and my reserved thoughts that I dare not breathe even to myself in the watches of the silent night. "Where shall I flee from His presence?"

A man whose mother had died told me that the greatest restraining factor in his life was the fact that he felt that since his mother's entrance into the realm of spirit, she saw and knew everything that he did.

"Because of your strong faith I kept the track

Whose sharp set stones my strength had almost spent,

I could not meet your eye if I fell back—

So on I went."

Here was a man who was held back from evil, who was inspired to noble deeds by the abiding presence of his absent mother. And what shall we say of him who said, "Lo, I am with you always, even unto the end of the days"? What a mighty deterrent! What

\*Lesson for Nov. 17. Scripture, Gen. 28:10-22.

**THE DEMAND** for the autumn issue of the *20th Century Quarterly* was so unexpectedly large that the supply was exhausted three weeks ago. One school, reordering, sent this telegram: "*Send 40 more copies; everybody wants it.*"

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a powerful stimulus! Christ with us. God with us. "He watching over Israel slumbers not, nor sleeps."

But God is not watching to catch us. He is not an unsympathetic Observer. He is not taking delight in discovering our weaknesses. Far from it. He is pained when we fail. He is sorrowful when we lie and steal and play the fool, even as Jacob. Therefore, the fine part of this our story. In the night God draws near our fugitive. Golden ladders reach to the skies. Messengers of heaven come down and touch the brow of the sleeping son of earth. The sympathies of the Great Father are aroused.

Morning comes breaking over those ancient hills; morning and hope. And Jacob makes his vow to God—he is converted. He is God's man.

JOHN R. EWERS.

## CORRESPONDENCE

### Democracy in an Army Camp

Editors THE CHRISTIAN CENTURY:

I HAVE at last found a name for this great new army. It is "the gate beautiful." For many of us on entering have had the crowning experience of our lives.

The school for Chaplains at Camp Taylor is a remarkable institution. About a hundred Catholics, fifty Methodists, twenty Disciples and many other bodies are gathered here, all in the same uniform, so you cannot tell them apart.

Every man will remember his experience here as long as he lives. One group of thirty-two men occupies a single floor, sleeping together on straw ticks and little iron beds, making their beds up and sweeping out from underneath. At meals each one washes his own utensils.

All distinctions, caste and artificialities are swept away. One stands out bare for what he really is.

Another inspiring feature is the way in which the denominational fences are completely broken down. This will be a different group of men after the war. They will demand of the church that it be a different kind of institution. The war will be almost worth while if partly through them the church of Christ is led out into the light. We learn real religion here, service, renunciation if need be, to walk up Calvary, and after the war we shall have no ear for factional differences and quarrels.

The faculty of the army chaplains is remarkably efficient, scholarly, full of energy and human and religious as well. Not the least among them is Chaplain Crain, teacher of Military Law, who was formerly pastor of a Wichita Christian church.

We are all very appreciative of the decision of the Home Board to present to each commissioned candidate a Corona typewriter and a handsome communion set.

Camp Taylor, Ky.

RICHARD W. GENTRY.

### An Objection

I HAVE been a great admirer of the Editors of The Christian Century, but I must here confess that my admiration has received a hard jolt several times, because of certain articles (of different writers) that have appeared at different times in the "Century," especially the one by A. W. Taylor on "Reconciliation as the Pulpit's Keynote," in your last issue. How in the world you can permit, especially at this time, such rank pacifist doctrines as this to appear in the "Century" is beyond me. If there was ever a time to hold up the whole German nation to scorn and ignominy before the whole world, it is now. The pulpit should advocate and preach just retribution and punishment for the awful deeds of which the Germans and their militarists have been guilty. The Kaiser and his eldest son should be shot, or killed in cold blood and the whole nation given to understand that they must repent in sackcloth and ashes and show it clearly in all their future intercourse with the other nations.

A peace of reconciliation is not only unthinkable, but the

## Two Important War Books

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very suggestion is out of all tune and harmony with the public mind and the best thought of America.

JAMES H. GARNSEY.

Kansas City.

See editorial note on "Our Treatment of Germany."—The Editors.

## Postscripts

The Christian Century constantly increases in strength. It is prophetic with the spirit of the future.

Detroit, Mich.

F. W. NORTON.

\* \* \*

The "Century" is constantly increasing in helpfulness and is a joy and satisfaction in our home. Our most sincere thanks to its editors and all connected with its production.

New York, N. Y.

E. M. BOWMAN.

\* \* \*

I do thoroughly enjoy both the form and spirit of the material in the "Century." It is the most helpful religious paper which comes to me. I am not unaware of the Christian service and sacrifice which has made it possible, and I wish to assure you that the effort has my hearty support.

Albion, Ill.

C. W. LONGMAN.

\* \* \*

Success to the "Century." I feel as though it is indispensable to me, or to any young minister with a vision to serve. I enjoyed it while in college at Transylvania and feel as if I shall enjoy it more here away from the college influences.

Fairhope, Ala.

H. R. ALLEGOOD.

\* \* \*

You are putting out a great journal.

Massillon, O.

W. L. BENDER.

\* \* \*

I have read the "Century" the past year with very great pleasure and profit.

Metropolis, Ill.

GEORGE R. SOUTHGATE.

\* \* \*

Each issue of the "Century" grows richer and fuller.

Flat River, Mo.

F. S. STAMM.

\* \* \*

You are publishing a splendid paper, full of interest and cultural,—and well printed, too. I make papers myself.

Petersburg, Ill.

L. F. WATSON.

\* \* \*

The "Century" first for me. I'd give a good deal to know who writes The Parables of Safed the Sage. They are great.

Lexington, Ky.

JOSEPH MYERS, JR.

\* \* \*

The most helpful paper that comes to my desk is The Christian Century.

Sheridan, Ind.

F. E. DAVISON.

\* \* \*

The "Century" contains many valuable articles. The writings of Professor A. W. Taylor are especially good.

Nora Springs, Ia.

W. E. GAYLORD.

## Books

THE DARK DAYS. By Ernest Poole. One learns to expect careful observation and matured conclusions from this practiced journalist, who has traveled in many lands and has made something of a careful study of Russia. The present volume is a series of personal sketches and interviews, which record in an enlightening way the impressions of a competent observer in the land that is at present the most in question among the peoples involved in the world struggle. What a masterful people they are, those Russians! And yet how child-like in their eagerness for knowledge and friendship. Through the chaos of the present distracted period they are groping for light and freedom. It must

come. They may be trusted. But shall they not also be guided with a sympathetic hand? (Macmillan. \$1.50.)

BLUE STARS AND GOLD. By William E. Barton. Dr. Barton, formerly of "The Advance," Chicago, and the pastor of the largest Congregational church in Chicago, is well-equipped to write a book of this kind—a book of comfort for those who have seen their loved ones go forth under the Stars and Stripes. He has three sons fighting, and the fourth and only other son enlisted with the Y. M. C. A. The book is made up of brief articles on such themes as "The Flag in Our Window," "Our Glorious Sons," "Mothers of Men," "Why Must My Boy Go?" "Can We Fight Without Hatred?" "Can God Share Our Sorrows?" etc. A valuable feature is the collection of prayers and prayer poems at the close of the book. (Reilly & Britton. \$1.)

JOAN AND PETER. By H. G. Wells. A certain reviewer of this book laments the fact that H. G. Wells still keeps on preaching, and urges him to get back to story-telling, at which he early proved himself an artist. But so long as preaching is with Mr. Wells so effective a method of influencing the world's thought as it appears to have been the past three or four years, he would probably do well to keep it up. In this latest novel the author gives his ideas of education by telling the story of two interesting young people in the process of being educated. What "The New Machiavelli" did for politics and "Britling" and other books did for religion, Wells in this book does for education. The new novel appeared in The New Republic, and elicited a great deal of comment. (Macmillan. \$1.75.)

RUPERT BROOKE: A MEMOIR. By Edward Marsh. The author of this book was one of the closest friends of that attractive personality and poet, Rupert Brooke, whose tragic death early in the war threw over his life and work a glamour not often the lot of young poets. Here are narrated the stories of his experiences as a school boy in England, and his development as a literary light. Quotations from his letters reveal the man as he was. A few poems not included in his Collected Poems are here published. (John Lane. \$1.25.)

THE COMING DAWN. A War Anthology in Prose and Verse. Compiled by Theodora Thompson. Within the covers of this book are gathered together the views of leading men and women of today on the subject of the war, and especially their hopeful views as to the outcome of the war and the "Coming Dawn." The little work will aid in banishing from the minds of many the clouds of pessimism. There is an introduction by Sir Oliver Lodge. (John Lane. \$1.50.)

TALES OF WAR. By Lord Dunsany. "Wonderful, sharply cut vignettes"—about thirty-five of them—by a dreamer and artist, who happens to be also Captain of the 5th Royal Inniskilling Fusiliers on active service, first in Gallipoli, now in France. Here is realism plus fine art. (Little, Brown. \$1.25.)

COMPLETE POETICAL WORKS OF ELIZABETH BARRETT BROWNING. With an introduction by Lilian Whiting. Mrs. Browning is the outstanding name of the Victorian age representing woman's genius in poetry. The fact that she was the wife of Robert Browning lent splendor to her name, but she has a firm foundation of achievement on her own part to commend her work to the literary world. Besides her poems the present collection contains some of her prose essays. From the book-maker's viewpoint the New Century Library, of which the Browning volumes form a part, is the very acme of perfection. India paper is used, and the books are bound in flexible red leather, with gold stamp. (Nelson.)

Any of the books reviewed in this department, or any other books now in print, may be secured from

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## **Dr. John R. Mott Absolved From Unjust Charge**

Mr. Howard B. Grose has taken time to investigate the charge that Dr. John R. Mott, of the Y. M. C. A., has been responsible for the order barring camp pastors from the military camps. He finds that there has been a misunderstanding with regard to the situation. He says: "Appeal to the record is always wise. It would have saved a lot of unprofitable rhetoric and some harmful charges without basis in truth. Such an appeal would have shown the editors who desire to connect Dr. Mott with plottings against denominations that he had long stood for interdenominationalism, and has kept himself free from any efforts at abolishing denominations. As for camp pastors, the record is clear that the Young Men's Christian Association, under his leadership, has assumed a helpful and interested attitude, opened the doors of its buildings to the camp pastors, and had no other policy than that of cordial co-operation. This article has been written, not as a defense of him, but wholly in the interest of accuracy and justice."

## **Assistants for the Chaplains Provided for Camps**

There has been much discussion of the war department's order discontinuing the service of camp pastors throughout the country. After receiving a large number of letters, the war department met a committee from the General War-Time Commission of the churches at the office of F. P. Keppel, third assistant secretary of the War Department. A modified plan for meeting the religious needs of the camps was agreed upon. The War Department desired the various religious bodies to furnish their strongest men for chaplains. Men who could not accept this responsibility were to be appointed as voluntary chaplains to work in the camps under the direction of the regular chaplain. The War Department made known to the committee the fact that it favored special efforts being made by churches near the camps for the religious welfare of the soldiers and the chaplains will be directed henceforth to make announcement of churches that have special plans for these men. It is thought that the plan of voluntary visiting chaplains with short terms of service will be a good thing for the circulation among the "folks back home" of information with regard to conditions at the camp.

## **Chicago Churches Refuse to Be Classified With the Saloons**

During the late influenza epidemic, many places of amusement were closed in Chicago, but churches and saloons remained open by the Health Commissioner's order. It was thought by the Chicago Church Federation officials that the saloons were hiding behind the fact of the open churches, and the Federation addressed a letter to the health commissioner, Dr. John Dill Robertson, offering to close the churches if he thought best. The doctor advised the churches to remain open and stated that the greatest factor in fighting the influenza is the morale of the people and that nothing is so likely to fill them with courage and confidence as participation in public worship.

## **Religious Editors Hold Conference in New York City**

The editors of many of the religious newspapers of America met in New York recently and one of the features of the meeting was a two-hour address by Dr. John R. Mott on the United War Work Campaign for \$170,500,000, which is to begin on November 11. Dr. Mott warned against the thought that the climax of need had passed. He did not believe in an early end to the war. Even when the war is over, there will

still be large need for help for the soldiers, for they will meet temptations at the close of the war which did not come to them while they were in the trenches. With regard to the union with the other six organizations, Dr. Mott made clear that he had never favored any sort of merger between the Y. M. C. A. and any other organization, but a request from the President had brought all of the organizations into line. The list of editors included men from various sections of the country and from widely diverse denominations. The editors asked many searching questions with regard to the United War Work campaign, but at the close passed a resolution in which they heartily approved of the plans of the campaign.

## **Federation Secretaries Hold Conference in Chicago**

The first conference of church federation secretaries was held in Chicago recently. In many cities of the country there is now a church federation executive who gives all of his time to the planning of union religious effort. The opening address of the conference was given by Mr. Wilbur L. Messer, General Secretary of the Chicago Y. M. C. A., who spoke on the need of standardizing the duties of these officials, just as the Y. M. C. A. leaders have been able to standardize different types of activity. The departments of activity which were recognized in the meeting were Comity, Evangelism, Religious Education, Recreation, Industrial Relations and Public Morals. There was a committee on findings which has made an extended report which may be secured from the national secretary of this kind of work, Rev. Roy B. Guild of New York.

## **Local Church Institutes Aid Missions**

The task of imparting missionary information to the average congregation is an urgent one. The interests are too vast to be covered in a sermon. The prayer-meeting attendance is too small to reach the people in this way. The Congregationalists are now holding local church institutes at which various missionary interests are represented in a series of afternoon and evening meetings. This precedes what is called the Every Member Drive.

## **Christian Endeavor Active in Foreign Lands**

The Christian Endeavor idea has been carried to many of the mission fields. During the past year fifty-seven new societies in Japan have been organized. The Methodists lead with 107 societies, the Congregationalists have 53, and the Presbyterians 30. The zeal of some of these members in foreign lands may be seen by the story of a Christian Endeavorer in the Yuhon district in China, who visited 7,000 homes in the district and left at each home a gospel or a tract.

## **Moody Bible Institute Holds Annual Meeting**

The annual meeting of the Moody Bible Institute, Chicago, was held October 16. Mr. Henry P. Crowell, president of the Quaker Oats Company, and chairman of the Committee of Fifteen, was re-elected president; Mr. E. K. Warren, president of the Warren Featherbone Company, was made vice-president; Mr. Bryan Y. Craig of the Fourth Presbyterian church, Chicago, was made secretary. Dean James M. Gray reported 5,661 students in all departments, including day and evening classes and correspondence department. Mr. A. F. Gaylord, business manager, reported the present worth of the Institute to be \$1,598,645.66, a gain during the year of \$148,465.84. The gross operating income of the year was \$454,329.59. The institution is engaged in short-course religious instruction, part of the time being given to secular subjects. The institution is undenominational, but has a definite relation



to the pre-millenarian propaganda which reaches many sections of the country.

### Returns to the Congregational Denomination

There are a considerable number of ministers in the United States who have changed their denominational affiliations. Here is the story of one who has gone back to the people of his first love. Rev. E. Sinclair was educated a Congregationalist at Oberlin college. In recent years he has been pastor of a Presbyterian church at Coalinga, Cal., but he has just accepted a call to Colegrove Congregational church in Los Angeles.

### Bishop Stuntz Touring in China

Bishop and Mrs. Stuntz, of the Methodist fellowship, are touring the Orient in the interest of missionary work. They were due to reach Shanghai October 19. The bishop will hold the Hinghwa Conference November 6; the Yenping November 20 and the Foochow Conference November 27. From China the bishop will go to the Philippines and from there to India.

### Presbyterians in Chicago Sell to Jews and Negroes.

The problem of the city church is well illustrated by recent events in Chicago among the Presbyterians. The rapid encroachments of the Jews on the south side led to the sale of the South Park church to the Jews and the dissolution of this church by presbytery. Eleventh Presbyterian church has also been dissolved and its building sold to the Jews. Arrangements are being discussed whereby the Sixth Presbyterian church would join with the nearby South Congregational church, the union congregation to hold fellowship with the Presbyterians. The Sixth Church building is to be sold for work among the negroes.

### W. C. Pearce Will Help in Armenian Work

Some of the special war organizations are finding the question of personnel so difficult that they are drafting men from the older religious organizations for temporary service. W. C. Pearce has recently been taken from the service of the International Sunday School Association and for the coming three months will serve the American Committee for Armenian and Syrian Relief.

### General Foch Praises the Bible

Some of the greatest allied commanders of the war are protestants, as Generals Joffre and Haig. General Foch is a Roman Catholic, but of a most liberal temper. In a recent letter to the New York Bible Society, he says: "The Bible is certainly the best preparation that you can give to an American soldier about to go into battle to sustain his magnificent ideal of faith." The New York society has given a quarter of a million copies of scriptures to soldiers and sailors in the course of the war.

ORVIS F. JORDAN.

\* \* \*

## Annual Meeting of the Chicago Church Federation Council

THE Annual Meeting of the Chicago Church Federation Council was held October 29th at the LaSalle Hotel. Reports of the year's activities and achievements were presented by Dr. W. B. Millard, Executive Secretary, and by those associated with him in the conduct of the various departments of the work. The reports showed that the past year has been by far the most successful year in the history of the Council and they were received with marked evidences of approval and appreciation.

The Council represents nine denominations and approximately

six hundred churches. For the past two years, Dr. Herbert L. Willett has served as President, and notwithstanding the fact that it has been customary to pass the office around among the denominations represented in the Council there has been for some time a steadily growing conviction that this precedent should be laid aside and Dr. Willett continued in office. At first he refused to consider the suggestion but finally yielded to pressure from every side and allowed his name to be submitted to the Council by the nominating committee.

Before the vote was taken Dr. Willett presented the conditions upon which he would accept re-election. In a very succinct and convincing address he proposed a program for the coming year far more ambitious than any ever undertaken by the Council, involving the closer correlation of various inter-denominational agencies now at work in the city, and the more complete consecration of the members of the Council to the work to be undertaken. The address came as a sort of challenge to those present and it was met by a hearty and unanimous vote for the adoption of the report of the nominating committee which carried with it the re-election of Dr. Willett as President.

All of the other officers were also re-elected including Dr. W. B. Millard, as Executive Secretary. The Council begins its new year, therefore, with the promise of greatly increased usefulness, under the leadership of men of vision and experience, and under the compelling urgency of the new era into which we are being rapidly ushered.

The Disciples of Chicago feel a pardonable pride, being one of the least of the Protestant bodies represented in the Council, in having one of their number thus signally honored. The honor, however, is peculiarly one bestowed upon Dr. Willett himself, and is eloquent testimony of the esteem and confidence in which he is held by the religious leaders of the city where he has lived and labored as teacher, preacher, and lecturer for about a quarter of a century. It appears that this is one instance where the saying: "A Prophet is not without honor, save in his own country," finds an exception.

PERRY J. RICE.

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# News of the Churches

## Dr. Willett Goes to Columbia University as University Preacher

On last Tuesday Dr. Willett left for New York City, where he will serve as University preacher and give also a series of lectures in New York City and Brooklyn under the auspices of the University. He also gives a lecture this week at Germantown, Philadelphia.

## New Prayer Meeting Topics Will Stress Missions

The committee on uniform prayer-meeting topics for 1919, of which W. F. Richardson, of Los Angeles, Cal., is chairman, reports that an innovation in the topics this year is the inclusion in the list of twelve missionary topics, to be used on the third Wednesday of each month, under the general heading "The World Outlook." The program for the year includes also, as usual, suggested material for meetings during the week preceding and including Easter, which week is being increasingly used for evangelistic services.

## Progress of Federated Church at Pittsfield, Ill.

W. H. Hopkins, of the Federated church at Pittsfield, Ill., reports that the new plan has gripped the community and that many letters of inquiry concerning the church are coming from other parts of the country. The Federated church is doing its part toward winning the war, having two service flags containing fifty stars, and a "Y" flag with three triangles; there are four representatives in Red Cross service. The united missionary societies will study both Disciple and Congregational missions, and the pastor reports an increased interest in this feature of the work.

## Mississippi Disciples Hold State Convention at Jackson, Nov. 20-22

W. C. Ferguson, state secretary of Mississippi Disciplesdom, reports that the date set for the state meeting this year is Nov. 20-22—a much shorter session than usual because of war-time conditions. The place is Jackson. E. Lynwood Crystal, of Aberdeen, is president of the organization. Among the national workers to be present are R. M. Hopkins, F. W. Burnham and Mrs. Ellie K. Payne. There will be no separate women's session nor Bible school session. Among the subjects to be considered is "The Outlook for Religion After the War."

## Transylvania and College of the Bible War-Time Dinner

One of the most interesting features of the Kentucky State Convention recently held at Richmond, was the Transylvania and College of the Bible war-time dinner, served by the ladies of the Red Cross. The large Red Cross dining hall was crowded with friends and sup-

porters of the college. A group of about twenty-five students, who had driven to Richmond for the occasion, furnished music and merriment, interspersing the courses and speeches with college yells and songs. President R. H. Crossfield presided; E. W. Elliott, of Glasgow, Homer W. Carpenter, of Richmond, and F. M. Rains, of Cincinnati, responded to appropriate toasts. Homer W. Carpenter, the host of the convention, and until recently field man of the college, spoke of the moral and spiritual life of the college; E. W. Elliott interpreted the educational ideals of the college, and F. M. Rains, in a speech that was constantly and heartily applauded, spoke of the work of the faculty. Mr. Rains said that President Crossfield, Professors DeWeese, Fortune, Bower, Snoddy, Brown, etc., were not only unusually capable teachers, but men of the greatest faith and the truest devotion.

## Chicago Christian Missionary Society at Dinner

The annual meeting of the Chicago Christian Missionary Society will be held at Jackson Boulevard church, Thursday evening, Nov. 7, at 50 cents per plate. Following the dinner there will be the presentation of reports and the transaction of business. President O. F. Jordan will preside. The Russian chorus will sing. Secretary P. J. Rice will speak briefly on the state of the work, and outline the program for the ensuing year. New workers who have entered the field within the past few months will be introduced. H. H. Peters will present greetings from the Illinois Society. President Burnham and Secretary Lewis of the American Society have been invited to be present, as have also Mrs. Atwater of the C. W. B. M. and Secretary Muckley of the Board of Church Extension. The meeting promises to be one of unusual interest and enthusiasm and it is hoped that every church in the city and Cook county may be represented.

## Death of Guy L. Zerby, Minister at Urbana, Ill.

District Evangelist C. M. Wright of the Northeastern District of Illinois writes that the pulpit of the Webber street church, Urbana, Ill., was made vacant by the death of G. L. Zerby, who passed to his final reward Wednesday evening, Oct. 23, a victim of influenza-pneumonia. He was conscious to the last, and a few minutes before expiring remarked, "I am going home." His little daughter Thelma, eight years of age, also a pneumonia victim, preceded him "home" Sunday evening, October 20. Mrs. Zerby and little son are slowly recovering from severe attacks of influenza. They were both seriously ill when Mr. Zerby passed away. The Urbana Courier has the following appreciative comment on Mr. Zerby's person-

ality and work: "The death of Rev. G. L. Zerby, pastor of the Webber street Christian church, recalls the fact that he made his church the 'friendly church,' because he was a friendly man. He was not offensively friendly, nor condescendingly friendly. He was just simply friendly, without guile and without other purpose than being helpful in whatever way he could. It was natural with him, and while always one of his prominent characteristics, it was never obtrusive, and never assertive. A kindly man of noble impulse, modest of bearing, cheerful, energetic, he lived close to the ideals that his Master taught, and which he, to the extent of his ability, exemplified in his daily relations not only with the members of his own flock, but with all others with whom he came in contact. His was indeed a friendly church, for he was a friendly man."

## W. D. Endres Becomes Extension Secretary for Culver-Stockton College

Culver-Stockton College, Canton, Mo., has extended a call to W. D. Endres of the church at Quincy, Ill., to become extension secretary for the college. The call is unanimous from the executive committee and they hope Mr. Endres will accept this responsible and important work as soon as adjustments can be made, writes President John H. Wood. Culver-Stockton College is planning enlargement and to this end has called Mr. Endres. There is a splendid plant at Canton and it is desired that it shall be properly advertised, that new students be attracted and that the permanent endowment be much enlarged. In co-operation with the authorities of the institution, Mr. Endres will direct the advertising and extension policy. Plans are in the making for adding steadily to the endowment and Mr. Endres will direct this campaign also.

\* \* \*

—The faculty of Culver-Stockton College, Canton, Mo., is reported to be made up largely of young men, as is seen in the fact that all the members but two had to register under the last call. The college has opened this year with an enlarged enrollment, although many of the boys are across the water as chaplains, "Y" workers, Red Cross workers, officers and private soldiers.

—C. G. Brelos, formerly minister of the church at West Pullman, Chicago, has gone to Pittsburgh, Pa.

—The Red Cross rooms for Highland Park, Des Moines, are located at the Christian church of Highland Park, to which H. W. Hunter ministers.

—Central church, Des Moines, reports a third gold star for its service flag.

—Mary Hookins-Smith, living-link of Central church, Des Moines, in South Africa, was to leave Durban, Natal, S. A., in August, and expected to reach America some time in October. Dr. Ada McNeil Gordon, one of Central's representatives on the foreign field, is just returning to her work in India, with her husband, W. E. Gordon.

# After

## THANKSGIVING, CHRISTMAS

★ ★ ★

Home Missions, Pensions for our aged Home Missionaries, four splendid Christmas services of the White Gifts for the King series, a fifth of surpassing beauty, "Messages of Victorious Peace"—Free to Sunday schools that send their cash offerings at Christmas to

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—Walter M. Jordan, until recently leader of the church at Butte, Mont., has been chosen to succeed J. E. Parker as superintendent of missions among the Disciples of Montana, and is now in his new work.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—A few weeks ago Samuel E. Fisher of Petersburg, Ill., received a call to the work at Central church, Rockford, Ill., to which W. B. Clemmer ministered for eight years. Mr. Fisher was reported to have accepted the Rockford work in a recent issue of the "Century." But he writes: "After much counsel here and at the unanimous request of the church, I have decided to remain in Petersburg. Will begin fifth year January 1. Work is united and prosperous."

—The will of Mrs. Rowena Mason, for many years president of the Christian Orphans' Home, St. Louis, provides for gifts of \$100,000 to the National Benevolent Association and about the same amount for other of the church organizations. This money will not come into the treasuries of these organizations for some time. Mrs. Mason left \$10,000 to Union avenue church, St. Louis, of which she was an active member. From

funds left by her, there will be erected in St. Louis, in the course of time, the "Adeline Dozier Memorial," a hospital for crippled children.

—Central church, Des Moines, celebrated its 58th anniversary on October 6th as a Home-Coming Sunday. Dr. Ada McNeil Gordon, who has been Central's living link in India for twenty years, was present and spoke.

—Dr. Arthur Holmes, Drake's new president, recently addressed the Ad Club of Des Moines.

—H. M. Baker, until recently leader at Fourth church, St. Louis, Mo., is now in charge of the Red Cross activities at Camps Bowie, Barren, Taliaferro and Carruthers.

## MEMORIAL CHICAGO

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Memorial (Baptists and Disciples)  
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Herbert L. Willett } Ministers  
W. H. Main }

—F. L. Davis has closed his work at First church, Springfield, Mo. He will enter the evangelistic field for a time.

—A farewell for Charles Darsie, who has left for service in France, was given by the churches of the Homewood district, Pittsburgh. Mr. Darsie's family

will reside at Hiram, O., during the year of his absence. His oldest daughter is soon to graduate from that school.

## ST. LOUIS

**UNION AVENUE  
CHRISTIAN CHURCH**  
Union and Von Versen Aves.  
George A. Campbell, Minister

—C. C. Chapman and others are filling the public at Fullerton, Cal., the minister there, Clark Marsh, being in France for Y. M. C. A. service.

—Salt Lake City, Utah, has lost its pastor, C. A. Snyder, to war work in San Diego, Cal.

—Dr. H. T. Morrison of Springfield, Ill., is soon to leave for medical service in France.



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# Disciple Ministers on the War

**J. J. Tisdall, of Wilson Avenue,  
Columbus, O., Sees Bible  
Conquering the Enemy**

"The principles of the Bible are working out the success of the allies and the destruction of the enemy. Whatsoever a man soweth that shall he also reap. Our men are lion-hearted, fearless and determined. They carry with them the Book. It cheers them in their depressing moments and it comforts them in their dangers. The Bible will be used in the final adjusting at the peace table. The last word will be spoken by the Divine Man with the Book of Law. God's word is at the front of all things."

**I. J. Spencer, of Central Church,  
Lexington, Declares There  
Are No Infidels at the Front**

There are no infidels at the front, but the Cross is there and the spirit of the Christ is in the hearts of the soldiers to make them sacrificial and unafraid. They saw little Belgium dying for other nations for the cause of international honor and themselves learned to die that others might live. The war may shatter many traditions and externals of the church and human creeds, but it will only make the Christ in men the more glorious and powerful."

**D. H. Shields, of Kokomo, Ind.,  
Advocates Universal Military  
Training and Preparedness**

"America ought to adopt a system of universal military training and never be caught again in this manner. Hundreds of our boys have died because they were crowded into tents and not provided with the right sort of clothing. After we had been in war a whole year, I saw artillery squads back of our 'Y' hut practicing on cannons made of sections of telephone poles mounted on wheels, and the only modern 'howitzer' was a hot water heater that had been in someone's bath room! Doubtless thousands of our men will be sacrificed by our criminal negligence, for we were too self-satis-

fied and too cowardly to face the facts that were staring us in the face for more than three years."

**H. E. Jensen, Milwaukee, Wis., Believes  
Missions Will Have Task in Bringing  
Real Peace**

"The bonds of nationality which make national unity and internal peace possible are not race and language, but purposes and ideals. When in the present war America was able to give voice to her ideals and state her purposes she for the first time became a true nation, through the creation of a spiritual unity. The growing conviction as to the ideals and purposes dominating our national life is welding our population of diverse languages and antagonistic races into a national unity with a rapidity that is unparalleled in history. It is the task of Christian missions to prepare the way for world peace by creating an international and inter-racial Christian public opinion, which shall uphold and enforce international law."

**Henry W. Hunter, Des Moines, Ia.,  
Points Warning for Church in  
Present War-Time**

"I want to sound a note of warning. In these days of patriotic activities, when we are called upon from every side to do our best to help win the war, the church must labor as never before to keep the boundaries 'tween right and wrong where they ought to be. The enemy sows his tares without any letting-up and if he can get you to believe that 'there is no harm,' he feels amply paid for his trouble. As in days gone by, yea, even today, he has clothed himself in the livery of heaven, today he hides behind the national colors and leads many into wrong-doing in the spirit of being patriotic. Many 'schemes' are launched in the interests of the flag that are more worthy of the black flag of sin. Beware of the enticements of the present day sinner."

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FILLMORE MUSIC HOUSE

Cincinnati, O.



—The church at Beaumont, Tex., under the leadership of H. R. Ford, raised over \$5,800 for missions last year, \$5,798 being raised for current expenses. Mr. Ford is beginning his fifth year with this congregation.

**NEW YORK** **CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—First church, Lincoln, Neb., sent a Christmas box to missionary Ray Rice, who is located in India. The box went in charge of Miss Minta Thorpe, who sailed for India last month. Miss Thorpe is a Cotner graduate and spent a year in the College of Missions.

—The men's Bible class of First church, Long Beach, Cal., took out a \$1,000 Liberty bond on the fourth issue.

—M. L. Buckley is the new leader at Marion, O. Mr. Buckley served West Creighton church, Ft. Wayne, Ind., for seven years.

—Among the numerous victims of the influenza is A. B. Philputt of Central church, Indianapolis, who is just recovering from a severe attack.

—Arthur Long of the Coffeyville, Kan., church, has been granted a leave of absence by his congregation that he may enter war service with the Y. M. C. A.

—Neil H. Baxter, who recently assumed the pastorate at Sterling, Colo., is recovering his health. Mr. Baxter suffered a very severe attack of pneumonia last winter.

—The November preachers at the University of Chicago are as follows: November 10, Prof. Francis G. Peabody of the Harvard Divinity School; November 17 and 24, Bishop Charles D. Williams of Michigan.

—Although four of the hospitals of the Foreign Society have been closed a part of the year, there have been 200,000 treatments in the various fields. It is reported that within a short time all the hospitals will again be in operation. All building operations of the Society have been closed because of war prices in the mission fields. Considerable new equipment is provided for, as soon as normal conditions prevail.

**NORFOLK, VA.** **FIRST CHRISTIAN CHURCH**  
(Disciples)  
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Rev. C. M. Watson, Minister

—Graham, Frank, of Central church, Dallas, recently spoke before the soldiers at Camp Dick, giving also some readings from the dialect poets and authors.

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### AT THE UNIVERSITY OF CHICAGO

At the last Convocation of the University of Chicago the following Disciples took higher degrees in the line of divinity studies: William Otis Lappin (Eureka College), Master of Arts, with a thesis on "Religion as a Factor in English Social Reform in the Nineteenth Century;" Charles James Ritchey (Drake and Yale), Doctor of Philosophy, with a thesis on "Quests for Salvation in New Testament Times;" and William Charles MacDougall (Hiram and Chicago), Doctor of Philosophy, with a thesis on "The 'Way of Salvation' in the Ramayana of Tulsi Dasa."

The special course of lectures for the current year in the Disciples Divinity House will be given by President Charles T. Paul of the College of Missions. They will deal with certain aspects of the philosophy and methodology of missions. These lectures were to have been delivered last spring, but President Paul was compelled to defer the course until the present academic year.

During the Winter Quarter of the University, Professor Guy W. Sarvis of the University of Nankin will give a course in the Disciples Divinity House in co-operation with the Department of Missions of the Divinity School. The subject will be, "Modern China as a Mission Field."

Professor Charles M. Sharpe, who was given leave of absence from his work in the Divinity House for a year to accept a position with the Y. M. C. A. in France, reports a varied and deeply interesting experience during the past few months. He will return for the Spring

Quarter, and resume his teaching in the Divinity House.

Among the Disciples who have returned to their mission fields during the past few months after periods of study at the University of Chicago, or have begun the work of missionaries, are the following: W. B. Alexander, W. C. MacDougall, and W. E. Gordon, of India, and Mr. and Mrs. Herbert Swanson, who have just started upon their service in the Philippines.

During the past year twenty-seven missionaries on furlough from their fields have been enrolled at the University of Chicago, most of them in the Divinity School.

### WITH BOTH FEET

Henceforth the progress of the Board of Ministerial Relief must be twofold, providing Relief for the Veterans of the Cross and their widows and orphans and insuring Pensions at retirement or disability or death for ministers and missionaries who are yet active in the service and for their dependents.

Enough have enrolled in the new Pension System to permit the issuance of Pension Certificates, according to the plan adopted at Kansas City. But there seems to be sufficient demand for a slight change in the plan to justify waiting until the Actuary's figures on the proposed change can be submitted to the Charter Roll. Meanwhile several hundred more ministers should claim a place with the first three hundred. It might better be four hundred or six hundred.

Two striking testimonials to the attractiveness of the Pension System, to those who have studied it most closely,

are individual payments of \$625 and \$903 respectively, one to make up back dues, the other to pay all future dues in a lump sum. These, and all other dues paid, are immediately covered by as much more from the contributions of churches and individuals, insuring two dollars of value in the Pension Fund for every dollar invested by a certificate-holder.

Neal Overman, Executor, has just paid the \$300 bequest of the late C. R. Noe, of Leon, Kas.

An unusual number of church offerings promises that the brotherhood will keep up with the growing Relief Roll and the necessity for larger payments while building the Pension Fund.

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*Author of "The Wisdom of God's Fools," "The Inner Circle," "The Tender Pilgrims," "Fairhope," etc.*

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THE author of this volume of sermons is the President of the General Convention of the Disciples of Christ, 1918, and Minister of First Christian Church, Bloomington, Ill. He was one of the "Three American Preachers" who were the subject of an article by Prof. Arthur S. Hoyt in the "Homiletic Review" for February, 1917. Here are sermons of wide range in topic, style and arrangement; yet withal they are full of feeling and fervor. They are good examples of a high level of preaching, attained by a minister who, for twelve years, has made his pulpit a vital and persuasive power in his own community and beyond it—a minister who feels that "every sermon is an adventure in the realm of spiritual romance, crowded with possibilities for service to God and man."

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These are but a few of the words of praise for "Hymns of the United Church" which are continually coming to the publishers. Have you examined the book with view to its use in your church? Send for returnable copy and prices today.

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A. S. BURLESON, Postmaster-general.

Vol. XXXV

November 14, 1918

Number 44

## The Nation's New Responsibility

*By Herbert L. Willett*

## Some Landmarks of Life

*By A. W. Fortune*

CHICAGO





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## My Country 'tis of Thee

As the feet of each of the two million and more men of the American Expeditionary Force touched the shore in France, their thoughts not only ranged forward to the supreme task of war, but backward to the homeland in whose name and for whose sake they had come to fight.

Their supreme devotion lays many obligations on us who safely abide at home.

All these find their highest expression in what we must do as the Church of Christ. First, to keep the soldier fit; second, to make the country fit for his return.

One hundred of our finest young preachers have been called and trained as chaplains. The government looks to the church to provide each of them with special personal equipment for his sacred duties. This at the very least calls for \$300 each and must be provided through part of the United Budget assigned to the American Christian Missionary Society.

All Protestant bodies have been required by the government to unite their efforts at the munition cities in Liberty Churches. The people who have pled for liberty and union must not lag behind, but stand among the foremost in this revolutionary enterprise. The very first outlay in this direction calls for \$20,000 as our quota through the United Budget.

In making it an actual United Budget this year, Sunday Schools and other departmental offerings are credited to the Church's budget. The last year the Sunday Schools made a great increase in their offerings in all directions, giving \$53,650.73 for Home Missions and Bible School work. The closing of the churches throughout the country has interfered with the preparation for the service and offering on Thanksgiving Sunday, so an extra rally is necessary in the few days that remain to put this first International offering of the Missionary Year beyond all previous records.

Think of the soldier "Over There" and give as he gives, for him and with him, and for the country which is ours and his.

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# The CHRISTIAN CENTURY

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Number 44

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### The Things That Go With Peace

THE war is over! When this announcement came over the wires great cities stopped working and used the steam which had been driving shell-making machines to blow whistles. The children poured out of the public schools. Telephone exchanges could not make the connections that were demanded, for every one wanted to tell the good news. What the announcement meant to European countries we can scarcely imagine here in America, for we have not suffered as have they. Neither in loss of men nor in privations of every-day life does the sacrifice of America match that of France and Great Britain.

But the second thought of approaching peace must bring some deeper considerations. Germany came so near winning that we still feel the thrill of the conflict. Not once or twice, but many times, she was nearer to victory than she herself knew. Military experts will explain her defeat by a careful analysis of material forces. As time goes on, we shall see the deeper causes of Germany's defeat. Victor Hugo said of the battle of Waterloo: "Napoleon was not defeated by a rain and he was not defeated by Wellington; he was defeated by God." Some day a German Victor Hugo may write thus of the greatest—and, please God, the last—war of human history.

These are no days for foolish boastings. America tipped the balance, but there is no real sense in which she won the war. Belgium might with more reason say the victory is hers. France bore the brunt of the early attack. She won the war. England bore the heat and the burden of long years of struggle. She also won the war.

We have done our part, tardily, but at last effectually, and the war is over. It is not for us to boast. It was God who united the conscience of the world against a proud and brutal power which had no regard for human welfare, but sought only the glory of an empire.

Let us learn a lesson from the Civil War of the states. The South was ready to forgive the terrible war experiences, for after all war is war. But for a long time the southern people could not forgive the sins of the reconstruction period. When the assassin's hand removed the truest friend the South ever had, the reconstruction problems fell into the hands of petty politicians. Graft, injustice and a sectional spirit of revenge planted seeds of animosity that bore their terrible fruitage for a generation. As we approach the time for the reconstruction of Germany, there must be no question that she is decisively defeated, but that question once settled, we must begin to make ready for the reconciliation of our war-cursed world.

We have the power to demand whatever peace terms we see fit to impose. Were we to follow Germany's example in 1871, these terms would be hard. They would give occasion for a quest of vengeance for the next generation. We shall also hear the soft counsel of pro-German agents who, apart from considerations of world citizenship, will make an appeal for easy terms for the vanquished. What we want is neither the vengeance of one kind of sentimentalist, nor the mercy of another kind of sentimentalist, but a justice which shall look toward a possible world brotherhood. The evil spirit must be cast out of Germany; but her redemption must not be despaired of.

We must turn our eyes to burning local problems that come with peace. The iron molder who has been getting



thirty dollars a day will not be happy when he is reduced again to six; the war millionaire who finds his stocks rapidly depreciating in value will not welcome the added loss of taxes on such inflated fortunes. We shall have social discontent. More than usual study must be given to a just peace in our economic order at home as well as among the nations of Europe.

In the church, we have new needs and new opportunities. There is a widespread impression that the church is not as effective as it should be. Some are so pessimistic as to predict its disappearance. We need to heed a saying of one of our public teachers, "There will be no human welfare without the kingdom of God and there will be no kingdom without the church." This is not only sound from the standpoint of the new testament; it is sound sociologically as well. Unharnessed ideals do not pull the human load.

The Presbyterian church has its new era movement calling for seventy-five million dollars; the Methodists have a Centenary movement calling for eighty millions. With this program of unprecedented giving is a program of social idealism in the expenditure of the money.

The world waits for Christians of other names to say what they will do for the religious reconstruction of the race. Spiritual forces have won the war. A further development of the spiritual nature of man must guarantee an abiding peace.

"What shall it profit a man if he gain the whole world and lose his own soul?" Of what profit is a world victory at arms, without a victory for the spiritual realities that have armed us for our tasks?

O. F. J.

## An Enemy Worse Than Germans

**T**HERE are worse enemies than the German. Just now we are not inclined to regard the latter enemy at all respectfully, for his punch is all gone. But what German bullets could never do to our boys may be done by a subtler enemy.

He will skulk in the dark, treacherous as an Indian in ambush. He will lay his hands upon some of the strongest and most promising of our men if our sentinels are not on the lookout. It will be a pity for America to go wild over peace rumors, or over the real thing, and not recognize the dangers that follow peace. We must defeat the moral enemy as well.

It will require a year or more to bring back our men from France. Meanwhile, some of them are in construction units and will help in the rebuilding of the ruined land. But others are not skilled mechanics. They will spend their time loafing. Satan still finds some mischief for idle hands to do. With no great responsibility ahead to stiffen their morale, some men will fall before the insidious enemy of the camp of troops waiting for discharge.

In France, as in every land, there are the peculiar temptations of the idle soldier. There is the ever present drink and the woman camp follower, the latter even a more dangerous foe than the former. There is the danger that the months of loafing with perfunctory drill

will make professional loafers of some. It has been so with every great army in the past.

There is but one effective remedy, and that is provided for by the great drive for camp activities. The loafing time may be turned into a great opportunity for educational and spiritual development for the men, if funds and men are provided; indeed, there can be a kind of university organization in the great camps. With abundant books, the men can improve their time to the very greatest advantage. Along with games and classes, if there is a plain and vigorous preaching of wholesome religious truth, the waiting time in France may prove a period of wonderful up-building for the American soldiers. Peace should not slow up the big drive, but only bring out in clearer light its deepest meaning.

## The Elections

**T**HE elements that combined to bring about a striking Republican victory in the Congressional elections last week were an unusual activity on the part of Republican leaders in face of a seemingly entrenched Democracy in national affairs; the usual reaction felt in the first general election after a great party success, such as the Democrats won in the last Presidential canvass, and an unmistakable disapproval of the President's appeal to the voters to support his party.

The rebuke is made the more definite by the fact that the two men most conspicuously chosen as targets for public protest were the administration leaders, Speaker Champ Clark of Missouri and Senator J. Ham Lewis of Illinois. The usual majority of the former disappeared, and at this writing it is still uncertain whether he has won by a few votes or been defeated. Senator Lewis suffered from the facts that he was regarded as the particular beneficiary of the President's appeal, and that he was the author of a measure introduced in the Senate conferring blanket approval on whatever course President Wilson might choose to pursue in the present issue with the Central Powers. It is a satisfaction to believe that no executive is likely to be betrayed again into the mistake the President made. To be sure, there were excellent precedents for it in the conduct of Republican executives like McKinley and Roosevelt. But times have changed somewhat, and we have learned to expect only a high order of statesmanship from Mr. Wilson.

In gaining a majority in the new Congress, the Republican party has achieved a notable success and incurred a heavy responsibility. It will have much to do in shaping the national policy in the coming months of reconstruction. If it uses this power with discretion it can lay the foundation for a long period of leadership. But if it regards the result of the election as a mandate to hamper and obstruct the President's plans, which to so notable a degree have won the approval of the nation and the world, it may expect an adverse verdict on its record two years hence, when success will mean vastly more to both parties.



## Fighting Quarantine

THE recent closing of the churches on account of quarantine has helped to make known the religious positions of some of the organizations affected. In Evanston, Ill., the priest of St. Mary's Roman Catholic church refused to close his church and the health officer walked in at the morning mass and dismissed the congregation. He made an appeal to the Protestant ministers to support him in keeping open his church on the theory that the church could not be made subject to the state.

In a section of Pennsylvania the Episcopalian churches closed but made vigorous protest against the closing order. The theory they advanced was that people needed worship more than ever in time of great public calamity.

In Boston the churches were requested to close. The Christian Science churches remained open. Denying the reality of disease, this discourtesy to the health authorities was looked upon as a kind of demonstration of their theories.

In interesting contrast with these attitudes is that of the evangelical churches. With their belief that religion should not put the formal, the theoretical, the ritualistic interests before the life interests of the people, they have willingly rendered obedience to health authorities over the country. This was not due to any slackness with regard to religion but arose out of the nature of their religious position. In Oak Park, Illinois, and in many other communities, the newspapers published a request from the ministers to every man to be priest in his own household. There was a suggested order of scripture reading and prayer and a short sermon to be read.

When religion is inevitably tied up with a "meeting house," the closing of public worship means a separation from God. When one has religious theories denying the reality of sickness, a health department order is an impertinence to be demonstrated against. But when religion concerns itself chiefly with human welfare interpreted from the divine standpoint, we are unwilling that one single person should die of an epidemic for the sake of an ordinance or a theory.

## Growth in City Missions

THE city missionary society must serve a real need or it would not hold the place it does in modern religious activities. On an inclement night of Chicago's murkiest weather the Chicago Christian Missionary Society held the largest and most enthusiastic annual meeting of its history. Representatives were present from all of the leading churches of the city to hear the first annual report of Rev. Perry J. Rice, the secretary. The report itself, full of significant features, indicates three different types of activity which have been evolved through the organization of city churches.

The oldest type is clearly that of evangelization. It is a far cry from the modern educational and publicity methods back to the street evangelism of the earlier days or to the tent meetings that were held on vacant

corners. Yet the same work will always need to be done. The man who believes in the church—and surely every true Christian must—will feel that it is of the highest importance to organize the effort for reaching a city with the gospel.

City missionary societies early in their history developed fellowship between rather isolated congregational units and this function is now one of the important ones. The independent congregation careless of the good-will and fellowship of neighboring churches can never be called a success, however many members it may gather within its fold. The local church needs a voice in both denominational and interdenominational councils. This voice is provided by the city missionary society.

Even more important than the organization of new churches is the care of the churches already organized. The majority of city churches, perhaps ninety per cent of them, are gasping for breath. The few successful institutions should furnish suggestions for the rest. The city missionary society has for its function the study of proper church methods and the education of lay leaders in the churches in the right ways of doing the Lord's work.

These three functions are of the highest importance to the welfare of religion in the city. It is a strange man who does not become enthusiastic over them.

The career of Mr. Rice in Chicago in doing this work will be full of significance for the kingdom of God.

## The Plain Clothes Man

### A Parable of Safed the Sage

THERE was a wedding in the city in which I live: and I was bidden to come and bless the Bride and Groom, and Keturah she also went with me. And we went early and Avoided the Rush.

And the father of the bride Spake unto me saying, The Presents are Many and Valuable and as for the Guests, they are Many, and the two families have invited different crowds. So that there be many Persons here whom I Know not. Therefore have I sent over to Police Headquarters that they send over some Plain Clothes Men to mingle with the Guests, lest peradventure there come in Thieves and carry off some of the Loot.

And I said unto the father of the Bride, There be guests here whom I know not, but the Plain Clothes Men I can tell a block away. For when a policeman putteth off his uniform and attempteth to look like another man, he looketh like no other man save a Policeman dressed up. For this is the meaning of the term, a Plain Clothes man, that his Clothes make it Plain that he is a Policeman in Disguise.

And I thought much of this, and I said to myself that many men in life make this mistake and that it is better for a man to be himself, and live the life of the man God made him to be, rather than that he should try to appear to be that which he is not.



# The Nation's New Responsibility

## America's Recently Achieved International Leadership and Its Moral Significance

TO one who has studied the changing aspects of the world war, conscious not alone of the movements of armies from day to day, and the advancing and receding tides of battle, but as well of the deeper meanings of the conflict and its all but completed record, it becomes increasingly manifest that the United States has at last, and forever, passed from the category of an insular, separated, cloistered nation to that of a world power, respected and honored, and from this time forth destined to be taken into serious account in all the future of international activities.

More than this, by moving out from the protection of her two great defenses, the Atlantic and the Pacific, and accepting the gauge of battle on the side of the western allies, our country assumed responsibility for the final determination of the great issue. It implies no reflection upon the courage and devotion of Great Britain, France, Italy and the other nations opposed to the Central Powers, to say that for many months they have been war-weary and perilously weakened by the long struggle of the past four years. One does not like to contemplate what another year or two of the struggle might have witnessed, considering their almost total lack of preparation for any such contest, and the consummate efficiency and ruthless perseverance with which Prussianized Germany, in spite of all pretense, has for the past three decades made ready for "the Day." One can hardly persuade himself, in the face of the magnificent showing the allies have made, that they would have been driven to defeat. But the menace of an inconclusive, and therefore dangerous, peace was measurably averted when the United States, after a maturity of deliberation which had exhausted every device of diplomacy in the effort to avoid war, resolutely and with deep conviction took up arms.

### SOME POSSIBILITIES

The Archbishop of York, our distinguished guest of last year, helped us to understand what a tremendous moment that was for the weary allies on the Western front. They had been forced to meet the issue at scarcely more than a moment's notice. For Belgium and France it was a question of life and death admitting no debate. For Great Britain it was a question of honor and the fulfillment of sacred obligations. Facing a peril too manifold even to be comprehended by any but the most practiced of her statesmen, with Ireland angry at her back and India restless and threatening in the East, with her great dominions far overseas, and so democratic in spirit that she was by no means able to rely on their aid, and with an army so inconsiderable that her whole defense appeared to lie in the floating bulwarks of her fleet, she had but a day to deliberate. But for her that was time enough. Against the dictates of a present and selfish caution, she took her place in

the ranks of the world's democracy, and placed her thin, red line of defense along the flank of the advancing foe.

### AMERICA'S ENTRY INTO THE WAR

With the United States it was different. We took ample time to deliberate. We discussed the problem from every angle. We employed every device to safeguard our ancient and honorable traditions of peace and isolation. When at last we were driven to go into the conflict, by emerging facts which daily disclosed with unmistakable clearness the ruthless and ferocious designs of German imperialism, the nations that had waited long and patiently for our decision breathed a sigh of inexpressible relief. For we were coming at length to their aid in the fight for freedom. But more than this,—far more,—by deliberate and discriminating judgment, we had vindicated the righteousness of the cause for which they had drawn the sword. And since we have been engaged in the great controversy it has become increasingly evident that upon us lay the heavy responsibility of bringing it to a successful issue. During wonderful months our troops, after the briefest of periods for preparation, have taken their places in the allied lines, and won victories worthy of seasoned veterans.

We have proved to the world that a people, dedicated to education, industry and the arts of peace, with no military traditions, and a wholly negligible fighting force, may in an emergency which makes a sufficiently stimulating moral appeal, come with amazing rapidity to an efficiency that asks no handicap of the greatest military machine in history. The experiences of the United States in raising and equipping a hitherto unprecedented force for the field, in spite of all mistakes and criticisms, go but a little way toward the encouragement of the advocates of a vast system of military training and a huge standing army. If mistakes have been made in the equipment of our troops and the production of war material, we may well find comfort in the evidence that errors of judgment, lack of experience, and the ever-present peril of the profiteering spirit have been as potent a menace in the experience of our allies, and even of our foes, as in our own. Now that we have helped to win the war and dispose of the danger of a swaggering imperialism, we shall disband our armed forces, and return to the quiet industries of civilization in spite of the warnings of fire-eating jingoes and the clamors of ambitious militarists.

### SETTING JUSTICE IN THE EARTH

Of our great allies we are unspeakably proud. Their gallant and unfailing heroism has kept bright the imperishable records of earlier history, and new and illustrious chapters have been added to their long and brilliant annals. They will not fail or be discouraged



till they have set justice in the earth. Nevertheless, it is we, the latest comers into the conflict, the unwearied warriors of the western world, to whom the world has looked for victory. We must make it a victory not only in the fields of war, but also at the council table, now that the allies are victorious at the battle fronts.

But there is a more momentous aspect of the world crisis even than this. It is one to which fitting adjustment can be made only after careful searching of heart. It is the question, "Are we worthy to win the war?" Great causes demand great champions. A battalion of policemen may quiet a riot, or a regiment of rough riders disperse an army of Mexican irregulars. A battle may be won by superior numbers or heavier artillery. But can a war in which great moral issues are involved be really won by brigades and divisions? And above all, can a war as holy as this be brought to a victorious result save by a people that has set itself the high task of moral preparation?

REPENT!

In the great days to which all the Christian centuries look back there was heard in the deep valley of the Jordan a strange and commanding voice, crying, "Repent, for the kingdom of heaven is at hand." In some manner whose disclosure is yet inscrutable to our half-opened eyes, and in a sense far beyond the ability of any crude apocalyptic speculations to define, the kingdom of heaven is at hand. He who believes that the tragic events of the time have no revelation of the divine purpose latent in their portentous volume, is insensitive indeed to the signs of the times. We have no need to draw diagrams of what is now to take place in the world of religion—"after the war." Much more to the purpose is the recognition of what is transpiring under our eyes. Facts are being recorded, and forces released day by day, that are nothing less than revolutionary. If social customs and economic habits that were supposed to be a part of the established order of the world have crumbled at the advent of the new time, of governmental decisions that would have shocked an earlier generation are now accepted as commonplaces, if the effort to galvanize political parties into a semblance of their old animosity seems trivial and futile, not less are the religious factors of our common life reshaping themselves with a rapidity and certainty which is the despair of the apologists for denominationalism and the defenders of tradition. Over the forlornly defended, or wholly forsaken redoubts of mediaevalism, ignorance and reaction, the forces of progress are sweeping like the lines of the allies crossed the German trenches.

Objectives that at best could be hoped for only after many years, are taken and passed almost in a day.

"One man with a dream, at pleasure,  
Shall go forth and conquer a crown;  
And three with a new song's measure  
Can trample a kingdom down."

If these facts do not signify the coming of the kingdom in a new and unprecedented way, it would be difficult to give them adequate interpretation. And if this be so, then, as of old, there is urgent need of the thrilling cry, "Repent, for the kingdom of heaven is at hand."

HERBERT L. WILLETT.

## A Chaplain at Work

*Lieutenant Chaplain Paul M. Trout, graduated from Transylvania College in 1916, and in the third year of his B. D. course in the College of the Bible when called into service, has written back an interesting letter to a college friend, from which the following excerpt is taken. Lieutenant Trout was in the thickest of the fighting. The letter was of course mailed before the coming of peace.*

I WISH I could tell you my whereabouts; but I can tell you that I have been in the thick of this battle and that I was in reserve at Chateau Thierry. Today I was in a woods at a front burying men when gas shells (blue cross and yellow cross) landed within one hundred yards; and then one struck fifty yards behind me and killed one of my grave-diggers. I carried out services in short order with gas mask on, and as soon as possible changed clothing. I carried the personal belongings of the buried man into the cave with me and was looking at them, checking over the articles such as watch, fountain pen, Testament, and so forth, when I got dizzy and nearly fainted. They found out that a little gas was still in these articles, so I had to take the gas treatment.

We had some curious German propaganda dropped from an airplane the other day and again today. It was an appeal to the Americans of German descent. It began: "Your own flesh and blood cry to you. Why have you come four thousand miles to fight against your own people? Why? Because that man wilson (spelled with small letters) drove you. You have heard about tyranny in Germany; you are the most oppressed of all the large nations, wilson's slaves! Lay down your arms and refuse to murder your kinfolk," and so forth. The worst lot of stuff! Our men burned them.

The next night all hell broke loose on us, and we sent liquid fire back at them so strong that they let us take Montsec, on which the French lost thirty thousand men to hold only eighteen minutes. We have straightened out our line and are going on. Our artillery has been commended for excellent work; it outshone all the other units. We are proud. But the game is just at its worst for us.

Today I buried several men eighteen miles distant, in different cemeteries. I have been kept busy burying men since the recent drive. We had some horrible cases—artillery high explosive and gas. I rode my horse part way, walked, caught trucks, and finally rode a ration wagon the rest of the way. I had telephone calls coming from all directions that I could not fill; it took me four and a half hours to get from one place to the other.



This is a sad war. Tonight in my room is the body of one of my best beloved men, killed at his post at the guns. He was a fine specimen of manhood, six feet and two inches tall. He leaves a beautiful wife and six-year-old baby at home. He took communion last Sunday and helped make a pulpit under the trees for me. He is but one. What has he died for? Principle, right, justice. To me, this war is the most religious of

all wars, especially from the American viewpoint. We are not fighting for land, for gain, but for a religious principle. Our men have begun to live, for they have found a principle, an ideal, for which they, yes, *we* are willing to lay down, if need be, *our lives*, that it may prevail.

PAUL MORTON TROUT,  
*Chaplain, National Army.*

October, 1918.

# A Call to the Church

By H. H. Harmon

*Recently returned to First church, Lincoln, Neb., after  
a year at the French battle-front in Y. M. C. A. service*

THE same evil force of darkness and death that brought forth Calvary operated in the crucifixion of Belgium and Serbia and in the death stroke aimed at the heart of France and England, but the same forces of light and life that reacted in the overthrow of death and that produced the resurrection and the birth of the church of God are reacting today in the eternal overthrow of the world's highest achievement of organized force to establish the rule of might, and these same forces of light and life are ordained of God to produce in the wide world of our common humanity the new order of righteousness and peace.

To deny the surety of this new order of things, this new day of our world, is the faithless battling of reactionary puppets in church and state. Yonder at the battle front first has been let loose the dynamic of spiritual force that is to dominate the world. It will but have had its beginning when death has been dealt to political autocracy and military despotism. Spiritual energies of undreamed of consequences have burst from sloth and slumber, seeking channels of expression which guns, bayonets, air bombs and barrage of heavy artillery cannot satisfy. These instruments of destruction and death are the regrettable but necessary weapons by which barbarism, feigning culture and civilization shall be smitten from among the nations; but this expression of righteous wrath has only broken the crust that frees the highest idealism, lets loose the deepest convictions of conscience, and sets in motion passions of purified purpose that shall shake the earth.

It is not more certain that the things which petted prophets said could not be realized in international relationship for a century to come is now all but fulfilled after a little more than four years of war, than that the day now at hand is to witness social, economic, industrial, commercial and educational readjustments both national and international which will stagger our faith and belie our hope.

## THE CHURCH'S TASK

Earth's young manhood has been marshaled, its brains and brawn have been set to accomplish the impossible, thrones are crumbling, and we hardly dare ask what the

herald of tomorrow will announce. The world's freemen have drunk the draught of power; they have felt the dynamic of a great cause; in their sacrifice and suffering they have tasted the sweet recompense of duty well done. The immortal spirit of their fallen comrades calls them to new tasks worthy of their unexpected energies—the only apology for their exemption from the supreme gift.

What shall be the channel through which these spiritual forces resident in the young life of the world shall find expression? You answer, through social and civic relationships, through statecraft and political agencies, through international council and world governments—and you answer well. These are the common thoroughfare which nineteen centuries have beaten through the wilderness that the feet of earth's millions might travel onward to the goal of democracy.

## WHERE THE CHURCH HAS FAILED

But why have you not included in this list of agencies for world building—the church of God? Is it because the church has failed hitherto to function toward the end of human good? Nay, rather has her ministry, though confessedly remiss, been the inspiration for the sons of democracy to build these highways of civilization. The problem lies here: while all these other agencies afford room for the fellowship and companionship of kindred spirits whose hearts beat with passionate zeal, yet when these turn to the church, the mother of their fortunes, they find her, though claiming heaven's favoritism, and though the most loved of all, the one institution where the spiritually led sons of the world's new order cannot fellowship with perfect abandon.

The common fields of service in which noble Christian souls have blended have reacted in the widening vision of the worship and fellowship in the church and a new day in comity and co-operation has been experienced. Now at the hour when multiplied millions of Christ's followers unite hands and hearts in the overthrow of the world's highest expression of organized wrong, the questions which have divided the House of God are seen in a new perspective.

Ecclesiastical polity and differentiation between statements of faith and symbols of confession and service



seem problems pigmy in size compared with tasks that challenge the intelligence, purpose and passion of every soul who has seen the face of Christ and felt the throb of his heart of love. While the life blood of the world's young manhood was being poured out in sacrificial suffering and death, the homes of the world have been drinking from the wells of sorrow. After fellowship together in suffering for the world's redemption, never again will our sons and brothers overseas find satisfaction in divided fellowship in Christian worship and service; and the broken-hearted of our homes who have walked in the same Gethsemane and found consolation in our one and only Lord, will find no joy in worship and service that will not be the sweeter because shared wholly in those who know him.

A symbol of the whole problem is visualized in the ministry of the church to our men in France. Four thousand Y. M. C. A. secretaries, ministers, business and professional men and women, educators, clerks and entertainers, truck men and mechanics, without question of creed or communion, gave themselves in abandoned service to our men in uniform. In hut and dugout and under camouflage of forest trees, our boys meet to sing and pray; from the hands of the "Y" man they receive the sheets of paper and the envelope for letters home; from the canteen they purchase candies, tobacco and confections made, possibly, by your generous gifts; in hospital, trench and "over the top" they find a companion, helper, friend and brother in him who like themselves discounts dangers and asks only to serve. When men are wounded or when they die the "Y" man is often there to strengthen and to receive words for dear ones at home. The service of the Y. M. C. A., together with that of the Red Cross, the Y. W. C. A., the Knights of Columbus, the Salvation Army, the Jewish Welfare, and the task of the Army Chaplain presents the world's splendid picture of the church losing its life and finding it again in the joy of self-forgetful ministry.

#### THE Y. M. C. A.'S ACHIEVEMENTS

The birth, organization and growth of the Y. M. C. A. in the past decades with its wonderful statesmanlike leadership and perfected machinery, needs no other apology than that she has functioned in this hour of the world's greatest urgency in bringing to the defenders of liberty the ministry of Christian service and love, which a divided church could not offer. Had Christian comity and fellowship produced no common agency for this unparalleled opportunity to serve humanity at its center, the church for a generation to come would have been sitting with bowed head midst her own shame and humiliation. With no Christian seer and servant like John R. Mott to have heralded the call and in the name of the Young Men's Christian Association to have offered the tools and program of service to the Allied armies, what would have been the move of the divided House of God?

What the church could not do in that it was weak through division, the Young Men's Christian Association has wrought in the name of the Christ, whose burdened soul cried out in prayer to the Father for the unity of his children. His service has come to the men in uniform

overseas and in the home camps. They have received the cup in the name of no single body of Christians but as representing the beautiful love of those in the homeland whose sacrificial gifts are distributed by men and women of all communions—who know and serve but one Lord.

#### WHAT IS COMING?

Having seen the beauty and felt the thrill of united, common and loving fellowship of service, what interest can our men returning to their homes possibly have in the mumming of shibboleths and the rattle of worn-out denominational machinery? I speak for scores of Christian leaders who have not only sensed this situation in this service overseas, but who know from innumerable expressions from officers and men that they hold sentiments revolutionary in character as relating to narrow ecclesiasticism and the littleness of souls who pet and fondle the idols of creeds and forms for which their chief apology is that they are in the inheritance from ancestry.

What is more—while I hold no brief of united opinions—I know that scores of Christian leaders, who have known the bigness and joy of fellowship in their glorious service, have a new and an undying passion to strike hands together for a like ministry through future time and to help the church, weak through dissipated effort, to strength and power. One instance: two days and two nights four ministers representing pulpits of influence in our cities—a Baptist, a Methodist, a Congregationalist, and a Disciple—worked together with hardly any rest and with but little food as they bore stretchers and ministered to the wounded and dying. Weeks afterward these men at a casual meeting found for the first time that they were of different communions; but shall it be thought that those men who drank together from the same cup of joyful ministry shall find satisfaction in their home fields dwelling behind bars of petty prejudice?

#### UNITY OF COMMAND NEEDED

In the world's great conflict yonder in Europe our armies passed from separate direction to the command of one great general. General Foch became the commander-in-chief. The day of entrenched warfare passed to the open conflict. Victory for righteousness is here.

The time has come for the churches of America and of the world to lift their eyes. The scepter of righteousness is held by our great Commander-in-Chief. Our entrenched littleness must forever pass. The open forward movement for the world's redemption is the new order from our Commander.

The call of the battle front to the churches of America is a call for a united church to conserve and direct for kingdom purposes the awakened spiritual energies of the world. O church of God, awake!

Out where the Spirit calls!  
Out where the trumpet blows!  
Out where the desert waits!  
Out where the night moans!  
The spirit calls for peace,  
The trumpet blows for love,  
The desert waits for flowers,  
The night moans for God.



# The Redemption of Palestine

By Charles Sumner Lobingier

*Of the United States Court in China*

LESS than a year ago we were celebrating the deliverance of Jerusalem. A few days ago, at Westminster Abbey and other noted fanes of Christendom, as well as in local churches and synagogues, there were services of thanksgiving for the redemption of the Holy Land. It is worth while to pause for a retrospective glance at events in that historic theatre during those past crowded months.

General Allenby may fairly claim the title of "the modern Joshua," if not that of the modern David, for he literally smote the Philistines hip and thigh. In that land of many battles he has fought and won perhaps the most remarkable of all and one which opens the way to the permanent removal of that disgraceful anachronism—the Turkish Empire—and the emancipation not only of Palestine and the rest of Syria, but also of Mesopotamia and perhaps even of prostrate Armenia.

Not the least interesting feature of the accounts which have filtered in from the scene of that great victory is the mention, in the dispatches of September 24, of the Jewish legion. One regiment of this was recruited in London and another in New York, whence it sailed only last February, and it is gratifying to find this new force so soon giving a good account of its presence. Coupled with General Pershing's recent cable calling for twenty-five more Jewish chaplains it becomes evident that the new Zionist state need not lack the nucleus of an army.

## INDUSTRIAL VICTORIES

The Jewish colonies, which flourished in Palestine before the war, were among the chief sufferers from Turkish ferocity and one of the principal tasks of the deliverers has been to repatriate the colonists and help them to restore their too often devastated homes. The extension of this work so well begun has occupied the attention of various agencies.

The British army has helped the colonists with the loan of draft animals. Other animals and supplies have been brought in by the railway from Egypt, which, though built originally as a military line, is proving of permanent and increasing value to the country. The Palestine Fund Restoration Commission of America has been most effective and is giving special attention to water-supply and the modernization of Jerusalem. Aaronsohn, the Jewish agricultural expert, refused a tempting offer from America in order to devote his whole time to the development of Palestinian agriculture.

Early in the summer announcement was made from Petrograd of Zionist industrial activity among Russian Jews—the expansion of the Haboneh (Builder) Company, the organization of a Zionist emigration society at Moscow with a capital of 10,000,000 rubles; the formation of a steamship company for service between Odessa and Palestine with a capital of 5,000,000 rubles; a Palestine Oil Company, and a modern hotel company for Pales-

tine, each with a capital of 3,000,000 rubles; and a Palestinian agricultural bank at Petrograd with a capital of 25,000,000 rubles. These are some of the forces which are again to make the weary land, whose once productive soil has lain fallow for two milleniums, rejoice and blossom as the rose.

## EDUCATIONAL PROGRESS

The Zionist program includes the revival of ancient Hebrew culture, including the language. And this is being adapted to modern needs. A great Hebrew scholar has been at work for some time on a new Hebrew dictionary which is to contain not only the classical vocabulary but also the additional terms needed in modern life.

But perhaps the crowning event of these months is the beginning of the great Hebrew University. A commanding site for it, on the Mount of Olives, overlooking Jerusalem on the west and the Jordan valley on the east, was chosen months ago. There, on April 11, amid the applause of an audience of four thousand, Dr. Weitzman declared that a new moral force would go forth from that site for the uplift of the whole Jewish people. The foundation stone was laid on July 24, curiously enough the tenth anniversary of the Turkish revolution.

The British Palestine Committee, which has had charge of the plans for the new university, has issued a statement setting forth its ideal in these memorable words:

The symbol of the new Jewish Palestine is a noble house of learning, a sanctuary of the Jewish mission for spiritual values, for intellectual truths, a center from which once again the Law shall go out from Sinai and the Word of God from Jerusalem. There can be no more illuminating way of teaching the world that a Jewish Palestine will be no seat of chauvinism and no house of mammon, but a hearth of that civilization which spells peace and humanity.

It has a fitting sequel to this announcement that Henri Bergson, the greatest of French, and perhaps of all living philosophers, should have accepted a place in the faculty of the new institution.

## SOME POLITICAL ACHIEVEMENTS

Mr. Balfour's declaration of November 2, 1917, in favor of "a national home for the Jewish people in Palestine" was endorsed by the King of Greece on February 17, by the French government on February 12, by the Italian government on February 25, and more recently by the governments of Holland, Serbia and Siam.

Shortly after its declaration the British government authorized the dispatch to Palestine of a Jewish Administrative Commission, and this, headed by perhaps the leading Zionist, Dr. Chaim Weitzman, arrived in Jerusalem on April 10 and was welcomed by representatives not only of all three of the great monotheistic religions but of several branches of each. Since then this commission has been at work in laying the foundations of the new government. And, as recited in one of their publications:



The Zionists are resolved that the constitution of the state they are building shall contain not only all that is best in the fundamental law of the most enlightened countries of the world, but something even beyond that. The aspiration of the Zionists is to establish a model state in which the conflict of the classes, the eternal warfare between capital and labor, will have no place. There must be no room in Jewish Palestine, they are determined, for exploitation for private gain, and the amassing of plutocratic millions will be impossible. Their high aim is a state that will exemplify the highest ideals of democracy.

It is a mark of the practical sagacity of those who are undertaking this interesting task that they have turned their attention first to the administration of justice. The old, corrupt, and dilatory inefficient Turkish courts have, of course, been superseded. But the administrators have not made the mistake of uprooting suddenly the Mohammedan law which has now prevailed in Palestine for so many centuries. This has been retained for the present

and an English Jew, recently stationed in Cairo in the judicial service of the British government, and therefore familiar with Arabic and Muslim law, has been transferred to Jerusalem and placed at the head of the new judicial system. In time we may perhaps realize a parallel to the Philippine situation, with native law administered by foreign judges and with a gradual introduction of reforms in the subject matter.

Such, then, are the first steps in the redemption of Palestine. As for the future and as regards the larger aspects of the question I only wish that all might read a stimulating book which has just appeared under the title of "The World Significance of a Jewish State." For its main thesis is one which is bound to challenge our profound attention, viz., "the possibilities for political good in an independent Jewish Palestine mediating between an insistent east and a war-tired Europe."

## Poems of the War's End

By Thomas Curtis Clark

### The Bugle Song of Peace

**B**LOW, bugle, blow!  
The day has dawned at last.  
Blow, blow, blow!  
The fearful night is past.  
The prophets realize their dreams:  
Lo! in the east the glory gleams.  
Blow, bugle, blow!  
The day has dawned at last.

Blow, bugle, blow!  
The soul of man is free.  
The rod and sword of king and lord  
Shall no more honored be;  
For God alone shall govern men,  
And Love shall come to earth again.  
Blow, bugle, blow!  
The soul of man is free.

Blow, bugle, blow!  
The rivers run with blood,  
But greed and strife, and lust for life  
Are passing with the flood.  
The world's great heart with grief is bowed,  
The gory beast of war is cowed.  
Blow, bugle, blow!  
The day has dawned at last.

### Woodrow Wilson, Leader

**W**HEN war first cast its flame across the skies  
Beyond the sea, when by a pistol shot  
Old Europe flared into a furnace hot,  
And the dazed world was rent by human cries,  
They who, of lighter mind, could not restrain

The tinder in themselves, cried loud for war,  
And bade us join the strife, however far  
Our shores might be. Quick anger and disdain  
Had they for him who held the reins of state;  
But he, wise leader, used what strength was ours  
From our aloofness, till with all our powers  
Matured, our arms could strike the blow of fate!

### The Dead Speak

*Dedicated to the More Than Four Million  
Men Who Died in Defense of  
World Democracy*

**F**RIEND, we are here; we have not fled;  
Our hearts were true, though we are dead.  
We met the foe's resistless wrath;  
Through fires of hell we cut a path,  
Nor faltered once. The faith we kept,  
As hostile flames about us swept.

Our wills delayed their brutish force,  
By death we stayed their battle course;  
And lo! they halted; in our blood  
They slipped and fell, as in a flood;  
We drove them back, though stilled by death;  
They fled before our gasping breath.

Friend, be at rest, and fear no more  
The battled hosts, the war gun's roar,  
For you are saved: see, yonder sky  
Is clear, for we in victory lie;  
The bloody price we chose to pay  
That you might dwell in peace today.

November 11, 1918.



# Life's Unfailing Landmarks

By A. W. Fortune

*Of Transylvania College of the Bible*

**W**HEN we are traveling along strange highways we want the assurance of known landmarks. We may have seen these landmarks ourselves; others may have told us about them; or they may be indicated by the guide book we are following. We may be doubtful and hesitant about the way, but when we reach these landmarks, we become confident and press eagerly forward.

The eleventh chapter of Hebrews tells of some of the great souls who went forth into uncertain surroundings, guided by landmarks which were unfailing. Not least among these was Moses. He led his people out of Egypt through the uncertainties of the wilderness to the land of Canaan. He had to brave the Pharaoh and his army. He had to pass through the desert with its pestilence. He had to face the walled cities where dwelt the giants.

The hearts of the Israelites fainted on numerous occasions, and they wanted to turn back, but Moses had the confidence which was inspired by his unfailing landmark, and he led them forward. "By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible."

## THE OLD ORDER BEING SHAKEN

We are living in a time when the old order is being shaken to its very foundation. Within a single generation our manner of life has been revolutionized. Institutions have been transformed. Nations have risen and fallen. Thought itself has changed.

There is scarcely a scientific conception of today that has come down unmodified from the past. The philosophies of the past have been found to be inadequate. Even the traditional theology does not satisfy the yearning heart of today. Some of the creeds for which men have died have lost their significance. Is it possible that there is nothing that is permanent, and that we are travelers in a strange country with no landmarks to guide us? If such is the case, then life is indeed an enigma, and we can have no assurance as we face the future. But the experience of the past teaches us that there are unfailing landmarks and that we can feel perfectly secure as long as we have the guidance of these.

Moses was brave in a hazardous undertaking because he endured as seeing him who is invisible. As we face the uncertain future, we need to keep our eyes fixed on the God of the ages.

A big man and a little boy were out in a great forest, when they lost their way. It was in the afternoon and the sun was in the west. The big man said: "Little boy, our camp is in the direction of the sun, and if we keep our faces toward the sun we will find our way back." Following his suggestion they pressed on. They

were tired, but the sun was in their faces and their hearts beat with hope, and presently they found the trail beneath their feet. Then the big man said: "Little boy, life is like the journey of this afternoon. People frequently lose the path, but there is always a fixed point toward which they can go and feel safe. Do you know what that fixed point is?" The little boy said, "I think it is God."

Our interpretation of God may change; in fact it must change if He is to be vital to us; but that simply means that we see him from a different angle and get a larger vision of him. God himself is eternal. He is the God of the generations; the God of Abraham, Isaac, and Jacob; the God of Moses, David and Isaiah; the God of Peter, John, and Paul; the God of Origen, Chrysostom, and Augustine; the God of Luther, Calvin, and Knox; the God of the leaders of our day and of the days that are yet to be. The Psalmist gave striking expression to this faith in the eternal God when he said: "Thy years are throughout all generations. Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them and they shall be changed. But thou art the same and thy years shall have no end."

## THE SURE FOUNDATION

In these days when the souls of men are being tested, when the very foundations of civilization are being shaken, we need to remember that God is our unfailing help. The Psalmist was standing on a foundation which could not be shaken when he wrote those words which have put confidence into the hearts of multitudes: "God is our refuge and strength, a very present help in trouble. Therefore, will we not fear though the earth do change, and though the mountains be shaken into the heart of the seas."

When John Henry Newman was passing through great religious difficulties, he went to Rome. While there he was prostrated with malarial fever. When he had recovered sufficiently he was returning to England, when the vessel was overtaken with a severe storm. The passengers became panic stricken, and Newman himself was awed by the threatening situation. The storm had been raging for some time, when suddenly on the night of Jan. 16, 1833, there appeared a slight rift in the dense clouds, and out of it a solitary star beamed forth hope and encouragement. Dr. Newman was so impressed with this omen that he bared his head and uttered the prayer: "Lead kindly light, amid the encircling gloom, lead thou me on." Under the inspiration of that experience he wrote those words which have been the stay of multitudes:



Lead, kindly Light, amid the encircling gloom,  
 Lead thou me on;  
 The night is dark, and I am far from home,  
 Lead thou me on;  
 Keep thou my feet; I do not ask to see  
 The distant scene; one step enough for me.

In these days above all days we need to be able to see the star shining through the rift in the clouds. We need to be able to say with the Psalmist:

The Lord reigneth; let the earth rejoice;  
 Let the multitude of isles be glad.  
 Clouds and darkness are round about Him;  
 Righteousness and justice are the foundation of his throne.

Among these landmarks on the journey of life we not only have God as our unfailing helper, but we also have Christ as our unfailing guide, and in this age of unrest in which we are living we need him to lead us in the ways that are right. The ideals of men have changed with the centuries. Bonfires have been kindled on a thousand hills, but with the passing of the years even the most brilliant of these have died out. There was a philosophical ideal in the days of the early Stoics and Epicureans, but it was corrupted into cruelty and self-indulgence during the early Christian centuries.

There was a chivalrous ideal in the Middle Ages, but it hardened into military glory and tyranny. There was an æsthetic ideal in the Renaissance, but it soon decayed into trivialities. There was a social ideal in the French Revolution, but it degenerated into anarchism. The ideals of men have been utterly inadequate. They have led the world into strife and bloodshed, and have left humanity barren of the things that are worth while. The world's great need is to follow the leading of the Master. Jesus presented himself to men as their ideal, and invited them to follow him. He declared that he was the way, the truth, and the life, and he said that anyone who would follow him would not walk in darkness, but would have the light of life.

#### THE UNSURPASSED CHRIST

After almost nineteen centuries have passed Jesus is more and more being recognized as the world's unfailing guide. His rule is being accepted as the basis of ideal relationship between man and man, and his principle as the law controlling nations. Our interpretation of Jesus may change; it has changed; and it must continue to change; but this only means that we are getting closer to him and that we are understanding him better. There is still much room for progress, for Jesus stands out above the world's leaders like a mountain peak. Ernest Renan expressed this confidence in Christ's leadership of the ages when he said: "Whatever may be the discoveries of the future, Jesus will never be surpassed."

Man must have an ideal, and that ideal should be so far ahead of him that when he falls at last, no matter how far up the mountain he may have climbed, there will still be untrodden heights above him. Where can we find such an ideal? Let the author of the Book of Hebrews make answer: "Looking unto Jesus, the author and perfecter of our faith, who for the joy that

was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

If a man cannot find assurance in Christ, to whom can he go, for he alone has the words of eternal life. In these days of change and uncertainty we need to cling close to this Rock of Ages that stands unmoved in the storms and the tides. In these days of strife and bloodshed we need to listen to him who speaks of service and love. In these days of sickness and sorrow we need to keep close to him who speaks peace to the troubled soul. In these days of uncertainty and doubt we need to hear the voice of him who speaks his own message to the questioning heart.

#### THE BIBLE OUR UNFAILING INSPIRATION

Among the landmarks to direct us in the journey of life we not only have God as our unfailing helper, and Christ as our unfailing guide, but we also have the Bible as our unfailing inspiration.

We will have difficult problems to solve and heavy burdens to bear. We will have to face discouragement, and some of us may have our hearts broken. In order that we may be strong at these times, we need the inspiration which comes from the Bible. This book is the spiritual guide of the race. Our souls reach out after God, and this book helps us to find Him. It has been the influence of the Bible which has inspired the philanthropies of the world. The men who have built hospitals, and founded institutions of learning, and sent out missionaries have received their inspiration here. The men who have gone down into the slums of our cities have taken with them the Book of books. The men who have crossed the seas as the heralds of a new civilization have gone with the Bible. The inspiration which has come from the Bible is forcibly pictured in Kaulbach's cartoon of the era of the Reformation. He has brought together the chief men of the fifteenth and sixteenth centuries, two of the most important centuries of history. They constitute a wonderful group—theologians, philosophers, poets, inventors and discoverers. In the center of this group stands Martin Luther, the monk of Wittenberg, holding above his head the open Bible, and from these pages light is streaming forth to illuminate the illustrious assembly.

Our interpretation of the Bible may change; in fact it has changed repeatedly during the past, and it must continue to change in the future as new light is thrown upon it. No two people have quite the same interpretation now, and the interpretation of each individual changes as he develops. The Bible, however, does not change; it remains as it was given by the holy men of the past, no matter what our understanding of it may be. As we have a better understanding of the Bible it becomes a more vital inspiration in our thinking and in our living. After all these centuries have passed the Bible holds a larger place in the world's life than it ever did before. Other books are popular for a time, and then are placed on the back shelf; but the Bible has gained in popularity with the passing of the centuries.



It was the first book to be printed on the types of Gutenberg, and it is the one book which the types of the nations are printing in ever increasing numbers. The Bible is the first book we are taught to love, and it is the book from which we get inspiration to strengthen us when the shadows of life are lengthening. "Thy word is a lamp unto my feet, and a light unto my path."

In these days when we are called upon to undertake such tremendous tasks, we need the inspiration which comes from the Bible. In these days we need the hope which comes from having his word hid in our hearts. In these days we need the inspiration of the great Book to send us courageously on our way. This is no time to read the Bible to bolster up our inherited beliefs, or to find material for argument; but it is a time when we need to reverently search the Scriptures to find out the will of God in order that we may more successfully do our part of the world's work.

#### OUR UNFAILING INCENTIVE

That was a great undertaking when Moses went forth to lead his people into the wilderness. He had many discouragements to face and many difficulties to overcome, but he never lost sight of his landmark, "for he endured as seeing him who is invisible."

The incentive for this difficult task was the longing for freedom in Canaan. That longing never failed him, but it urged him forward even when the people wanted to turn back again to Egypt. As we go forth into our future, we have many advantages which Moses did not have. Our journey may be as uncertain as was his, but our landmarks are more definite. We not only have God as our unfailing help, but we also have Christ as our unfailing inspiration. We also have an incentive which urges us on and enables us to surmount obstacles and forget discouragements. This incentive, which is the soul's longing, is unfailing. We may neglect it and try to crush it out, but it makes its protest, and if we are true to its demands, it will lead us in the way in which we should go.

Man is naturally religious. His soul, it may perhaps be almost unconscious to himself, reaches out after God. The Psalmist struck the universal chord when he said: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We may appear to be absorbed in business, and politics, and pleasure, but the deepest longing of the heart is for God. Not only has man a longing for God, but he also has a longing for the right. He may not always do the right, but there is a voice within which urges him to do it. Von Humboldt said that every man, however good, has a yet better man within him. When the outer man is unfaithful to his deeper convictions, the hidden man whispers a protest. This whisper is the soul's longing for the right.

When W. E. Channing was a child he was tempted to do a cruel deed. At that moment an inner voice whispered in his soul so that he seemed to hear it distinctly: "It is wrong." He was terrified, and he hastened to his mother and threw himself in her arms. "What was the voice?" he asked. His mother replied: "Men

call the voice conscience; but I prefer to call it the voice of God. And always your happiness will depend upon obedience to that little voice." This whisper, which is the soul's longing for the right, is universal, and it is planted there by God himself.

Whatever creed be taught, or land be trod,  
Man's conscience is the oracle of God.

This longing of the soul may not always be for the thing which is highest and best; it may change—in fact it will change according to one's education and environment; but it is always looking in the right direction, and it furnishes the incentive for progress. The man who follows the promptings of this voice in the soul will go forward, for it is unfailing in its incentive, and he will not be far wrong in the end. It will lead him to look to God as his helper and to seek to live as His child. It will compel him to look to Christ as his guide and to endeavor to follow his leading. It will urge him to go frequently to the Bible for inspiration and to seek to carry out in his life the principles which it inculcates.

We are going forth into an unknown future. It will have its problems, and its perils, but it will also have its achievements, and its victories, and its joys. We are apparently entering upon a very important stage of the journey, one which will be worth all the sufferings which it has cost. With a soul longing for God and the right, as our incentive, and as our unfailing landmarks, God as our helper, Christ as our guide, and the Bible as our inspiration, we need have no fears, but we can be confident that the journey will be glorious.

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which will soon be ready; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.  
**Love Off to the War**, \$1.25, plus postage.

**The Christian Century Press**

700 East 40th Street, CHICAGO



# The Sunday School

# Books

## Re-converted\*

WE closed our last lesson with a word about Jacob's conversion. We said that in that night after he fled from his home he dreamed of heaven, and that in the morning he made his pledge to his tribal god. It was a very low pledge. Practically it was this: "Now, God, you bless me and bless everything I undertake and I'll stand for and by you." It was not a very exalted conception, but it was a beginning, and that is precisely the point I wish to make. It is one thing to start the Christian life. It is another thing to stick to it, and it is still quite another to successfully finish what you have begun.

When a child comes forward to confess Jesus as Lord the future is full of promise, but you always wonder whether he will be faithful to the end. You wonder how he will grow, what he will do, whether his temptations will get the best of him, whether he will fall by the way, or whether he will develop into a veritable saint and be one of the strong men of the church. In the last lesson we saw the beginning of Jacob's definite, clear-cut allegiance to the God of his fathers; in this lesson we see him re-converted.

Much water had flowed past the mill since as a willful, hot-headed boy he had sinned and suddenly left his father's tent. He had had some experience. He had been pitting his wits against one of the shrewdest old Jewish business men in all the earth. Uncle Laban knew the tricks of the cattle business—but Jacob now knew more! He had married the girl of his choice and also her sister—not of his choice. He had married a few others. He had wives, concubines, stuff, furniture, tents, cattle, sheep and more stuff. Life to him consisted in stuff and he had a lot. His wife also liked stuff, and she had swiped a few family gods when she left home—but they brought ill luck. Jacob's motto and philosophy coincided exactly with that of most modern men, "Life consists in the abundance of things which a man possesses"—contrary to the Bible idea. And now with wives, babies, cattle, sheep and stuff he was almost back to the old stamping ground—and brother Esau was on the warpath! Dear brother Esau—had he ever forgotten him? Had he ever added a thousand cattle to his herd and not thought of Esau? Had he ever been presented with a new boy and not remembered his brother Esau—that frightful, hot-tempered man who was such a good shot? Tomorrow he is to meet Esau and his brain is in storm. Much as it hurts him to part with his stuff, he sends servant after servant with present after present, seeking to placate that hairy, eagle-eyed, wrathful, unforgiving brother. It was night again. Jacob wrestled with the angel. Whether he ever truly prayed in his life before, he prayed that night. Up against it, he prayed. Conscious of his own weakness, he prayed. Feeling the impotency of stuff, he prayed. Human nature failing, he leaned upon the divine. His extremity was God's opportunity. That night he poured out his soul to God. Such praying changes a man. He is never the same afterward. He has a new hold upon God; he has new conceptions of living; he has an entirely new set of values. "I will not let Thee go except Thou bless me." Hear John Knox praying, "O God, give me Scotland or I die." Presbyterian Scotland is the answer, and, if you lived in Pittsburgh, you would feel that these Scotch Presbyterians not only got Scotland, but the whole earth! How far removed is such praying from the stale, commonplace, selfish, monotonous prayers we repeat at bedtime because it is a habit.

Have you ever been re-converted? I knew a very good doctor—one of the most exact and honorable men in the world. "Duty" was his big word. One day at the communion table he began to weep. Suddenly he was overwhelmed by the significance of what he was administering. From that hour he was a changed man: tender, humble, consecrated, sweet-spirited, generous to a degree. Drummond had that experience. Dawson experienced it. Many of us need it.

JOHN R. EWERS.

\*Lesson for November 24, "Jacob Wins Esau." Gen. 33:1-11.

## E. B. Barnes on "The Protestant"

"THE PROTESTANT" is great! When we need a superlative these days we use that positive. It expresses all we mean and so much more that no one attempts to place a limit.

I have been studying our own type of Protestantism, which just now is wrecking more living souls than idols, according to my way of thinking, running amuck against every man who has a thought without the seal of a few archaic institutions upon it. Conformity and acquiescence are the words of the age for us Disciples. We are being forced to drink the thin, gruel-gospel of a few mental starvelings, or die, or join the "sects."

I begin to feel sometimes as if the Atlantic had lost its salt, that we were all being corrupted by the desire to speak with our hand upon our mouth, and to cudgel hypocrisy with a snow-flake or two. However, we must live in hope. It may be that the downward tendency among our people about which I know a little may become so violent that a change will be imperative—a new track or something of the sort. The reforming genius among us is lost in the shrieks of the self-appointed trustees of the faith; we spend so much energy in warning each man against his fellows that the Reformation has to stop while the whistle blows!

E. B. BARNES.

Paducah Ky.

\* \* \*

GENERAL FOCH AT THE MARNE. Perhaps the most interesting personality of the war in its last days was General Foch, who was responsible for the tactics which finally overwhelmed the foe at all points. The Marne has gone into history as one of the key battles of the world. According to this enlightening book, Ferdinand Foch, "whose life has been devoted to translating philosophy into the terms of the casualty list," was the genius of that campaign. The military theory of this warrior, together with estimates of his deeply spiritual nature, are presented here along with the details of the great battle. (Dutton. \$1.75)

GUYNEMER, KNIGHT OF THE AIR. By Henry Bordeaux. Translated by Louis Morgan Sill. In this volume is presented the life and career of the youth who was hailed by the French warriors of the air as their leader. He had a most charming personality, as well as great skill in air-fighting—he brought down fifty German airplanes; and his tragic death completes an unusually interesting life story. (Yale University Press. \$1.60.)

HAWTHORNE: HOW TO KNOW HIM. By George E. Woodberry. Professor Woodberry presents Hawthorne the man, but gives more attention to his writings, quoting liberally from his books as the best method of accomplishing his purpose in the book, which is one of the well-known "How to Know Him" series of volumes on great authors. He treats Hawthorne as a New Englander; as an artist; and as a moralist. (Bobbs-Merrill. \$1.50.)

THE CRACK OF THE BELL. By Peter Clark Macfarlane. A story of love and politics in a great American city, dealing impartially with the socially elect and the submerged tenth. It is primarily a story, full of action, but it also has its value as throwing light on the problem of providing efficient, economical administration for American cities. The book reveals a wide and true knowledge of conditions in our municipal life. (Doubleday, Page. \$1.40.)

AN AUTUMN SOWING. By E. F. Benson. A love story in which the starting point is the falling in love of Sir Thomas Keeling, hard man of affairs, with his secretary, Norah



Prophet. Fine character delineation, delicate analysis of motives, humor and charm characterize the book, which is one of the most popular novels of the author of "The Tortoise," "David Blaize," "Dodo," etc. (Doran. \$1.35.)

THE SOUL OF SUSAN YELLAM. By Horace Annesley Vachell. Another "Fishpingle" story, which is all that need be said for those who have read that story. Mrs. Susan Yellam, of Applewhite, in Wiltshire, is thoroughly human and interestin'. The fact that the war touches the story does not make it out of date since peace has been declared. (Doran. \$1.50.)

LINCOLN THE POLITICIAN. By T. Aaron Levy. Lincoln, the president, can be understood only as the story of his early training as a politician is mastered. Here is the book which presents the facts of that story. This phase of Lincoln's life has been sadly neglected. (Badger. \$2.00.)

ORAL READING AND PUBLIC SPEAKING. By John R. Pelsma. An excellent text for anyone who desires to master the art of public speaking; the book contains also many selections for reading. (Badger. \$2.00.)

PRINCIPLES OF EXPRESSIVE READING. By O. M. Norlie. Another book of value, with the underlying principle that "there must be impression before there can be expression." (Badger. \$1.50.)

THE MODERN CHESTERFIELD. Edited by Robert McCurdy. A new edition of the classical guidebook of good manners by the famous Lord Chesterfield. (Badger. \$1.50.)

THE GOLDEN BOUGH. By George Gibbs. Not a war book, but a detective story of the German Secret Service in war-time, the scenes being laid in Switzerland and Germany. A young American soldier, with his honor and loyalty, matches his wits against the cunning of the German agents. A book full of mystery, and thrill and surprises; not a bad story for minds overfed with serious thoughts. (Appleton. \$1.50.)

SKYRIDER. By B. M. Bower. A twentieth century story of ranch life, with an aeroplane thrown in to make it thoroughly up to date. There is also an abundance of humor, which, with its atmosphere of outdoors, makes it a good book for young people and for older ones who are still alive. (Little, Brown. \$1.40.)

*Any of the books reviewed in this department, or any other books now in print, may be secured from*

THE CHRISTIAN CENTURY PRESS,  
700 East 40th St., Chicago

## CORRESPONDENCE

### The "Century" as a Guide to the Best Books

Editors THE CHRISTIAN CENTURY:

I APPRECIATE every department of the CENTURY for its high tone and fine spirit. But I am finding a new value in it of late, that is, in the books it advertises. I have bought a good many on your recommendation, and every one has made no small contribution to my equipment.

I wish I knew how some preachers get along on so few books. I met a brother minister recently who had not bought a worth-while book in a year, claiming he could not afford it. There is a very real sense in which I cannot afford it either, but there is a more compelling reason why I must buy now—not trash, not cheap books, but the very best and *without regard to price*. My small library of yesterday will not suffice for today; there is too much going on today of which my books of yesterday were ignorant. We country preachers are not privi-

leged to meet many of the great spirits of our day in person, so we must bring a few of their books into our study where we can commune with them at leisure. B. H. SEALOCK.

Illiopis, Ill.

### Some Postscripts

THE CHRISTIAN CENTURY has become a veritable delight to my soul. It is thought-stimulating in its healthy idealism and most satisfying in the spiritual interpretation of present momentous movements of history. I will certainly miss its weekly messages while in Europe. CHARLES H. SWIFT.

Carthage, Mo.

\* \* \*

You are giving us a great paper. J. H. FILLMORE.  
Cincinnati, O.

\* \* \*

I am pleased with the excellent contributions you get for your paper from great leaders. JOHN L. IMHOFF.  
South Bend, Ind.

\* \* \*

I read the CENTURY with much enjoyment out here and pass it around among my missionary friends. I congratulate you on the selection of the material and the kind of news you use. ANNA LOUISE FILLMORE.

Nankin, China.

\* \* \*

I am still enjoying the CENTURY. It is stimulating at all times, and especially so just now. ROY E. DEADMAN.  
Lebanon, Ind.

\* \* \*

When I go to the postoffice on the day that the CENTURY is due, and find that it has not arrived, I am as much disappointed as when I am expecting a letter from a dear friend and it has been delayed. The CENTURY is a journal I am truly proud of; it gives us a real representation among the progressive journals of the country. This fact is a source of joy to all of us who are anxious to see our brotherhood in the front ranks for the better things in the world of religion.

Keokuk, Ia.

HUELL WARREN.

Blessed indeed are those ears that listen, not after the voice that is sounding without, but for the truth teaching inwardly. Blessed are they that enter into things internal, and endeavor to prepare themselves more and more by daily faithfulness for the receiving of heavenly secrets.

THOMAS A. KEMPIS.

THE DEMAND for the autumn issue of the 20th Century Quarterly was so unexpectedly large that the supply was exhausted three weeks ago. One school, reordering, sent this telegram: "Send 40 more copies; everybody wants it."

Has your order been sent in for the winter quarter? Order now, and order a sufficient number to carry your school through the entire quarter.

THE CHRISTIAN CENTURY PRESS  
700 East 40th Street, Chicago.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Presbyterians Promote New Era Movement

THE Presbyterians of America have laid out for themselves the most ambitious project of their history in their New Era Movement. The fact that they propose to raise seventy-five million dollars is by no means the biggest fact of the campaign, though that arrests public attention. This money is to be raised in five years and almost one-sixth of it during the first year. It is planned to devote a million dollars to the rehabilitation of the wounded soldiers and a million and a half to the rebuilding of the ruined churches of the war-stricken lands. It will also undertake the Americanization of the foreigner. John T. Mason is chairman of the campaign committee. Arrangements have been made for five hundred public meetings, beginning this month, at which the aims of the New Era Movement will be presented to the churches. In January the Victory Fund Drive will be put on to provide funds for the reconstruction of the churches in the war areas.

## What Is Happening to the Seminaries?

The war has cut down the attendance at the theological seminaries very noticeably. McCormick Seminary, of Chicago, (Presbyterian) opened this year with about a hundred students. Yale school of Religion has fifty-five men on its list; of these twelve are Congregationalists. Union Seminary has about twenty-five students this year. These statistics indicate how greatly the future supply of the ministry is being limited by war conditions.

## Christmas Program for Armenian Relief

The Sunday-school department of the American Committee of Armenian and Syrian Relief has prepared a special exercise for use at the Christmas season in connection with the special Sunday-school offering for this important work. The title of the program is "The Magi of Today." The program is prepared by Anita B. Ferris. In the program there are ten speaking parts and provision is made for from five to fifteen other parts, according to the ability of the school. The committee hope to raise two million dollars in the schools of America this year. It is stated that at least 500,000 starving children of the stricken lands must look to the Christmas offering of our children this year.

## Special Service of Thanksgiving in Holy Sepulchre

A special cable from Cairo, Egypt, has been received in this country telling of an interesting service in the Church of the Holy Sepulchre at Jerusalem on October 18. A solemn function was held at the church in thanksgiving for the liberation of the Holy Land from the Turks. Consular representatives of all the allied nations attended.

## C. C. Converse, Noted Hymn Writer, Dies

Among the well-known evangelical hymns is "What a Friend I Have in Jesus." The author of this old-time favorite was C. C. Converse, who recently died at his home in New Jersey.

## A Week of Prayer: for Young Men

The Young Men's Christian Association has issued the call for its annual week of prayer for young men. This week of prayer will be held November 11-18. The churches of the country have been asked to devote their mid-week prayer-meeting service of that week to this cause. The objects of

intercession for the week are prayers for the men of the army and navy; for those who suffer in hospitals and in army prison camps; for the work of the Association and for the United War Work campaign. It is stated in the literature sent out in behalf of this prayer week that eleven million young men lie in graves made by the world war. November 17 is to be observed as a day for special sermons in the churches.

## Methodists Establish Chair of Rural Leadership

There has been much talk about the rural church in recent years, but the Methodists are the first to establish a chair on the rural church in a theological seminary. Rev. Ira Miner has been established at the Iliff School of Theology in Denver in such a work. He not only teaches the theory of rural church activities but also directs the work of the students who minister to the country churches on Sunday.

ORVIS F. JORDAN.

\* \* \*

## Chicago Congregationalists Promote Church Union

THE Congregationalists of Chicago, backed by action of the Illinois state association, have issued an appeal for a meeting of representatives of the various religious denominations for the purpose of devising plans for closer union, reports the Chicago Tribune.

The appeal calls for the meeting to be held at the City club on Nov. 25 for the following purposes:

To discuss a definite method and policy of Christian comity, considering first the one now in operation in the co-operative council of city missions, and secondly the one in operation in many foreign mission fields. In both cases churches or denominations are given fields for which they are exclusively responsible.

To discuss the advantages and disadvantages of the independent community church.

To discuss methods of securing or apportioning zones of influence and responsibility for the different denominations in Chicago and environs.

To discuss the equipment and availability of some present organization, as compared with the availability and equipment of a new organization, to encourage and direct the largest possible development of Christian comity, fellowship, and co-operation in this territory during the reconstruction period.

It is proposed the conference shall be composed of five representatives, selected by the governing boards of each Protestant denomination active in Chicago, five persons officially representing the co-operative council of city missions, and five representing officially the Chicago Church Federation council.

The appeal has been sent to the executive committee of the National Council of Congregational Churches, with the request that the national council act in seeking the co-operation of other denominations in a general movement for comity, but the Chicago association decided it could not wait for national action and hence made the appeal at once for action by Chicago churches.

The appeal, it was said, was accentuated by several instances of merging and co-operation among local churches. A committee on union, which was authorized by a recent Methodist ministers' meeting, following an address on "The Church of the Future" by Dr. Johnston Myers of the Chicago Baptists, in which he urged the breaking down of denominational barriers, may be asked to join in this general movement for union.



# News of the Churches

## Dr. W. E. Macklin Guest of Honor at Camp Funston

Otho C. Moomaw, of the church at Manhattan, Kan., writes that the influenza quarantine has impeded the work among the soldiers at Camp Funston. By the use, however, of office correspondence and other methods the church has endeavored to keep in touch with the boys. An unusual event was a recent conference held with the army chaplains and "Y" workers of the Disciples who are in camp, at which Dr. W. E. Macklin, of China, was the honored guest. A dinner was given at the Y. W. C. A. Hostess House, the date being Oct. 31. The conference of the occasion on world service, the war, and the outlook for the church, was very profitable. Those present were: Lieuts. Floyd I. McMurrey, Edward L. Branhams, Benjamin H. Smith and W. A. Fite; Chaplains Carl Burkhardt, and D. F. Cross; Y. M. C. A. Secretaries B. E. Parker, pastor at Junction City, and O. C. Moomaw, pastor at Manhattan, who arranged the meeting.

## Eureka College Rejoices in New Leaders

Eureka College is rejoicing in the acquisition of Mr. and Mrs. Clifford S. Weaver, who are to become a part of the organized force and academic life of the institution. They arrived at Eureka on Oct. 1, and Mr. Weaver began immediately his work as promotional secretary for the college. He is to have charge of all matters which relate the college to its constituency. Mr. Weaver is not to be a financial agent in the ordinary acceptance of that term, but is to be rather a promoter of such interests of the college as respect students, publicity, alumni activities, and financial enterprises. Both Mr. and Mrs. Weaver are natives of Illinois and alumni of Eureka. After graduation from that school they went to Japan as missionaries under the Foreign Society, and served there for seven years. The failing of Mrs. Weaver's health prevented their continuing their service in Japan. Mr. Weaver was a member of the team which raised the first million dollars for foreign missions, and also served on the Men and Millions team several times. For four years Mr. and Mrs. Weaver led the church at Texarkana, Tex., and from there removed to Dallas, Tex., where Mr. Weaver served most successfully as chancellor of Texas Christian University. This position he resigned in June, 1918, and comes to Eureka to do a similar piece of work for his Alma Mater. Mrs. Weaver has attained distinction as an authoress and teller of children's stories. She organized the Story-Telling League in Texarkana and Fort Worth and was employed by the authorities of Fort Worth as municipal story teller. She had the general supervision of story-telling in fifteen parks of the city and more than five thousand children were entertained during the summer by Mrs. Weaver and her assistants.

—The Birmingham (Ala.) *Age-Herald* has this to say of R. N. Simpson, who has been serving the First Church, Birmingham, for about a year: "Mr. Simpson, by his masterly intellect, noble Christian character, and splendid poise has created an atmosphere about himself and his church which has redounded to his credit and to the credit of the community."

—President Crossfield, of Transylvania College, is a thirty-minute man for the current campaign of the seven war-work organizations.

—Lieutenant John Collis, son of Mark Collis, of Broadway church, Lexington, Ky., has arrived overseas, it is reported.

**MEMORIAL CHICAGO**  
UNITED SERVICE  
Memorial (Baptists and Disciples)  
First Baptist  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett } Ministers  
W. H. Main }

—Evangelistic meetings are scheduled for North Park church, Indianapolis, with J. D. Garrison, pastor, preaching; and at Visalia, Cal., with R. W. Abberly in charge.

—Abbott Book, formerly of Cedar Rapids, (Ia.) church, and for the past few months with D. C. Cook Company, Elgin, Ill., is the new educational director and superintendent at Walnut Hills church, Cincinnati.

—R. A. Schell, recently of Boulder, (Col.) church, now leads at First, Topeka.

—W. I. Palmer is the new leader at Rocky Ford, Col.

—O. G. White, West Virginia Sunday school promoter, is now serving as a chaplain.

—C. O. Cossaboom, formerly of Millersburg, Ky., is serving the church at Belle Center, O., where H. L. Miller resigned a few months ago.

—Crayton S. Brooks, evangelist, is reported recovering from a serious operation at a St. Louis hospital.

—Walter Scott Priest, of Central church, Wichita, Kan., who has been critically ill with pneumonia, is reported on the way to recovery.

—T. E. Winter, leader at Third church, Philadelphia, is planning to stress the prayer-meeting services the coming year, for which an intensive program is being planned. I. S. Chenoweth, of First church, has recently returned to his work from a visit in St. Louis and Illinois.

—W. T. Walker and the church at Mattoon, Ill., are now in a meeting, with the minister preaching and W. E. M. Hackleman leading the singing.

—The week of prayer topics, references and suggestions for the churches may be secured from the Federal Council of Churches of Christ, at 612 United

Charities Bldg., 105 East 22nd street, New York. The date of the week of prayer is Jan. 5-11, 1919.

**NEW YORK**  
CENTRAL CHURCH  
142 West 31st Street  
Finis S. Idleman, Minister

—The death is reported of L. L. Higgins, of Lynchburg, O., who gave up his business and preaching work to prepare for "Y" work. Influenza was the cause of his death.

—The church at Millersburg, Ky., has a new service flag with eleven blue stars on it.

—David H. Shields, of Main Street church, Kokomo, Ind., was called to Chanute Field, Kan., on Oct. 27th to give three addresses before the soldiers there encamped. Mr. Shields has been with the Kokomo church four and one-half years. His good work has been appreciated as is evidenced by the fact that his living needs have recently been provided for by a salary increase.

—The death is reported of Elinor Sanderson, seventeen-year-old daughter of President E. C. Sanderson, of Eugene Bible University, at Eugene, Ore. Her death came as a result of an attack of influenza-pneumonia.

—Flour is selling at \$50 per barrel on the Congo, reports Mr. Moon, Congo Disciple missionary.

—Goldie R. Wells, a graduate and instructor in Eugene Bible University until recently, is now attending the College of Missions at Indianapolis preparing for service on the foreign field.

—Patriotic night was observed at Highland Park church, Des Moines, on last Sunday evening. The Fort Des Moines Glee Club was present, furnishing the music. The Highland Park church is flourishing in spite of the influenza ban, under the leadership of H. W. Hunter.

—M. B. Madden, for twenty years a missionary in Japan, but for some time past a resident on the Pacific coast, will return to his mission service in the spring.

—Frederick Grimes, of the Eureka Cal., church, reports that he has been called to "Y" work overseas. If he goes, his wife will have charge of the Eureka work.

**BUFFALO**  
RICHMOND AVENUE  
CHURCH OF CHRIST  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—In the recent meeting at First church, Oakland, Cal., held by pastor H. A. Van Winkle and J. V. Baird, there were forty-three accessions to the membership.

—W. A. Gressman, formerly at Pomerooy, Wash., has been recalled to the work.

—It is not often that a congregation is prompted to show its appreciation of a new minister after one year's service by granting an increase of \$700 in salary. But that good fate has happened to J. W. Wallace of Winder, Ga. The con-

**ONLY** drawback to Ministerial Pension System will be removed if ministers are willing to add about 3½% to their annual dues and be assured full benefits for disability or death, without regard to number of years in the service. Charter Roll will be open a few days yet.

**BOARD OF MINISTERIAL RELIEF, 627 Lemcke Bldg., Indianapolis, Indiana**



gregation also celebrated his first anniversary by clearing off the last cent of the church's indebtedness. Soon after taking these steps, the congregation granted Mr. Wallace a leave of absence of six months that he might engage in "Y" work in the war.

## NORFOLK, VA.

FIRST CHRISTIAN CHURCH  
(Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—O. C. Bolman, west central district evangelist of Illinois, has been spending some of his time at home during the influenza epidemic studying "the preacher situation" in that district. He reports that the district has 59 preachers who have served more than one year in present pastorates; 45 men have begun with the churches they now serve within the past year. Ten churches are closed or abandoned; 59 churches, including those at four county seats, have no minister at present. There is a good list of men willing to locate, but the churches do not pay sufficient salary to secure them. The Bible school institutes which had been planned for this district have been postponed until near the holidays, because of the ravages of influenza. Garry L. Cook of Indianapolis will be the chief lecturer at these institutes.

—W. D. Hawk, recently of the Havana, Ill., church, now leads at West Side, Springfield. R. A. Karraker has resigned at Rushville, Ill. Alva T. Browning, recently of Greenview, is now at Stanford.

—A. N. Lindsey, minister at Clinton, Mo., writes that dispatches in certain metropolitan papers reported him dead. As was the case with the "passing" of Mark Twain, this report was "greatly exaggerated." Mr. Lindsey was very ill, but is now recovered and again at work.

—A call has recently come to W. E. M. Hackleman from the Y. M. C. A. to go to France as a music director. The "Y" believes in music as a moral stimulus and is calling for music leaders. Dr. Mott says, "The period of demobilization will be the period of demoralization" unless proper provisions are made for the men.

—C. C. Garrigues of First church, Joplin, Mo., reports that "for the first time in her history, Joplin has voted dry." That city has long been one of the wettest spots in the state and a sort of headquarters for bootleggers. The Citizens' Dry Alliance, of which Mr. Garrigues is chairman, used some very striking full-page advertisements in the city papers, leading up to the recent election.

—The Foreign Society reports that all foreign mission boards are now turning their attention to the post war needs of the work. The war changes have been so rapid, the new problems so varied, and the emergencies so immediate and pressing that, as yet, there has been little opportunity for the planning of a future program. There is no doubt, however, in the minds of world students, that the greatest test and the greatest opportunity in the history of foreign missions is now to be faced.

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# THE CHRISTIAN CENTURY

Vol. XXXV

November 21, 1918

Number 45

## The War and the Soul

*By Joseph Fort Newton*

## The Heart of the Nation

*By Herbert L. Willett*

## The Morning Cometh!

*By E. L. Powell*

CHICAGO



# Neighboring Our Neighbors

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## WE MUST!

There is no such thing as "cold business." Unless we get together in thought and feeling, in life and character we cannot trade.

# WE MUST!

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## WE MUST!

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# WE MUST!

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## WE MUST!

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## WE MUST!

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# WE MUST!

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# WE MUST!

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An Undenominational Journal of Religion

Volume XXXV

NOVEMBER 21, 1918

Number 45

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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## EDITORIAL

### The Rebuilding of Our Zion

**A** WAR saved Israel's soul. From the days of Isaiah to the days of Jeremiah there was a constant decline in the spiritual idealism of her religion. Her kings looked upon religion as a means of social control or as a bond of alliance with neighboring nations. They lacked the vision of the great prophets. A war broke down the walls of Zion and brought Israel into a strange land in captivity. When, fifty years later, the new temple arose on the ruins of Solomon's wonderful edifice, the people wept at its shabbiness. But Israel had settled once for all her thought of God. She could afford to worship in a poor building, for she had found her spiritual mission in the world.

Our church of the pre-bellum days had grown rich, but she was in fact very poor. Splendid edifices had been built in most towns of the country, often more of them than would ever be needed. Many of them were monuments to the pride and sectarianism of the community.

Many ministers had lost their keen perceptions of spiritual truth. The local potentates in the churches assured the ministers that only a traditional orthodoxy would work. A certain short-sighted practicality obscured the vision. Empty libraries told the story of empty minds that sought to minister to the people in the most difficult of all our human enterprises.

Large numbers of people were seeking their religion in queer places. Some fell into the ancient superstitions of ghosts and supernatural communications. These even organized themselves into religious societies. Others gathered together for speculations about the end of the world. Still others looked upon religion for fleshly benefit and sought the cure of their ills through reading and

prayer. Most of these had left the church of their fathers to walk in these devious ways.

The war has not automatically solved these problems. But it has broken up the crust of custom in our social life and ancient mores may be abandoned. The Zion of our faith is now to be rebuilt.

✱ ✱ ✱

The first need of the church is men leaders. The student of successful churches is impressed with the quality of ministry these churches have enjoyed. We can never hope for a rejuvenation of the evangelical churches without fresh blood in the pulpit.

There is the most amazing opportunity following the war to recruit for the gospel ministry men who have proved themselves successful workers with men and whose rich experiences will make them always more interesting than other men. These are the Y. M. C. A. secretaries. There will not be place for all of them in Association service after their war service is finished. We have been supporting Association work and look upon the Association as the right arm of the church. Why should we not ask the Association to encourage these men to enter the gospel ministry just as has been done by student secretaries in the colleges? Where is the leadership that should speak for us all in this matter? Is not our board of education the natural source from which such an appeal should come? Should it not also have a hearty second from the leaders of our General Convention—who would do well to concern themselves with such a big constructive program as this?

Once we have a program for finding men, big men, who will go to the best schools for adequate training, we need to direct our thought to a commanding program



which will capture the imagination of these men and fire our own souls with a new zeal.

The Presbyterians in their New Era movement propose to raise seventy-five million dollars. The significant feature of this enterprise is not the sum of money being asked for, great as that is, but the use to which the leaders propose to put it. The money will go largely for a social program. The church intends to work seriously at the Americanization of the immigrant. A worthy sum of money will go to the rebuilding of ruined churches in the war zone. The families of soldiers who need relief will be given intelligently directed aid. The best trained minds of the country are at work elaborating the most comprehensive program of social service ever put forth by a religious organization in the history of the world. Every Presbyterian member will soon be galvanized into new life by the splendid vision of the New Era movement.

The Methodists are asking for eighty million dollars. They will put their money into mission work. If they succeed, they will be far and away the greatest missionary force in the world. Methodists everywhere will find a new pride and joy in belonging to an organization that has a program for the whole planet.

Must not all other religious organizations plan bigger things if they would hope to live? Can the Disciples expect to command the respect of young men contemplating our ministry unless we do something besides conduct wordy battles over open membership, higher criticism or the Campbell Institute?

\* \* \*

The very nature of Christianity itself is to have a thorough study. The World Conference on Faith and Order called by the Episcopalians starts out with a reactionary tendency. There are many who would hope to lead us back to medieval Christianity, with its reverence for authority and its care for religious formalism. But the great souls of christendom cannot come together without there being another result more consonant with the progress of the world. A conference on faith must not only ask what men of other ages believed but also what we can believe now and what we ought to believe. A con-

### For the New Day

LET there be many windows in your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition. Let the light  
Pour through fair windows, broad as truth itself,  
And high as heaven. . . . Tune your ear  
To all the wordless music of the stars,  
And to the voice of Nature; and your heart  
Shall turn to truth and goodness as the plant  
Turns to the sun. A thousand unseen hands  
Reach down to help you to their peace-crowned heights;  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths and grasp the whole.

—Author Unknown.

ference on order must discuss how our forms may be interpreted to symbolize modern religion and how the government of the church may be organized with reference to twentieth century tasks rather than with reference to the duties either of the first century or the twelfth century.

So the Christian world will again build the walls of Zion, now that the war is over. Some denominations will live and some will die, prior to the reunion of the church. Shall we deserve to live? We may if we will.

O. F. J.

### The Counsel of Patience

THE announcement of peace let loose a spontaneous enthusiasm that surprised all except the older people who had witnessed the close of the civil war. We have lived for a long time under a nervous tension. Now that the shouting is over, we have fallen into a weariness. A business man remarked the other day that he would not be going to his office so early for awhile. He is tired after the extra work and worry of the past eighteen months.

But following this lassitude may come a time of impatience. We are in a hurry to see our boys again. There is no immediate prospect of their return. They must occupy a section of German territory while peace negotiations proceed. They may have to go to Russia in large numbers for police duty. We shall wait long for their return.

We are in a hurry for economic conditions to better themselves. High prices and a scanty supply of the necessary articles are not conducive to comfortable living. In the social discontent which may follow the war will be the element of impatience at the slowness of the readjustments of the peace time.

Meanwhile, the churches may well serve the government by tempering the popular demands. Hasty and ill-considered criticism will not aid us in bringing in better conditions. We must work out slowly from under the great burdens that have been imposed by war. Patience and industry are the only solvents of a situation which has in it many elements of discomfort.

### The Community Church

THE community church movement is receiving great impetus from the war. Not only in the country, but in the poorer sections of great cities where it is economically difficult to maintain churches, mergers are taking place which reduce the number of organizations and increase the efficiency of the service.

Just how many churches a community should have depends upon the population that can be interested and upon their economic strength. The heresy is abroad that a little church is worse than no church at all. There is nothing to be said against the small church provided its members are not over-burdened economically and it is doing its work. Some of the finer spiritual things arise from small and intimate organizations which develop individuality and power.

But in many communities the small churches have no such character. Instead of being centers of unique devotion and loyalty, they drag out a weary existence



and become a source of ridicule for the ungodly. Often they lead faithful members to make sacrifices that never should be made. In such a case, the community church is the one and only solution.

There are several ways in which the war has influenced this movement. The increased economic pressure has brought home to a great many people the wastefulness of much of the church competition and has led people to waive their prejudices while they seek a solution. Then people are reading more now than ever before, owing to war conditions. A reading public is a more intelligent public. The world war is bringing a certain cosmic bigness to the thoughts of the people. Narrow and particularistic testimonies on the part of religious bodies is no longer as respectable as formerly.

Our approach to the community church movement should be that of open-minded investigators. In some communities the federated church has gone back again to the original status. In other communities, denominationalism is dead. What we are supremely concerned about is the welfare of the people religiously. We could even endure a continuance of the old denominational order if it were better for souls. But we believe that it is not.

### Getting Back the Costs of War

THE estimates of the cost of the war are appalling. Financiers have added up the billions of dollars the conflict has already used up, but this kind of loss is nothing beside the fourteen million casualties that have been reported for the past four years. Britain has more men buried in France than the United States had effective on the front when the war closed.

Are the sacrifices of these men in vain? Have they bartered their lives away for some bauble of national honor? Or is the world really going to take a step forward? Will great reforms and new spiritual attitudes arise in these days of reconstruction, to recompense the world for its tremendous sacrifice?

Already certain domestic changes in our American life indicate that the war is the beginning of a new epoch. The taxes are tending to level down the colossal fortunes that were built up before the war.

The new status of woman through the war is also a subject of comment. Women have taken the places of men in many industries, never to give them up again. In all the manual operations demanding speed, they will drive men from the field when they compete. This efficiency of women has resulted in their securing the ballot in England and it will so result in America.

Is not the war destined to be the destroyer of the saloon? In the name of national efficiency we are closing down our breweries as we had already closed the distilleries that America might be stripped for the fight. After war prohibition, we will never again deliberately vote the curse back upon the nation.

These are but a few of the indications showing that in a domestic sense the war is bringing some advantages. The great thing, however, which we wish to come out of the war is a new spiritual attitude in the world. Will we get it? Will there develop a new respect for human

rights and a new regard for spiritual reality? Only this development can fully compensate us for war losses, and it is for this result that the churches should be working with redoubled vigor.

### Organized Sunday School Work

THE time of the annual offering for the national organization of Sunday schools among the Disciples draws near. A new system of regional superintendents has brought supervision to hundreds of schools that formerly could not receive much from the ministry of a single man.

Many of these new superintendents are in touch with the best things of religious education and are doing what they can to lead our schools into higher conceptions of their function and into more effective methods of accomplishing their tasks.

It is quite unthinkable that we should have no organization concerned with the welfare of religious education among us. Rather we might hope to feature this interest as of primary importance to the churches. Just because of this the Disciples who are aware will support a program which is designed to improve the quality of our educational work.

### Washday and the Sunshine

#### A Parable of Safed the Sage

THE Sabbath was fair, but the night thereof was dark and cloudy, and the next morning the rain fell heavily. And Keturah looked out, and beheld, and she said:

This is my Washday.

And I answered and said unto her, Then will the sun shine ere the time come to hang out thy Clothes.

And she said, Say not the Scriptures that the rain falleth on the Just and the Unjust alike?

And I answered, Yea; but thou art an Exception to all rules.

And she said, Why should I be an Exception?

And I answered her, Thou art one of the Spoiled Children of God. What things soever thou dost cry for, them doth He give unto thee. And there are few things which thou criest for more piteously than a fair day on which to dry thy Wash. For thee Sunday and Monday were forever ordained to come next to each other in order that Cleanliness might be next to Godliness.

And Keturah answered, Little thou knowest about it. For I dry my clothes in the Basement as often as any other women. Only I seek to make less Fuss about it than some of them. So doth my lord come home for his Luncheon, and forget that it doth rain or that it is the day of the Wash.

And I said unto her, Keturah, thou art thyself a ray of Sunshine. And wherever thou art, the weather and the condition thereof doth Cut no Ice.

And even as we spake, behold the sun shone forth.

And I thought that when God saw a disposition to create Sunshine inside, He verily did undertake to match it.



# The Heart of America

## The Spirit in Which the Nation Ought to Contemplate Its New Task

THE tremendous events which have brought Prussianized Germany to her knees, and have given the world its first breathing space in four long years, must compel a very serious examination of their history and traditions by the peoples of the Central Empires. Where are today those ostentatious boastings of power which have made Germany for a generation the increasing menace and astonishment of all the nations? The surprise of the dramatic end of the conflict has been its swiftness and completeness. No one who has been an onlooker at the events of the past decade could have persuaded himself that the pomp and circumstance of Prussian militarism could melt away in such a tragic dissolution. It was unbelievable that the swaggering autocracy which had rattled its sword and clicked its spurs along the highways of Europe for so many years would collapse in a day, and cravenly beg for the most humiliating terms of peace.

The emperor Tiberius passed through a moment which was in some degree comparable to the present terrible disillusionment of the German people. He committed to his consul Varus, the governor of Germany, the finest army that Rome had sent forth for a century. In his palace on the Tiber he waited for the news of the victory which was to be won over the turbulent tribes of the Rhine. But when the messenger came it was to bring the tidings of an overwhelming defeat, and the annihilation of the Roman troops. For many a night after that fatal hour the servants of the royal house heard the anguished monarch pacing back and forth within his chamber, and crying out from time to time, "Oh Varus, give me back my legions." It is that sad and indignant cry that is rising from the lips and heart of misled and prostrate Germany to her furious and discredited chiefs, once her masters, but now skulking refugees, seeking safety in terrified flight. For a fate worse than that of the Roman legions in the Teutoburg forest has befallen the nation.

### VANISHED DREAMS

The triumph is so complete as to be almost incredible. It is hard to make clear to one's mind the fact that so far as the autocratic forces of militarism are concerned the war is over. The Allies may have other foes to meet in the uprising of anarchy that is the natural successor of tyranny. There may be long months of policing before order is evolved from the chaos of the hour. But the proud armies of Germany have vanished like a mist, and the dreams of world empire, cherished by Frederick the Great, Bismarck and the Kaiser have proved only the undoing of a patient and credulous people. The crimes at which the world has stood in shocked amazement must be expiated through bitter days of restitution and education in the school of penitence and amendment. Only at the end of that discipline can Germany once more take her place in the family of self-respecting peoples.

And yet, in all the satisfaction of these wonderful hours of victory there ought to be no disposition on the part of the Allied nations to boast over the fallen foe. If it were a small and easy success that had been gained, or if the issue were less significant, few would care in what spirit the achievement was recorded. But the tremendous meanings of the world war permit of no such superficial exultation. To every sensitive mind in all the lands that have cooperated in this supreme adventure there ought to come the sobering question, "Are we worthy to win this conflict?" Such was the spirit of Richard of the Lion Heart, who won his way to the gates of the Holy City in the great crusade, and then fell upon his knees in anguish of heart over his sins, and refused to set foot within its walls.

### VOICES FROM BRITAIN

The nations that have stood together as the allied champions of civilization and decency in this conflict with the brute forces of lust and ruthlessness have a record that will bear inspection; they need not be ashamed of their past as a preparation for the present hour. None of the black crimes that have made the name of Germany a hissing for generations to come can be charged against them. Among them the principles of democracy, liberty and loyalty to the higher things of national life have found their expression. Perhaps in ordinary days they would all of them survey their past with a measure of complacency that left little excuse for regret. But these are not ordinary days. We have won a crusade comparable to none in history. We have fought a holy war. Are we worthy of the victory that has been achieved? Can its stupendous results be safely intrusted to us? Do we really believe that in the verdict which has been reached the Kingdom of God has come in some new and significant manner? Are the hands of the peoples who have been signally honored with this vast bestowment clean enough to handle the delicate fabric of the new ideals?

Two of our British visitors during the months in which the conflict was on made us understand something of the searching of heart through which the most devoted and sensitive of the people of Great Britain have been passing. The Archbishop of York and Sir George Adam Smith gave us assurance that not for generations has the soul of Britain audited its moral accounts with such unflinching honesty. In former years, alike in victory and defeat, the people of that race have maintained a certain stolid complacency which was an exasperation to others. In this war it has not been so. The white heat of the world tragedy, not with its peril alone, but with its vast moral sanctities, has burned into the soul of the best portion of that nation a humbling sense of self-blame for the sins of yesterday. The ghosts of the opium traffic in China, the long years of scant justice to Ireland, the arrogance of much



of the provincial rule in India, the sordid and sodden sins of a drink-brutalized stratum throughout the Islands,—all these are rising to haunt the consciences of those who are thinking most deeply over the moral sins such as have made foul the record of Germany, but they forbid any arrogance in the hour of victory. They compel the best of the English race to ask, "Are we worthy to be the standard bearers in this holy crusade for world freedom and righteousness?"

The other nations of the allied group could find similar stains on their shields. It is no task of ours to search for them in this high moment when suffering and sacrifice have wiped away all remembrances save those of glad appreciation and grateful acknowledgment. Had not our honored guests from beyond the sea insisted on reminding us of their heart-searching mood it would be ungracious in us to advert to it. But such words are worthy of consideration by Americans. We are glad that we can say with confidence that we, too, have been guiltless of the sins that have marred so terribly the fame of Germany. But we dare not utter this boast in anything of the spirit of the pharisee. For the nation that is worthy to have an honorable place in the readjustment of the world after this sad drama must come to its task as nearly stainless as possible. Only a people that like Cromwell's Ironsides, rises from its knees to undertake the control of the new order of humanity, can be trusted with so exalted a mission. Does America really believe that in some significant sense the Kingdom of God is at hand, and is she ready to listen to the voice of the prophet of God crying, "Repent!"?

#### AMERICA'S RECORD

Our nation has some dark memories and some present faults in the light of which no repentance can be too thoroughgoing. For the crime of slavery we paid a heavy price, both in economic losses and in self-reproach. Our treatment of the Indians has not always been what the heart of the nation could have desired. Too often these earliest Americans, the people of the forest and desert, have been made the victims of robbery and spoliation, of promises unkept and rights invaded. For the most part our treatment of our neighboring nationalities on this continent and in South America has been just and generous. But we have no reason to be proud of our dealings with Mexico, in which we have come nearer the Potsdam method than in any other series of transactions. And we shall yet acknowledge that the chapter of our relations with that state is not wholly to our credit.

We have as a Christian community thus far failed to understand the plea of labor in the economic debate, and have for the most part contented ourselves with denunciations of the arrogance and exorbitant demands of unscrupulous labor leaders. This is the easy but ineffective plan. Much more difficult, but certainly necessary at no distant day, is the task of working out in a constructive and sympathetic spirit some such solution of the question as finds outline in the masterful paragraphs of the British Labor Party's platform.

To the army of foreign-born people, quite aside from those of German blood who may be left out of the account here, the people who have come with high hopes of success and happiness to the land at whose portal stands "Liberty" with her uplifted torch of welcome and good-will, we have to an astonishing degree shown but the coldness of scant regard, or the brutality of exploitation. Few indeed of the cultured and resourceful of our clubs and churches have given more than a half-contemptuous, half-indignant, consideration to the multitudes of unassimilated aliens living in segregated groups in the great cities of the land.

And what shall one say more? For time would fail to tell of the public sin of joint-partnership with the traffic in intoxicants, whose heavy chains are only just now being broken by an aroused sense of national peril made vivid by the conditions of war; of the social evil, long tolerated with prudish unconcern, while the terrible price was paid in disease, idiocy, blindness and death; of a materialistic spirit that went far to justify Europe in the pre-war opinion that America cared only for money; and of the sectarian tempest that has broken up the forces of religion into scattered and only half-effective units in the big fight for the things of the spirit. These and many other delinquencies limit the nation's power, and make us conscious that it must be in no mood of proud self-sufficiency that we take up the tremendous labors of the new age that has come upon us.

#### THE HARDER VICTORY

Ought not some such vision of our responsibilities and limitations rise before our eyes at this Thanksgiving time, when with inexpressible gratitude we contemplate the cessation of the sad conflict of the past four years? It is no time for premature and smug satisfaction. We may find it more difficult to establish peace with justice and good-will than it has been to win the war. It may be that we shall have to deal with a foe more widespread and subtle even than autocracy,—the unleashed furies of anarchy and bolshevism. But we have come a long way since that fateful August, 1914. And if we have the spirit of self-scrutiny and self-criticism, which Germany so much needed and lacked, we may be permitted a true and honorable place in the reconstruction of the world.

Nor must it be forgotten that only a part—perhaps a small part—of the nation will find itself in the mood for any such self-examination and amendment. The moral sacrifices of history have always been made by minorities. Many of the people, perhaps the most, will be quite indifferent to the austere summons to righteousness and the higher moralities which destiny and Providence are voicing today. All the more imperious then is the obligation for those who are sensitive and heroic enough to take up vicariously the sacrificial task. Perhaps there is no more effective way to interpret and reproduce the spirit of Jesus in this unhappy world. Perhaps this is the hour of discernment and cooperation for which He has waited.

HERBERT L. WILLET.



# The War and the Soul

By Joseph Fort Newton

FOR four years the one absorbing subject of our thought, of our concern, has been the world tragedy in which we have been living. It was impossible to escape from it. Thinkers have tried to show that it was nothing but the working out in action of ideas that had fascinated and dazzled and misled men's minds in recent years. Statesmen have been anxiously looking into the future, trying to read it in the light of the present, seeking to discern the influence of this tragedy upon future world policy and present world organization. Men of science have studied it from their point of view. But the pulpit, if it is to be the priest of humanity and the prophet of God, must study the war as it has influenced that lonely inner life of motive, of feeling, of faith, and of hope.

## A CLEARER VISION THROUGH SUFFERING

At Mount Horeb, when the prophet stood in the cleft of the rock, and the storm swept by with its thunder and its fire, following it there came an awful quiet, in which a still, small voice was heard: whereupon he fell upon his face, and covered his head with his mantle. Just so today, in the midst of this "long-lived storm of great events," if we know where to find it, there is a place of hearing where the voice of gentle stillness speaks. And if we have ears to hear, and hearts to understand that voice, it will tell us the deeper meaning of the war.

Now, the Bible is a record of the reaction of a people under the terrible pounding of world events. They were people of a tiny land like Belgium, whose country was tossed to and fro between great empires, now pillaged by one, now plundered by the other, and the battlefield of both. What we have in this Book of books, distilled slowly out of the agony of that wonderful people, is the reaction upon that inner life of its poets, prophets, and seers, of one tragedy after another, the influence upon them of the terrible deeds of God done in time; for it is thus that revelations come. The Assyrian and Egyptian armies have long since fallen into dust. Their capital cities are hard to locate in the drifting sand. The very existence of those vast armies whose march made the earth tremble, is known only as we see it reflected in the faith and hope and prayer and aspiration of a tiny nation in Palestine. The Assyrian army attacked Jerusalem; what did it do? That is a matter of long ago. The thing that remains, as a great and permanent gain for humanity, is that it lifted Isaiah into a clearer vision of God and the sovereign authority of the moral order.

## THE WAR'S RESULT IN THE WORLD'S HEART

The city was later destroyed. What does that mean to us? It means what we may read in the visions of Jeremiah and Ezekiel, interpreting that event for us that we may be the better able to interpret the events of our time. Once again the city was destroyed by Titus, but in its destruction there was released into the human spirit a vision of another and a better city, and with the fall of

Jerusalem came the morning march of the Christian Church, with its grand missionary enterprise.

Nor will it be otherwise today. The human heart is the same; the tragedy of history is the same in quality though it may be different in quantity—that is all. And if we confront it as the heroic seers of ancient time confronted their tragedy we shall be lifted up by the very blows that have stricken us down, exalted by the things that have humiliated us, and purified by the suffering through which we have passed. My concern, then, is with the result of the war in that innermost life of humanity, down below our outward activities, down on "the great grey level plains where the shell-burred cables creep." After so profound an upheaval, how does it stand with the soul of the people?

A great Frenchman has said that in this war the spiritual forces have dominated all; and he is right. The longest echo of the great guns of the war will not be on the battlefield, but in the lonely places of the human soul. Who can number the inner casualties, the blighted faiths, the blasted hopes, the broken hearts? Our enemies we may leave to Him who said, "Vengeance is mine, I will repay." We need not speak of them except to say that tragedy awaits them; not simply defeat, but a spiritual tragedy so terrible that no words can describe it, when once there is an awakening and they realize whither they have gone and how far down. Bombarded cathedrals may or may not be restored; but the soul of Germany will go down to the future prostituted, black with crime, laden with shame. If there be one race on earth, and not two as some think, the human race and the German race; if there be really one humanity, then Dante never dreamed of a hell more awful than that which awaits the spiritual experience of that people.

## HOW IS IT WITH OURSELVES?

What has the war wrought in the inner life of our people? Has it made us indifferent to divine things? Have we lost faith, let go of hope, has it hardened us? Have we been tempted half to believe that the dogma of force was perhaps right after all? Have we let grow dim those visions not only of peace, but of a righteous peace, and of a world organized in behalf of justice and liberty? Some have been lifted to clearer insight by their sorrows; others have been made blind by them. Some have been turned to cynicism, others to prayer. My experience in talking with men at the Front, many of them, hundreds of them—and they talk very freely when they do not know I am a clergyman; if they know that then it is very different!—my experience is that, with many exceptions both ways, the men who went into the front line trenches and through the mad hell of it all, religious, pious, have come out without any religion. Mere traditional faith is quickly blown to bits. Men who went in careless of these things, not having thought of them very deeply, have come



out profoundly religious men. That seems to be the rule, if I may judge by my experience.

Talking with many of the chaplains has confirmed this impression. It shows how deeply men have been stirred, and how profound is the upheaval and overturning in the inner life by the war; and all this will tell in times to come. This religion of the trenches is a New Mysticism—a mysticism of action, not of contemplation. If we know how to interpret it aright, it will mean much for the church. Not only in personal experience, but in our collective life. There is a mighty word being spoken to us today if we have minds that are alert, minds that are awake, like the poets and prophets of the Bible.

#### THE SOUL OF MAN REVEALED

First of all, then, to me at least, the war has been a revelation of the soul of man, its wonder, its power, its incredible strength, its unbelievable daring. Men walking near to us, men and women whom we regarded as ordinary average people—we regard most people except ourselves as ordinary and average—have displayed such resources of heroism, such capacities for sacrifice as we had never dreamed of before as being possible save in the supreme sacrificial figures of humanity. Veiled spirits, living in our homes and walking to and fro with us in our affairs, what a revelation of the soul; for nothing but the soul, that which is divine and eternal within us, could have sustained us during these years. As Herbert Trench has said:

"It is the soul of France  
That stems the great advance  
Of all their canoniers."

I have returned subdued, awed, by such a vision of the soul of America as has never been granted me before. People who were light, thriftless, luxury-loving, rolling in wealth, threw off materialism like a robe, and you see now in America, what has been revealed to you here, the soul of the people. Donald Hankey has these words:

I have seen with the eyes of God. I have seen the naked souls of men, stripped of circumstance. Rank and reputation, wealth and poverty, knowledge and ignorance, manners and uncouthness, these I saw not. I saw the naked souls of men. I saw who were slaves and who were free; who were beasts and who were men; who were contemptible and who honorable. I have seen the vanity of the temporal and the glory of the eternal. I have despised comfort and honored pain. I have understood the victory of the Cross!—"O death, where is thy sting?"

#### WHAT IS GOD LIKE?

Always a revelation of the soul of man is a new disclosure of what God is. Long ago Newman said the two overwhelming, luminous, self-evident realities in this world are God and the soul, and this solemn unveiling of the human soul in its time of trial and stress has brought a new sense, a new revelation of God. And this revelation has come, as all Divine disclosures come, in response to the eager, sorrowful seeking of man. Of course it is still inarticulate and unformulated—hardly more than a spiritual mantheism, only more personal—but it will make itself felt in the near future.

Hear these words from a conversation of a chaplain

with an officer badly wounded and slowly recovering in a British military hospital:

What I want to know, Padre, is, What is God like. I never thought much about it before this war. I took the world for granted. I was not religious, though I was confirmed and went to Communion sometimes with my wife. Now it all seems different. I realize that I am a member of the human race, and have a duty towards it, and that makes me want to know what God is like. When I am transferred to a new battalion I want to know what the colonel is like. He bosses the show, and it makes a lot of difference to me what sort he is. Now I realize that I am in the battalion of humanity, and I want to know what the Colonel of this world is like. That is your business, Padre; you ought to know.

Across the room, where the officer could see it, there hung a crucifix. The Padre was much puzzled by the question, but after some meditation he pointed to that suffering figure, and told the officer, "God is like that." Such a reply puzzled the officer as much as his query had puzzled the Padre, and he said finally: "Like that? Oh, no, Padre, God is the Ruler of the Universe, the Judge of all the earth, the supreme Monarch; He cannot be like that. That poor, bruised, bleeding figure, defeated in everything except spirit. Oh, he is splendid! He is like my friends at the front! But can God be like that, Padre?" The Padre was wise in insisting that God is in truth like that figure in its lonely suffering on the cross outside the city gate. He is not only far off up in the sky; he is also here, down in the mud and blood and slime of the war, struggling through us and with us, not in our mistakes but in our visions; not in our betrayals but in the ideal that we betray too often; in our sense of right, our sense of justice; in our willingness to give everything, even to "the last full measure of devotion" for an ideal, for the future. This is God and He is immanent in the world of 1914 and 1918—God, the Eternal Creative Goodwill, striving to create goodwill upon the earth in the only way in which He can create it, through men and women of goodwill.

#### THE GOD OF TODAY

As an American soldier said to me in our way of talking, "God is more popular today than He has been for a long time." That was his picturesque way of telling the very real truth. And there has come, with this revelation of God, a revelation of righteousness. The world has been cut in two by the sword. We can see it whole. We can see running all through it, like the rock ribs that hold the world together, great fundamental, basic, moral principles. Once we half feared that a great people could flaunt and defy those principles, and be successful; but we do not see it so now. We have come to realize in a solemnizing way what it behooves us to remember in times to come, that a nation is just as responsible to those awful moral laws as an individual; that there is something above the state; God is above the state, and His law will break to pieces the state, however proud or arrogant it may be, which defies His eternal law. It is a revelation of simple, fundamental righteousness, and here we must find the basis of our politics and of our statesmanship in the rebuilding of the world.

Recently I have taken pains to read, as nearly completely as possible, what I describe as the testimony of the



trenches, by which I mean the letters, poems, essays, which I have been able to find written by men at the front. Oh, it is a wonderful revelation. It helps you to realize what a great novelist has said, that "our sons have shown us God." Those little books of letters have in them the very heartache of men away from home, but they show us in words that were never meant for our eyes, but only for the eyes of those whom they love, the inner reaction of the war in their minds as it really is. From that study I have come to believe—oh, more than that, to realize—that the eternal life, what we have heretofore called the future life, is only the other side of this life, the beyond-life.

"THE NEW DEATH"

How real, how vivid, how all-transfigured it is in those letters. They do not argue about it; argument is painful to those men. They have seen their comrades die; they have seen the absolute triumph of spirit over matter; they have seen the soul rise above all that ghastliness of modern war, supreme. They know that the soul of man is indestructible. They have discovered what someone has called "The new Death." Death does not seem so lonely or so horrible as it used to seem, and the victory over it is complete. More homelike now seems that beyond-life; it is not so far off, but very near. It is not another life, it is just this life further along, higher up, with clearer vision, with freedom, and gladness.

Some dogmas have been killed down to the roots, and they ought never to be heard of again in religious thought. One of them is the dogma of the finality of death, the absurd, hideous idea that a physical experience fixes, petrifies, the moral life of man. It is impossible. Consider what it implies. According to some old standards of theology many of the lads who have given their lives were not regenerated, not converted—and, therefore, are lost. That is to say, they have given not only their lives but their souls for all eternity, for us! It is incredible! It is horrible, impossible! That dogma has been killed. No man can speak of it in the presence of the innumerable company of the dead.

THE SOUL DEATHLESS

No man of us but has a deeper and more vivid sense of the immortal life. Today we think of that life as a life of revelation, an unfolding of the true, the beautiful, and the good, the fulfilment of those dreams we hardly dared to dream, thinking them too fair and lovely ever to come true. Somehow the seeming triumph of death has begotten not only a yearning, but a deepening conviction—a

popular intuition, if you choose to call it such—that the soul is indeed akin to God and deathless, as God the Father is deathless; that we shall

Hear, know and say

What this tumultuous body now denies;  
And feel, when we have laid our groping hands away,  
And see, unblinded by our eyes.

## Shall the Plea of the Disciples Be De-Americanized?

By E. E. Snoddy

THE plea of the Disciples is distinctively American in origin and ideals. It was born in the Mississippi Valley, called by a recent writer the "Valley of Democracy," because of the part played by its people in the development of American democracy. By virtue of the place and circumstances of its origin our movement adopted in its program the outstanding features of American democracy.

It repudiated the absolute authority of the creed and the ecclesiastical organization. Our Fathers declared that this authority was European and was out of place on American soil. Our Fathers also declared that the Christian believer was superior to the institution and thus introduced the fundamental principle of religious democracy into American Christianity. This principle carries with it Protestant right of private interpretation. Our Fathers demanded, not the possession of the Bible by the individual only, but the Bible possessed and understood by an intelligently directed effort of the individual himself. By their repudiation of the creed they not only secured for the believer the right of private interpretation, but they also secured for the Bible the opportunity of getting itself interpreted in terms of its own content rather than in terms of the creed, an opportunity the Bible had never enjoyed since creed making began.

Our Fathers, in true American fashion, not only freed the individual, they also saved him from anarchy. They combined freedom and order. They did this by shifting the allegiance of the individual from the creed and the institution to Christ. They made Christ Lord and the only Lord of the believer. Believers were brothers and no one was to lord it over the other. They sought to make the church safe for democracy.

Just at this time as never before, this question presses the Disciples of Christ for an answer: Shall we be true to the noble ideals of our Fathers; or, shall we de-Americanize our plea and revert to the ideals of Europe? Shall we preserve and augment our heritage of American democracy? Or, shall we take upon ourselves the yoke of European absolutism? Or, to put the question in terms of religion, Shall we have the Christianity dictated to us by some theological absolutist? Our hope of a future lies only in "standing fast in the liberty wherewith Christ hath made us free and not becoming entangled again with the yoke of bondage."

Transylvania College of the Bible.

## "Oh China, Towering"

OH CHINA, towering from earth to heaven,  
Spreading beyond the eight horizons,  
Thou Flowery Land born of the peaks,  
With mighty rivers and endless ranges.  
I see thee free at last, and a new era  
Dawn on thy peoples for a thousand years.

—Chinese National Anthem.



# The Morning Cometh!

By E. L. Powell

OUT of the evening comes the morning. Is it not significant that the inspired chronicler in the Book of Beginnings places the evening before the morning? "The evening and the morning were the first day." It is accurate spiritual chronology for individuals and nations. Out of world agony comes world peace—out of the darkness come the stars.

On November 11, 1918, the world darkness and chaos of universal war heard the voice of God, as in the beginning of days, saying "Let there be light, and there was light." Marvelous beyond all miracles of Old and New Testament is the moral achievement recorded on this ordinary day in earth's calendar of time. Henceforth the day shall be dedicated in memory and international celebration as Humanity's Day, when God with his own finger wrote the world's Declaration of Independence. The dream of world democracy will become an accomplished fact in form and actual operation within our own generation. God has said, "I am tired of kings." The last throne of outstanding autocracy has crumbled before our eyes in the passing of the Hohenzollerns: God's big guns have battered down the physical symbols of tyranny, and the spiritual thing called democracy is the divine dynamic back of the guns. It is God's battle. It is God's victory. We stand dazed in the presence of the dazzling splendor of moral achievement. God was not more visibly manifest to Moses in the cleft of the rock than in the fulfillment, through the awful agonies of war, of the dream of the oppressed of earth throughout the long, weary and wait-

ing centuries. We have seen the heavens opened and we cannot mistake the significance of the shining presence. God's train fills every part of the world's temple. The vision of Isaiah—local and provincial—has become universalized—Morning breaks for the whole world. The glory has come out of the travail of such agony as humanity has never before known. The German toast, "Here's to the day"—meaning world domination, is henceforth spiritualized; we mean now—Here's to the day of which Jesus Himself spoke when He was on earth, when He said, "Abraham rejoiced to see my day and was glad."

We may find our jubilation in the eternally contemporaneous Hebrew Psalms, none of which is more appropriate to the world situation, and certainly—as has been said—none more appropriate to the "little and old peoples of the Near East and Middle East" over the victories of the Allied troops than the 124th Psalm:

"If it had not been Jehovah who was on our side,  
Let Israel now say,  
If it had not been Jehovah who was on our side,  
When men rose up against us:  
Then the waters had overwhelmed us.  
The stream had gone over our soul;  
Then the proud waters had gone over our soul.  
Blessed be Jehovah,  
Who hath not given us a prey to their teeth.  
Our soul is escaped as a bird out of the snare of  
the fowlers;  
The snare is broken and we are escaped.  
Our Help is in the name of Jehovah,  
Who made heaven and earth."

## A Prayer for World Friendship

By Harry Emerson Fosdick

*Father of all nations, endue us with vision, and courage, and resource in thee, that the crisis of the world may become the opportunity of the kingdom. Guide our country, empower our churches, inspire and restrain ourselves and all men that righteousness may triumph. For wisdom to discern the means most profitable to abiding peace and international concord; for leaders to point the way and for multitudes to follow them, till all nations are one fraternity, we pray to thee. Make real the brotherhood of man, O God, and glorify our race in a fellowship of friendly peoples. O Love, crucified afresh by the sin of the world, after this Calvary, grant us, we beseech thee, an Easter Day and a triumphant Christ. Amen.*



## Distinguishing Between Interpretation and the Bible

By A. W. Fortune

**T**HERE has been much confusion and controversy in religion because men have not distinguished between their interpretation of the Bible and the Bible itself. Too frequently men have had a fixed interpretation which they have inherited from the past, or which they have studied out for themselves, and they have attempted to bind this on others. Inasmuch as they have identified this interpretation with the Bible itself they have felt free to call any man an unbeliever who has not accepted it. This method of procedure must inevitably produce strife and division.

The Bible has remained virtually as we have it now since the various books were gathered together into a canon, but the interpretation has changed with the centuries. We all have the same Bible today, but no two of us have quite the same interpretation of it, and there is a marked difference between the interpretation as it is given by the uneducated man and that of the scholar. We all have a changing interpretation, and if we grow in the Christian life the interpretation of today will not satisfy us tomorrow. The Bible will continue to remain as it is, but our interpretation of it will change as new light is thrown upon it. Alexander Campbell, in "Christianity Restored," gave seven splendid rules for interpreting the Scriptures. The application of those principles made him a pioneer in sane Biblical interpretation. If Alexander Campbell were living today he would undoubtedly welcome all the light which modern scholarship throws on the interpretation of the Bible, and he would grant to others the same right which he claimed for himself.

The very genius of Protestantism is the right to private interpretation, and the Disciples have contended for that liberty during all their history. A disciple is a learner, and if we are true disciples, we will seek all possible light in our interpretation of the great Book, and we will be tolerant of those who do not agree with us in our interpretation.

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## The War In the East

By Herbert L. Willett, Jr.

**T**URKEY has surrendered! The terms may not yet be complete, but the meaning is clear. The bloody Ottoman Empire has at last been subjected to the humiliation that it so well deserves, and the Allied governments are pledged to measures which shall insure both the emancipation of Armenia, Syria, Mesopotamia, Palestine, and Arabia, and the limitation of Turkish power to a small and comparatively unimportant territory in Asia Minor.

The crisis came quickly. General Allenby captured Aleppo and broke the line of communication between the capital and the Turkish forces in Mesopotamia. Immediately General Marshall unleashed his troops south of

Mosul, on the Tigris and the Euphrates, and dealt the Turks a series of hard blows all along the line between Persia and the Arabian desert. Within three days the line broke; and when the news came from Constantinople that the government of Izzet Pasha, successor to the infamous Enver-Talaat combination, had begged for an armistice, the Ottoman forces in Mesopotamia laid down their arms.

There is poetic justice in the fact that it was General Townsend, the heroic defender of Kut-el-Amara, who carried the armistice message to the British admiral at Minos. This gallant officer, forced in the spring of 1915 to surrender after being entirely surrounded by Turkish forces, suffered the worst indignities that his enemies could devise. He was the greatest prize of the war, and was therefore paraded in public, along with his staff, as an exhibition of the victory of Turkish arms. He was even exhibited behind bars in Beirut, and the enemy officers were much chagrined to see that the people, instead of being impressed by this proof of Turkish victory, showed every evidence of pity and respect for the hapless prisoners. Since then the General has been imprisoned on an island off Asia Minor, and the world awaits eagerly the description of his prison life there.

No one need be deceived as to the persons lurking behind the new Turkish government. Fresh reports of massacres in regions not yet taken over by the Allies indicate that the bloody hands of Enver and Talaat are still at the wheel of Turkish affairs, whatever may be the personnel of the new cabinet. But a great victory has been won. Palestine and Syria are entirely freed from the Turk and are open to full relief and rehabilitation: the letter from Dr. John Finley in a recent "Century" tells something of the extent of this work. Damascus is under the protection of the Arab forces of the Kingdom of the Hedjaz; Aleppo is the military center from which the terms of the armistice will be enforced; Mesopotamia is entirely in the hands of the British; Allied troops have landed in Constantinople; the Black Sea is open to Allied ships; and most Turkish officials who are still in power will feel it wise to aid American relief work and help in the rehabilitation of the people of the country. This is the matter of chief importance: that the newly freed people be supported until the Peace Conference establishes them as distinct nations under protectorates or autonomous governments.

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Many people take no care of their money till they have come nearly to the end of it, and others do the same with their time.—*Goethe*.

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# Justice First—Then Righteousness

With Malice Toward None,  
With Charity for All

THE close of the Civil War brought a flood-tide of words regarding the treatment that should be accorded the defeated South and the reconstruction of the broken nation. Words of hard vengeance and bitter reprobation were plentiful and the bitter-minded demanded dire punishment for the defeated people. From all that flood of words none are remembered except those immortal phrases of Lincoln: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us have faith that right makes might, and in that faith let us do our duty as we understand it."

The closing days of the world war have also brought a flood-tide of words regarding the treatment that should be accorded the defeated. The immortal words of Lincoln have not been much quoted and are not approved by the bitter-minded. There are those who lose every sense of the judicial in their wholesale lumping of German people and German rulers into one indiscriminate condemnation. Had Lincoln lived, the South would doubtless have been spared "Carpet-Bag" rule and the whole nation would not be compelled to bear its stigma throughout history.

These are perilous days for Christian nations. We have won a military victory; we can have what we wish to take politically; can we so dictate the disposition of that which is in our hands as to secure the future peace and amity of the nations? Can we govern ourselves in such manner as to leave no stigma on our history as the world will read and judge it a century or even a half-century from now? In other words, will we follow the immortal sentiments of Lincoln or the example of the "Carpet-Baggers?"

President Wilson is giving heed to the German people's request for such softening of the terms of the armistice as will remove any difficulties in their food problems and in preparing to lay plans for the relief of the starving among our enemies. Marshal Foch is planning to lend all possible military aid in transportation. The Italians say they will send food to the ruined Austrians as far as it is possible to so do. Premier Clemenceau says the suffering masses of Germany must be fed. Literally, we are preparing to feed our enemy when he hungers and so fulfill the Christian law. Will the American people be big enough of soul to go on indefinitely conserving and saving and rationing while the suffering and underfed millions of Germany and Austria, our enemies, are fed, and while the equally great number of millions in the Russia that deserted us are saved from the black death? Such an attitude will manifest our charity toward all and mark a new epoch in the history of the humanities.

\* \* \*

## Justice First—

Justice has won in the first round. The criminal military party has been defeated and the terms of capitulation are such as to insure against any further overt acts on its part. The Kaisers have all been compelled to abdicate and people's governments are in process of formation. Prince Max frankly confesses that the greatest victory is the winning by the German people of a conviction that they were in error and misled by the theory that might made right. The Allied conferees magnanimously say that President Wilson's political offensive is as great a victory as is General Foch's military offensive. The world and posterity won a great boon in terms of fundamental justice when the Versailles Conference of Allied nations adopted the famous fourteen points as the basis for determining concrete peace terms. Essential justice is done in making reparation for all acts done in contravention of the rules of civilized warfare, a condition of even stilling the big guns. And we are guaranteed a peace formulated upon the democratic basis of a "consent of the governed" principle instead of the historic Congress of Vienna and Napoleonic type that has characterized all past great international settlements.

President Wilson long ago said the German people could have peace any time they would overthrow their war-lords and

adopt a form of government that would make a world safe for democracy. Lloyd George reiterated this suggestion recently in a great address on peace and reconstruction. Both agreed that the German people would not be treated as the guilty criminal, but as the dupes of the autocrats who misled and misled them. Their discipline has no doubt been complete and their lesson learned at a terrible price. It remains to be seen that they bear the sentence of justice by repaying for the barbarities done in such manner that no people will ever again yield to such nefarious doctrines or consent to be led into such savage practices. To temper justice too much with mercy here would only give courage to the cynical Machiavellians to simply make surer of success another time. Let justice measure its full nemesis by compelling the guilty nation to repay all it did in contravention of the adopted laws of war, for even if the German people were not wholly responsible for it, certainly the ravaged peoples cannot be expected even vicariously to bear the burden of it. Their vicarious burden is great enough in terms of that which is more precious than property and which can never be restored. Justice comes before mercy else mercy destroys the right.

But there is one more item in the terms of exact and righteous judgment, and that is that the men who conspired to plunge the world into this horrible maelstrom of blood and destruction, the men who deliberately broke the laws of war through their designed schrecklichkeit, the army officers who on any spot and at any time ordered barbarities executed shall be personally tried and punished for their crimes. Here again we must discriminate with true judicial temper between the individuals who conspired and gave the orders and the men in arms who could do nothing else than execute them. True, the philosophy they had been taught, the unquestioning obedience in which they had been educated made it easier for them to execute them than could have been true of an Allied soldier, but civilians who suffered testify that many a German soldier

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which will soon be ready; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.  
**Love Off to the War**, \$1.25, plus postage.

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obeyed orders with great reluctance and often with tears. It may be objected that such a discrimination as to the guilt of Germans would be too great an undertaking. Is it any greater than that of making assessment of property destroyed and discriminating between that destroyed by legal act of war and by illegal act of barbarity? The citizens, in most cases, can no doubt tell enough about the military unit and the officers in charge to identify the criminal, and once the process is in course German soldiers will do much to clear up the rest. Such justice may be done as to bring crime home to its perpetrator and forewarn all the future that the act of war will not cover the crime of any savage in command, nor miss justice through charging it up to innocent and guilty alike by assessing it in an indiscriminating fashion against a whole people.

\* \* \*

#### —Then Righteousness

After justice comes righteousness. Righteousness is justice projected into the state that ought to be. Justice applies to the equities of a practical, concrete situation; righteousness is justice plus the ideal qualities of mercy and forgiveness and amity through them for future welfare of all alike concerned. The prophets put great emphasis upon justice; they dealt with concrete political and social situations and administrative problems in the state. Jesus put all emphasis upon righteousness; he dealt with the ideal state, the Kingdom of God, and talked of what ought to be. Without justice there can be no approach to righteousness. Here was the fundamental error of our pacifists and "peace without victory" parties. Justice in a spirit of vengeance and without moral discrimination between degrees of guilt in war-lords and people is the error of the bitterminded and of the "dictated peace" party, the party that would have no peace conference with a German at the table.

With punishment for the guilty leaders determined upon and reparation assessed to the nation that wrought the destruction, righteousness may proceed to perfect its work by projecting some ideals for the building of a future world. There has never been any logical reason for believing that the German people were constitutionally different from other peoples; there has been abundant reason for recognizing the fact that they were still under a medieval political regime and partisans to a theory of right that was ancient in its tradition though very modern in its philosophy. There has been no reason for thinking them more unreformable than were the French of Napoleon's day or the English of the days of the Stuarts. True, their guilt was the greater because they lived in a more enlightened age, but democracy's faith in the convertibility of any people from the error of its way holds fair promise of justification in the rapid and salutary manner in which the defeated and disciplined people have overturned their discredited masters and are hastening to form representative and modern governments. Let justice deal with those

fundamentally guilty, but let a Christian civilization deal with the peoples in the light of the future and for its sake.

America has marked an epoch in civilization by taking up the cudgel for the right on fields far removed from her selfish interests and by frankly declaring that she will have no spoils of war or accept any repayment for her sacrifices; she fought for the future wholly and now, pray God, may the voice of her spokesmen together with the democratic minds from all our Allies successfully determine a peace that will leave no nation armed with an unforgettable wrong and establish an institution of justice that will command the fealty of all nations and make impossible forever an appeal to might in defiance of the right.

"The tumult and the shouting die,  
The captains and the kings depart,  
Still stands thine ancient Sacrifice,  
An humble and a contrite heart.

"Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!

"For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not thee to guard—  
For frantic boast and foolish word,  
Thy mercy on thy people, Lord!"

ALVA W. TAYLOR.

## The Sunday School

### The Dreamer\*

A GREAT writer on Biblical themes says of Joseph: "In Joseph we meet a type of character rare in any race, a combination of grace and power and hereditary dignity, self-control, and incorruptible purity. He inherited and combined Abraham's dignity and capacity, Isaac's purity and power of self-devotion, Jacob's cleverness, and his mother's beauty and management." Few men are built like a Grecian temple, combining strength and beauty, but in Joseph all the elements were happily blended. He was a man in ten thousand, all but faultless. Even his vices leaned to virtue's side. One loves to brood over such characters; in them we see how far short we come from perfection; they cause us to see how lop-sided our development has been. We may have power, but we lack grace. We may have strong bodies but mediocre minds. We may have made money but failed to acquire knowledge. We may have worth but failed to win friends. Joseph was balanced: body, mind and soul accorded well, making one music.

If he had one fault it was egotism. Being superior, he seemed not able to mix freely with lesser men. Imagine the family gathered at the breakfast table and the subject of dreams is up. Reuben has had a commonplace dream. The other boys (and there were several) contribute to the discussion, and then young Joseph tells how the sheaves all bowed down to him. After the uproar which ensues he quietly continues to tell of another dream in which he saw the sun and moon honoring him alone. This helped not at all and the brothers hold a conference as to how to shut up this young egotist. All of this might have been overlooked, in time, had not Joseph strutted forth in his new suit, the special gift of his father. Evidently Jacob's shrewdness for once broke down. This coat was the last straw and in vengeance Joseph is sold into Egyptian captivity.

But let us return to the dreams. We are made by our imaginations. Lacking imagination, we fail. Education should include liberal stimuli for this faculty. Men fail to amount to anything because they are unable to picture themselves as successful. As I

Lesson for December 1. Scripture, Gen 37:18-28.

**THE DEMAND** for the autumn issue of the **20th Century Quarterly** was so unexpectedly large that the supply was exhausted three weeks ago. One school, reordering, sent this telegram: "*Send 40 more copies; everybody wants it.*"

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walked down to the study, this beautiful evening, I stopped to admire the old Thaw home, which is being remodeled by a rich banker. Great stone terraces are being built far out into the lawn; wonderful windows are being placed; a new wing is being added; shrubbery is being planted and a curving driveway is being constructed, while the gate is guarded by two massive stone posts topped by lions holding shields. I envy the architect who could imagine those changes. Joseph had the sense to see himself as a great man. If we could only see ourselves big, brave, magnanimous, generous, noble, why, we would approach our dreams in realities! Dreams are the patterns, and every thought, every deed, is a swift movement of the shuttle of life weaving after the patterns.

Constantine saw his cross in the heavens; French soldiers insist that they saw the angels at Mons. Fulton saw a steamboat in the stream that rose from the humble kettle; Newton saw a solar system in a falling apple. Tissot always closed his eyes and then sketched rapidly the images his brain conceived; Angelo had St. Peter's in the dome of his massive head. Paul was not disobedient to his heavenly vision and Jesus saw the world at his feet. John R. Mott sees a church in every hamlet of the earth. America sees democracy triumphant.

What do we dream? What do we long for? What are we capable of seeing? No wonder the true prophet is called a seer—one who sees. He who thinks of himself as a gentleman will always act like one. Your name—what does it stand for—what may it stand for?

The dream comes true! Can you aid someone else to see correctly? Can you help your friend, your scholar, to see himself at his best? If you can, you are a benefactor of the race. Your dream, and his, will come to pass.

JOHN R. EWERS.

CORRESPONDENCE

Likes "Century Press" Books

Editors THE CHRISTIAN CENTURY:

I have recently read Dr. Jenkins' book, "The Protestant." It is just the book for the times. I wish that every church member, yes, every thinking person, would read it. The author has spoken as Christ himself might speak to the churches of today. Dr. Jenkins' articles in the "Century" are always inspiring. Give us more of them.

The "Century" is a great paper, a paper for thinking men, a paper for our soldier boys as they return home.

I am looking anxiously for the new book of devotions, "The Daily Altar," and the new volume of Mr. Clark's poems. I have read his verses as they have appeared in the papers with great pleasure. He portrays the Realities of life in a most beautiful way.

CHAPLAIN B. H. SMITH

Camp Funston, Kan. 69th Infantry.

Some Postscripts

Let me take this opportunity to express my appreciation of The Christian Century. The editorials and articles are very helpful and thought-stimulating.

Tulsa, Okla. MEADE E. DUTT.

\* \* \*

I have been very much interested in your book advertisements in recent copies of the paper. The book reviews are especially attractive.

Nelsonville, O. C. L. JOHNSON.

\* \* \*

My best wishes to the "Century" family and its splendid staff. I cannot tell you the satisfaction I derive from reading the clear and deeply spiritual messages you give us from week to week.

Lathrop, Mo. W. GARNET ALCORN.

\* \* \*

I could not do without the "Century."  
Carlisle, Ky. JANE B. TILTON.

In a Day of Social Rebuilding

By Henry Sloane Coffin, D. D.  
Associate Professor, Union Theological Seminary

IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

**This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.**

\*\*\*\*\*

**The Homiletic Review Says of this Book:** "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

**The World Tomorrow remarks:** "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel."

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# The Larger Christian World

## A Department of Interdenominational Acquaintance

### **The Y. M. C. A. Army in France**

The American Y. M. C. A. has 2,500 workers in France who are serving in 1,200 centers. General Pershing has asked the Y. M. C. A. to take over the management of the post exchanges in France. It is said that the goods sold in these exchanges are valued at \$75,000,000. The American soldiers are great chocolate eaters and it requires 920,000 pounds a month to keep them supplied. They also eat 528,000 pounds of biscuits a month.

### **Well-Known Men in Service of the Y. M. C. A.**

The Y. M. C. A. has been able to command the services of some very eminent religious leaders both in America and Great Britain. The work of the Association has exercised a peculiar appeal to these men. Among those aiding in the work in Europe are J. M. Murdock of Johnstown, Pa. (banker and big business man); Rev. Carey E. Morgan, of Nashville; Rev. George A. Andrews, of Los Angeles; Rev. Willsie Martin, of Boise, Idaho; Rev. Howard A. Bridgman (editor of the *Congregationalist*); Homer Rodeheaver (music leader of the Billy Sunday campaigns); Bishop W. A. Guerry, of South Carolina, and Bishop T. F. Davies of Massachusetts.

### **Still More Federation Experiments**

The scarcity of ministers, fuel conservation and the general spirit of religious amity that are in the air account for the numerous federation experiments that are being carried out in various parts of the country. The First Baptist and First Congregational churches of Dowagiac, Mich., entered into a trial federation and the experiment has been so successful that they now propose to form a permanent federation with Rev. Joseph F. Fox, Baptist minister, as pastor. The First Congregational and First Christian churches of Mankato, Minn., have voted for a six months trial at federation. The pastor of the Christian church accepted a chaplaincy in the army and the pastor of the Congregational church, Rev. A. B. Bell, will remain as the pastor of the federated church. Both buildings will be used for a time for Sunday school services and each congregation will continue its organization with a joint committee managing the business affairs.

### **Work Among the Ship-Builders**

Dr. Charles A. Eaton, pastor of the Madison Avenue Baptist church, New York, is carrying on an important work among the men who are engaged in the manufacture of ships in this country. The United States Shipping Board has become interested in his work and recently asked him to organize the National Service Section of the United States Shipping Board. In one week 200,000 persons listened to addresses given by Dr. Eaton and his assistants. Much patriotic propaganda is being carried on by this means. Many of the speakers are laymen.

### **Shall Evangelism Be Abandoned**

The Interdenominational Association of Evangelists evidently is not in a very enthusiastic mood about the future of its particular methods of religious work. Its leaders recently held a meeting at Winona Lake, Ind., at which they considered the question, "Shall We Abandon Evangelism?" It is said that nearly a hundred evangelists have gone over seas into war work. After a thorough discussion, the evangelists voted to continue their organization, hoping for better conditions after the war.

### **Unified Evangelical Movement in Europe**

There are several American Protestant denominations working in Belgium or France. These recently held a conference with Rev. Charles S. Macfarland on the question of evangelical activ-

ities by the denominations. A committee on findings is composed of the following members: Rev. John Y. Aitchison, American Baptist Foreign Mission Society; Rev. Albert G. Lawson, Administrative Committee of the Federal Council of Churches; Dr. James R. Joy, Methodist Episcopal Board of Foreign Missions; Rev. F. H. Knubel, National Lutheran Commission; Rev. H. G. Mendenhall, Presbyterian Church, U. S. A.; Rev. George W. Richards, Reformed Church in U. S.; Rev. Paul S. Leinbach, Reformed Church in U. S.; Rev. W. W. Pinson, War Work Commission of the Methodist Episcopal Church, South; Rev. William I. Chamberlain, Reformed Church in America. This committee decided that each denomination should do its own work, but the program of the different denominations should fit into a scheme of comity.

### **Union Presbyterian Church in China**

The native perplexities over occidental ecclesiastical organization is one of the handicaps of mission work in China. Ten different Presbyterian bodies were at work there, including American, Canadian and British organizations. There has been organized a "Provisional General Assembly of the Presbyterian Church in China." Already the London Mission and the American Board of the Congregational denomination have made overtures looking to some sort of affiliation. The sentiment in China in favor of a great national church is a growing sentiment.

### **American Preachers in Great Britain**

The new spiritual friendships being organized between America and Great Britain as a result of the war will be one of the permanent gains from the recent great struggle. The British Commission for Ministerial Interchange has recently telegraphed Dr. John R. Mott for twelve selected preachers to be detailed for work among the British churches. Among the churches to be supplied are Worcester Cathedral, Queen-Street, Wolverhampton and Mansfield College as well as other leading churches of Scotland and England. This interchange of pulpits will go far in bringing into consciousness the responsibility of a united Angle-Saxon world to religious progress.

### **Congregationalists Will Meet at Grand Rapids**

The National Council of Congregational churches had decided to hold the 1919 meeting in Los Angeles, but the difficulty and expense of travel in war-time has resulted in a change of decision. The executive committee of the National Council has decided to hold the next meeting at Grand Rapids, Mich., in October, 1919. A strong competitor for the meeting was Oak Park, a suburb of Chicago, where a beautiful Congregational edifice has recently been completed.

### **Discuss Terms of Membership**

The National organization of the Y. W. C. A. has a lively discussion on now with regard to terms of membership in the organization. At the present time terms of membership require one to be a member of an Evangelical church, but it is proposed to admit members henceforth on a simple declaration of faith in Jesus Christ. This proposition is strongly opposed by many church leaders on the ground that it tends to separate the Association from the church.

### **Annual Meeting of Chicago Church Federation Council**

The annual meeting of the Chicago Church Federation Council was held recently and at this meeting the secretary, Rev. W. B. Millard, made his report. It was shown that the Council, by holding a meeting with Secretary of the Navy



Daniels, had secured his influence to bring to pass the repeal of special bar permits in Chicago. By these special bar permits, liquor was allowed to be sold at dances. The federation maintains an office in the Association building and provides information of all sorts to the public. A speakers' bureau is also a feature. The religious organizations not connected with religious denominations are investigated and if worthy are approved. The Chicago Chamber of Commerce prints a list of the organizations approved for the use of its members.

**Religious Efficiency  
in the Camps**

The religious work done in the military camps during the war indicates that the religious forces of America have made a very quick and accurate adjustment to the new conditions. The work at Camp Grant, near Rockford, Ill., has been particularly effective. The report of camp religious activities shows that "The Knights of Columbus conduct regular services in their three buildings and co-operate heartily with the Y. M. C. A. in efforts for the general welfare of the men. The Jewish Welfare Board's headquarters have been in Y. M. C. A. No. 1 for the past six months, and their new building is now nearly ready for dedication. The Y. W. C. A. has confined its activities to service down town in Rockford, and to providing wholesome entertainment for the Y. M. C. A. buildings in camp, but will soon have two hostess houses in camp, both of which are practically ready for occupancy."

**Adjusting the Church to  
Modern Conditions**

The churches are feeling the need of readjustment to the conditions under which they work. A very interesting type of the experimental church is the Congregational church of Long Beach, California. It has a Washington Gladden Club of men which is responsible for the Sunday evening forum, which is held once a month. The pastor has been preaching on "The Vital Problems of Present Day Faith" and "The Greater Issues of the War." He has presented some illustrated evening lectures on the general theme of "The Battle Line of Democracy."

**Christmas Gifts for  
Belgian Soldiers**

A remarkable work for soldiers in the Belgian army has been done by Mr. and Mrs. Ralph C. Norton. Last year they distributed 25,000 Christmas boxes to these soldiers, with the co-operation of the Belgian government. They plan this year to distribute 120,000. In the Christmas boxes will be the articles most desired by these soldiers; chocolates, toilet soap and candles. A Christmas greeting card will be enclosed printed in Flemish on one side and in French on the other.

**Wins Prize for  
Stewardship Essay**

The Every Member Committee of the Presbyterian church offered a prize some months ago for the best stewardship essay. Rev. H. A. Drake of Elgin won the first prize of two hundred dollars and Dr. S. S. Estey won the second prize. These essays will be printed and used in stimulating Christian giving throughout the Presbyterian church.

**New Secretary of the  
Missionary Education Movement**

Dr. Ernest F. Hall has recently assumed the duties of secretary of the Missionary Education Movement. Dr. Hall has been very active in the field of missionary education in the Presbyterian church. He has been pastor in New York and Buffalo and served a term as missionary in Korea. He has in recent years been in charge of Presbyterian missionary interests on the Pacific coast.

ORVIS F. JORDAN.

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# News of the Churches

## Progress of Missions in Africa

Mr. and Mrs. Herbert Smith and Edgar A. Johnston have arrived home from Africa. On account of the war, it was necessary for them to come by way of Cape Town and Japan and San Francisco. Mr. Smith reports that there are nearly fifty young men being trained for evangelists in the school at Bolenge. He states further that Dr. Barger has been made the State doctor at the capital of the Equator district. This gives him a standing with the Belgian officers and with the people that he did not have before. Mr. Smith states that an agricultural missionary is greatly needed to teach the people to grow more and better things. The Mission Steamer Oregon is now a floating station. Mr. and Mrs. W. H. Edwards are in charge, living on the boat. They go from place to place preaching the gospel and superintending the work of the African evangelists and teachers. They carry medicine and relieve much suffering on the part of the people.

## Death of S. B. Moore, Disciple Minister

S. B. Moore, minister of leading churches of the Disciples during nearly a half century, died at Danbury, Conn., early this month. The funeral service was conducted by Pastor F. A. Higgins, of the Danbury church. Mr. Moore served the churches at Jacksonville, Ill., Indianapolis, Ind., St. Louis, Mo., and Denver, Colo., and was associated with many prominent men of the Disciples, among them J. H. Garrison, W. W. Dowling, F. D. Power, B. B. Tyler and Z. T. Sweeney.

## Convention of Central China Mission Workers

Features of the annual convention of the Central China Christian Mission, which was held at Nanking, June 3-6, were addresses by President J. E. Brown, who offered some criticisms on present-day missionary methods; by Frank Garrett, on "Our Personal Lives and Relationships"; by Dr. C. H. Hamilton, on "Evangelistic Methods in Our Schools"; by Dr. E. I. Osgood on "Evangelistic Work in Hospitals"; and by Mr. Gish on "Evangelistic Work in the Churches." Other interesting features were a communion service at the Drum Tower church, at which a sermon was preached by Mr. Alexander Li on "The Relationship Between Foreign and Chinese Workers," and a very pleasant party at the home of Dr. and Mrs. C. H. Hamilton.

## Death of W. S. Dickinson, Disciple Pioneer

W. S. Dickinson, a leading business man of the Disciples and for many years a director of the Foreign Society and prominently associated with other Disciples enterprises for a half century, passed from this life at Columbus, O., on November 7. The funeral was held November 11 at Cincinnati, O. Mr. Dickinson had reached the ripe age of 87 years.

## Community Service at Beaver, Pa.

The Protestant forces of Beaver, Pa., are well organized for community service, writes Pastor Charles H. Bloom. They have an active Federation under the name, "The United Church of Beaver." Frequent union services are held. Once a month is held a great union prayer-meeting, followed by a business session of twenty-four men representing the four churches and in fact all the civic and social organizations of this high-class residence community of the Pittsburgh district. During the epidemic of influenza the "United church" purchased an entire page in the Saturday edition of the "Daily Times." The four pastors prepared a full "Order of Service," printing prayers, hymns, anthems, scriptures, and a sermon. In many homes this service was conducted by the head of the family. No item of the customary service was omitted; even the "benediction" being given, and also instructions for the taking of the "offering" and its disposition. In the issue

of the local daily for October 26th appeared a sermon by Mr. Bloom, his subject being "A Drink From the Old Spring." His congregation followed this up by house-to-house distribution of the Sunday-school weekly papers, etc. Mr. Bloom has been kept unusually busy in active Red Cross ministrations, visiting the sick and burying the dead.

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—L. D. Warner, who leads the church at Battle Creek, Mich., writes that the women of that church serve supper every Sunday evening to soldiers from Camp Custer who visit the church. He states also that Kyle Brooks, "Y" secretary at the camp, recently delivered a stirring evangelistic sermon at the church, and at the close of the service, with his wife, took membership with the congregation. On last Sunday pledges were taken by the Battle Creek church looking to the lifting of a mortgage on the work. "Family services" were held in the evening.

—The St. Louis churches, which have been closed since early in October, were expected to reopen on last Sunday.

—M. H. Garrard, of Lansing, Mich., church; C. H. Swift, of Carthage, Mo., First, and B. H. Linville, of Compton

## Disciple Ministers on War and Peace

L. C. Cupp, of Hyde Park, Kansas City Mo., Sees New Interest in Religion as War Result

"A new interest in religion will result from the world war. The consciousness of God in the world is going to be more distinctly felt than ever before. Our boys will not come back from the front infidels. Many of them have learned the value of religion in the trenches through the army chaplains. New streams of philanthropy will be opened by the generous gifts which Christian people are growing accustomed to give to war agencies. It is hoped that the co-operation of the nations will extend to the churches, bringing them into closer union after the war."

O. F. Jordan, of Evanston, Ill., Says Religion Is the Way to the Brotherhood of Man

"We want a religion today which is in intimate contact with human life. Such a religion would drive the evil spirit out of homes. It would cleanse the Augean stables of modern political life. It would give philanthropy more sympathy and churches more will to serve. Were this religion universal it would guarantee justice among nations and a practical realization of the brotherhood of man. There can never be an abiding world peace without a world religion as the bond. The religion of ecclesiastics has often concerned itself with arid doctrines and empty forms, but the religion of the first century still reaches across the ages and calls us back to brotherhood and to spiritual living."

J. H. O. Smith, of Metropolitan Church, Chicago, Says Allies Must Redress Wrongs of Foe

"The Mittel Europa scheme of Germany seems to have been lightly considered in the early days of the war. Serbia, Roumania and Russia were abandoned to German propaganda. It meant the enslavement of millions of people. The smaller nations have been plundered, outraged, deported and enslaved. With German consent and co-operation the Armenians were slaughtered. Morally, the allies are under the gravest obligations to redress the wrongs inflicted upon these outraged peoples, and no material or political advantage to any member of the entente should be allowed to interfere with the humanitarian purposes so often expressed by allied statesmen."

J. W. Leonard, of Petoskey, Mich., Declares Church's Chief Work Is Not for Red Cross and Y. M. C. A.

"The church has been used as one of the chief publicity agencies in the Liberty Loan campaigns, war garden work, Red Cross memberships and Y. M. C. A. funds campaigns, conservation and food saving efforts; in fact, one of the national officials said recently that in influencing people for unselfish and sacrificing service there was no agency as effective as the church. In all these works the church has taken an active and efficient part; these are religion in terms of the Good Samaritan; but it is not the primary work of the church. The field of the church is in dealing in matters of morals and religion; it has to do with the soul of man. Here it stands alone without a rival or competitor."

# AN

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Heights, St. Louis, Mo., were among the influenza victims. All have recovered.

—Flint, Mich., church, is still without a pastor.

—H. O. Wilson, of St. Joseph, Ill., has been called to the pastorate of Third church, Danville, Ill. B. H. Bruner, formerly leader at Third, is now serving as a chaplain in the National Army.

NEW YORK

CENTRAL CHURCH  
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Finis S. Idleman, Minister

—Mr. and Mrs. M. C. Vanneter, who served for several years under the C. W. B. M., being located in Porto Rico, are now in charge of the Wharton Memorial Home at Hiram, O.

—It is hoped to dedicate the new First church building at Kansas City about Christmas or New Year, reports Pastor J. E. Davis. The Kellems brothers will follow the dedication with an evangelistic meeting.

—The Englewood church, Chicago, four years ago gave a total of offerings for missions and benevolences of \$587; in 1916 of \$1,017; in 1917 of \$1,677; the total for this year is \$2,000.

—A. N. Julian is the new minister at Lancaster, Tex.; Horace Kingsbury at Owensboro, Ky.; L. G. Knowles at East Grand Boulevard church, Detroit, Mich.; and J. T. Wheeler at Coldwater, Kan.

—Among the new "Y" workers are C. B. Titus, Charles H. Funk, of Wichita, Kan., Fairview church, and W. O. Dallas, of the Abilene, Tex., church. Mr. Dallas is now taking special training. W. C. Pearce, Chicago Disciple and International Sunday school leader, will spend a year in Armenian relief work.

—H. A. Kaufman succeeds T. S. Tinsley at Zionville, Ind., church.

—The death is reported of Mrs. L. F. Jaggard, who with her husband had long served the Foreign Society in Africa. Her death occurred at Leon, Ia., and the burial service was held at Indianola, Ia.

—M. M. Amunson, of Brooklyn, N. Y., Disciplesdom, will return from "Y" service overseas next month. Jesse M. Bader, formerly minister at Atchison, Kan., is now in the service of the Association in France.

—R. D. Brown is the new leader at Farmer City, Ill., C. H. Hoggatt at Monticello, Ill., and Paul Million at DeLand, Ill.

—West Street church, Tipton, Ind., reports its seventh annual service for railway men of the steam and traction lines, held at the church on the evening of November 17. This is real community service. The pastor at Tipton is Aubrey H. Moore.

—J. C. Mullins, evangelist of the East Central district, Illinois, is holding a meeting with W. A. Askew and the church at Kansas, Ill.

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—The School of Methods of the East Central Illinois district, which was to have been held last month, but was postponed on account of the influenza plague, will be conducted at Charleston, January 6-10.

—The North Carolina Disciples were to have met in annual convention November 5-8, but the date has been changed to November 25-27—at Robersonville, C. C. Ware is the state leader.

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—During the last reported month at the hospital in Vigan, P. I., there were 1,435 persons given treatment.

—John Hewitson, until recently minister at Kidder, Mo., has accepted a call to the work at Goldfield, Ia., and began this new work November 10.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
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ERNEST HUNTER WRAY, Minister

—The church at New Orleans, organized as a mission point by W. H. Allen four years ago, has developed into a self-supporting congregation with a good location and excellent standing in that city of 400,000.

—First church, Youngstown, Ohio, ministered to by L. G. Batman, is planning a Sunday evening club.

—The Alabama convention is being held this week at Gadsden—November 18-20.

—G. L. Snively will dedicate the new building at Whiting, Ind., on November 24.

—First Church, Richmond, Ind., has made its pastor, L. E. Murray, a Life Director in the Foreign Christian Missionary Society. The missionary interest in this congregation has developed remarkably during the last five years, reports Mr. Murray. Another living-link will probably be the next step forward of the local C. W. B. M.

—The new leader at Noblesville, Ind., Joseph Keevil, writes in high praise of the work that has been done in this field during the past seven and one-half years by the late pastor, L. C. Howe, who has begun his new service at First Church, Vincennes, Ind. "To follow such a man," he states, "is a most delightful task." Mr. Keevil writes that the congregation is responding heartily to plans for further advances.

## NORFOLK, VA.

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(Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—Harry G. Kellogg, who has been missionary-pastor of the Newark, Ohio, West Side church, has recently received a call to accept a position with the American Sunday-School Union as one of its missionary-evangelists. Mr. Kellogg has accepted the position and has been assigned four counties in the "Thumb" of Michigan in which to do pioneer Sunday-school work. He will begin his duties there January 1.

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## THE BUDGET FOR BIBLE SCHOOL WORK

There are no local apportionments to the Bible schools this year. Instead, all Bible school offerings are included in the United Budget and Apportionment presented through the Men and Millions Movement. All the missionary and benevolent work of our people is dependent upon the hearty assistance of every church and Bible school leader in the attainment of the entire United Budget in each church. Whatever the Bible schools raise for the American Society will be counted as part of the total missionary Budget.

The total amount asked for all purposes will run between two and three millions of dollars. Of this grand total, \$100,000 is the amount assigned to the Bible schools to be raised for the American Society. This sum will go to make possible among other

things the following important and fundamental enterprises:

1. All the state and district Bible school work of our people; this covers now every state in the Union save one.

2. If the full amount is assured, an All-Canada Bible School field worker will be employed, our first such worker in the Dominion.

3. The continuation and enlargement of our work in Alaska; two men will be needed after the war to care for the rapidly growing towns in this great frontier.

4. The Bible school work among the negro churches must be continued and strengthened; P. H. Moss is a hero and has done a great work without helpers thus far.

5. Many cooperative Bible school enterprises of our people are supported by this offering; among the outstanding ones may be mentioned the Gary Religious Day School, the Joint Committee on Missionary Education, the Lesson Committee, the World's Sunday School Association.

6. Much special home missionary work is also made possible, such as mission churches and Bible schools planted, work among immigrants, churches brought to self-support, etc.

7. The national Bible school workers of our people are directly supported thus, including a general secretary, elementary and secondary superintendents, office teacher training secretary and competent office helpers for this staff, and an adult superintendent must be added if the offerings will allow.

While no district apportionment is being sent to the local school, definite assignments of this \$100,000 are being made to each state and province. It is hoped that every state and province will take pride in reaching or exceeding the amount suggested.

### SLOGAN OF THE YEAR

Our slogan this year is an OFFERING THAT REPRESENTS SACRIFICE. For the Bible schools to raise \$100,000 will mean an average of ten cents (10c) for each pupil. Surely a call for any amount less than that would have no sacrificial element in it. While the sons of the nation have been pouring out their lives in sacrifice to keep the nation free, our Bible school pupils can do no less than that suggested to make the nation Christian.

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Last year the total gifts were \$625,522, a gain over the previous year of \$75,135. In other words, the gain last year was \$1,962 more than the total receipts of twenty-five years ago.

Again: Last year the churches as churches gave \$190,199. The gain was \$24,089, or almost as much as the total receipts of a quarter of a century ago. The receipts from the churches last year were more than six times as much as those of twenty-five years ago.

Another contrast: Twenty-five years ago the Sunday-schools gave a total of \$23,486, or about the same as the gain during the year just closed.

A word of cheer to our Endeavor societies: Last year the Endeavorers bounded up to \$19,318 in their gifts, a gain of \$5,207. This gain is about two and one-half times as much as the total gifts of the year to which reference is here made. Note that we are talking about *gains last year*.

No church in the brotherhood at that time gave as much as \$500. Frankfort, Ky., led with a contribution of \$421. It was a marvel of liberality and leadership.

Then, we had no annuity gifts, and no living-links. Were we not poor indeed? What could we do now without our living-links?

At that time we had no battle line in the Africa sector, nor in the sector of the Philippines or Tibet. We had no work at all in these great and important fields, which now cheer our hearts. We had no school buildings anywhere. We had only one small hospital. Indeed, our property interest was almost zero on the fields we were cultivating. *It is not so now.*

We ought to make haste to cross the million dollar line. Let us hope that the war is now ended, and that during the year to come we can send out a great host of workers to the fields that are crying piteously for help.

F. M. RAINS,  
Cincinnati, O. Secretary.

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# THE CHRISTIAN CENTURY

Vol. XXXV

November 28, 1918

Number 46

## What Is Spirituality?

*By Edgar DeWitt Jones*

## Growing Old

*By Jenkin Lloyd Jones*

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## Our Blessings

CHICAGO



<div style="display: flex; justify-content: space-between; border-bottom: 1px solid black; margin-bottom: 10px;"> <span style="font-size: 1.5em; font-weight: bold;">524</span> <span style="font-size: 1.2em;">FEB. 3, 1918</span> </div> <div style="text-align: center;"> <p>\$ ..... Weekly Offering</p> <p><b>FOR CURRENT EXPENSES</b></p> <p><b>Church of Christ</b></p> <p><b>Upon the first day of the week let each one of you lay by him in store, as he may prosper. I COR. 16:2</b></p> <p>Name ..... <i>THIS SIDE FOR OURSELVES</i></p> </div>	<div style="display: flex; justify-content: space-between; border-bottom: 1px solid black; margin-bottom: 10px;"> <span style="font-size: 1.5em; font-weight: bold;">524</span> <span style="font-size: 1.2em;">FEB. 3, 1918</span> </div> <div style="text-align: center;"> <p>Weekly Offering \$.....</p> <p><b>For MISSIONS</b></p> <p>Foreign Missions Home Missions Benevolence Church Extension Ministerial Pensions Education Temperance Christian Unity State Missions</p> <p>Name ..... <i>THIS SIDE FOR OTHERS</i></p> </div>
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# The Church's Peace Chest

The free nations had to defeat the four central powers; the free churches have to convert the whole world. The free nations had, and exercised, the powers of conscription, taxation and borrowing; both the man power and the money power of the free churches must be absolutely voluntary.

How can the fewer people perform the larger task with such handicaps?

Paul gave the secret:

- (1) WORSHIP, "Upon the FIRST DAY of the week";
- (2) REGULARITY, "UPON THE first day of the week";
- (3) LIBERTY, "LET each one of you";
- (4) UNANIMITY, "Let EACH ONE of you";
- (5) CARE, "LAY BY him in store";
- (6) PROPORTION, "As he may prosper."

The Every-Member Canvass is the method. The Duplex Envelope is the instrument—the church's Peace Chest.

It emphasizes the unity of the church, both as a local household of faith and as a world-wide enterprise of God. It dignifies equally small and large contributions. God does not count our money by dollars and cents, but by faithfulness. "It is reckoned according as a man hath." It gives the small board a fair chance with the large board,

though it cannot employ as many secretaries, write as many letters or circulate as much literature. It magnifies every Lord's Day in the year, and not merely two or three, or nine or ten, out of the fifty-two. It gathers from each disciple according to his ability and purpose, and distributes to every cause according to its needs and opportunities as the people themselves see them. It gives the support of the Kingdom of God a place of dignity in each member's personal budget. Instead of being left among the incidentals, it is ranked with the great necessities, like food and clothing. Indeed, religion is the first necessary of life or it is nothing; it must have the chief place or none at all.

But the full Peace Chest will not just happen. If, with all their authority, it was necessary for government agencies to advertise, organize and labor as they did, how much more must the church give care to every detail of preparation and operation.

But lay the facts as to the needs and opportunities of both the local church and the world-wide cause of Christ upon the hearts of the people and everyone will give gladly, regularly and generously, until the fifty-two offerings of the year shall make the angels rejoice as the Allies rejoiced at the outpouring of America.

Disciples World-Wide Every-Member Campaign

## MEN AND MILLIONS MOVEMENT

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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NOVEMBER 28, 1918

Number 46

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Our Blessings

THE spirit of thanksgiving rests fundamentally upon the idea of God being a partner in human life. It would be absurd for an infidel to participate in a Thanksgiving day celebration. He denies the very ideas that make the day possible. It is interesting that our rulers should lead the way to church and synagogue on a day devoted to thanksgiving and praise. America is still religious at heart, even though we have separation of church and state.

There have been high and low views of divine providence. The high Calvinists believed that God had foreordained everything to his glory. The evil of the world, if not foreordained, was permitted. Those opposed to Calvinism made much of a personal devil in order to escape the consequences of this Calvinism which seemed to them to impeach the moral character of God. They held to the notion of a personal devil of such power that he had often been able to thwart the will of God.

In our own day this old controversy defines itself in new terms, but it is in essence the same. Some hold to an absolutist God. The Christian Scientist protects the ethics of the Absolute by denying the reality of evil, making it a mere appearance, a passing show. Those who have fought evil are not inclined to treat it in so cavalier a fashion.

Against this conception is that of the pragmatist with his thought of a God who struggles at our side in the battle of the ages. Not all things are according to his will, for he is not an Absolute God, but one who is yet in the midst of His creative processes. We may help Him and He may help us. There is real comradeship between such a deity and human life.

While these various ideas of God are widely separated, they all admit of the idea of providence. We come up to Thanksgiving day believing that some things have happened which can only be explained by the idea of divine aid and cooperation.

We thank God this year for victory. Some of us will thank Him boastfully, in the spirit of the Pharisee who thanked God that he was not as other men are. Some Americans will thank God that we are not like Germans, without recognizing that there are still some things in American life to repent of. Victory has conferred upon us very sacred responsibilities. There is a deeper stage of reflection than the mood which came over us on the day of the first celebration.

We are right in thanking God for victory. It was God who aroused the conscience of the world against our enemies. It was God who brought us into the conflict. It was God who has helped preserve the most wonderful morale in our soldiers and kept them fit for their duties.

✱ ✱ ✱

But even more than victory, we thank God for peace. Recent Christmas days have brought an appalling sense of the inconsistency of the Christmas message with the things that were going on at the battle line. We longed to be through with our terrible duties. Now we have not only a peace, but we have a peace with quality in it. It is a peace not made by Germany according to the dictation of her proud autocrats. It is a peace that looks wistfully into the future and hopes to be an abiding peace. While the abiding character of this peace is not yet altogether assured, we may thank God that the idea of an abiding peace is no longer simply the dream of sentimentalists, but has finally become the subject of careful planning on the part of some of the world's greatest statesmen.



America thanks God for a fresh revelation of her mission in the world. Her attitude of coldness and aloofness to the problems of the world has been broken down by this war. We are to do better than to share "the white man's burden." We are to take up the white man's mission. There is to be a kind of international missionary society formed called the League of Free Nations. Everywhere there will go out the propaganda of brotherhood and good-will. Even Germany will live to see the day that she will bless America for that intervention which struck the shackles from her limbs and took away the bandages from her eyes.

\* \* \*

Our greatest blessing is the open door into the world's life. We are not a perfect people, but before God we can assert that there is health in us. Our fathers dreamed a great dream of human liberty. They sought the privilege of worshipping God according to the dictates of their consciences. They sought a government of the people, by the people and for the people. They proposed to make human life more valuable than property and to make personality of more importance than conformity. These ideals of our fathers have been carried to a glorious fulfillment. Because we exult in our liberties, we want to go through the open door of opportunity which has swung widely upon its hinges this year, and possess the earth for the American idea. We want no man's gold and no man's authority. We seek only to lead men of all nations gently into the same wonderful sort of community life that has made America today the greatest nation in all the world.

With our blessings go great responsibilities. God will never treat the ten talent nation the same as he will the one talent nation. God expects more of America than he does of Costa Rica. We shall not always have the smile of his favor unless our talents are put to the Master's use.

Thanksgiving day this year should not be simply an occasion to the flesh. It should not have expression simply in games and amusements and feasting. It should bring the citizenship of a great nation to its knees before the throne of the living God that we may recognize all of His benefits and seek the further guidance of His spirit in the new tasks.

O. F. J.

## A Sad Confession

**A**N editor and debater of the "anti" persuasion, at the end of a long life of strenuous activity, makes the following confession:

I have been too much engaged in doctrinal controversy to develop myself in the direction of winning souls to Christ. My brethren have been beset on every hand with near or about every shade and grade of error. As a result I have been under the necessity of discussing doctrinal questions publicly and privately, with tongue and pen, when I would have been glad to tell sinners of the love of Christ, and tried to lead them to yield to his invitation to obey the Gospel. What a waste and perversion of time and energy the advocates of error have caused!

This man has doubtless lived up to his light, but one wonders whether he ever has any doubts concerning the

success of such a life. Suppose he had decided to save souls and save society and had let the error take care of itself. Might not he have combatted error more successfully by such a course? Some who are not "antis" ought to be interested in the answer.

## Welcoming Our Soldiers Home

**M**ANY kinds of people will welcome the soldiers home. Of course the near relatives—fathers, mothers, wives and children—will give them a royal welcome. Municipalities will in some cases give recognition to the services of these men in the defense of their country. But there is another sort of welcome waiting also. The saloons and pool rooms, whose business has not been over-prosperous in war time, will look upon the return of the soldiers as an opportunity and they will try to build up again the well-nigh forgotten habits of alcoholism among their old patrons, and among new ones if possible.

Meanwhile, what sort of a welcome will the churches give? There will doubtless be enterprising churches which will arrange public meetings and shoot off oratorical pyrotechnics in celebration of the return of the conquering heroes. In these meetings the most fulsome compliments will be paid the soldiers. If, however, the churches are afterwards cold and indifferent to these men, if there is no more permanent program put on for their benefit, the after-effect of the celebration will not be good.

There are men coming back from Europe who found Jesus Christ in the trenches. Over there they made a beginning of religious life which needs now to be deepened and given a richer content than it could possibly have in the unfavorable environment of the military employment. These young Christians need to find work to do for the kingdom of God. Only the converts who find employment in the Master's vineyard will abide.

But there are men who did not find Christ on the other side, but whose hearts have been purged of selfishness and filled with fellow-feeling. They can be interested in the church of the warm handshake and carried on over to the deeper aspects of the religious life. These men, too, must find a hearty welcome at the church. The khaki-clad men of today will be holding the offices of tomorrow and exercising community leadership. It is of the highest importance that the church should have a welcome for them.

## Are There Few That Be Saved?

**T**HE conviction that the world is all wrong religiously has been shared by a good many people in times past. Elijah was sure that he was the only one left that was true to the Lord. He was gently rebuked with the suggestion that there were seven thousand others. An old Scotch gentleman of high Calvinistic tendencies was known to limit the number of the elect more closely every year. Finally his wife in gentle protest said, "Jock, I believe that you think nobody will be saved but you and I." "Ah," he said, "I sometimes ha'e mae doots o' you."



There are a few souls among the Disciples who are much depressed by their belief in a great apostacy in our ranks. The roll of our leadership is called and with scarcely an exception the men and women at the front of our activities in churches, colleges and missionary societies are found to be tainted with the heresy of modernism. This is interpreted as a conspiracy, but the plain people have an awful suspicion that big movements in religion have something true in them somewhere or they would not succeed. They are asking, What is the truth in this modernism which has laid hold upon the convictions of our leaders tried and true?

In the long run, it will be too pessimistic a doctrine to hold that all of the leaders of a great religious communion are self-seeking and hypocritical. So far as the deacon knows these celebrities, they ring true. It will not do to say that they can deceive the very elect. The deacon feels he is just as well qualified to judge sincerity as religious editors are.

If the forward-looking Disciples feel the shame of our present-day journalism, they should realize that it is all making its contribution to progress, for God makes the wrath of men to praise him. By no other means than the pessimistic jeremiads of the reactionaries would many a young man know that we have thought issues in the religion of today. Soon we shall all know that these issues exist and we shall most of us prefer truth to inherited prejudice, thinking to blind creed-signing.

## Jenkin Lloyd Jones

**A** WEEK ago there was held at Lincoln Center, in this city, a memorial service for the man who for many years has been the guiding spirit and the inspiration of that social and community clearing house. It was a very notable gathering, which completely filled the large auditorium, and represented the most efficient life of the city.

The exercises were elaborate and appropriate. Words of warmth and appreciation were spoken by men and women from many communities and of many professions. It was a manifestation of sympathy such as only the most valuable members of any city could evoke. One felt in listening to the addresses that it was a privilege to have lived in the atmosphere of such a life.

Mr. Jones made it easier for one to believe in humanity. He was an optimist, who with great sadness perceived the anguish of the world, but did not despair. All through his life he faced the future of our imperfect social order with confidence. He had a profound faith in human nature which made him a prophet of democracy, a seer of better days ahead. From a library rare in its wealth of material, and a real workshop of the ideal, he came forth to meet people of every sort, without prejudice of race or color or social level, and found them all greatly worth while. Throughout his long life he was the champion of every progressive cause, in politics, in reform, in religion. And he was never baffled when events did not move as rapidly as

he wished. He knew that the world as yet is very young and crude, and that all the sons of God must work on the fabric of the city of righteousness that is to be, each one opposite his own house. There were crimes and tragedies that broke his heart, for he was a lover of all men. But he was firm in the faith that in the long run the soul of humanity is to be trusted, and that slowly the program of a better world is being organized.

He made it easier for one to believe in the big city of which he was in so full a sense a part. He had lived through the days when Chicago was a city chiefly commercial in its spirit, and had seen it come out into broader perspectives of civic responsibility and ethical enthusiasm. He built his life into it with the eagerness of a convinced prophet of its mighty future. Few public movements for the improvement of this great town have been undertaken in the past quarter of a century in which he did not have a part. When he was the minister of a small church, in a residence section of the city which gave every promise of continued resourcefulness, he foresaw the break-down that was sure to come within a few years, and laid the foundations of a piece of social service that has taken form in the fine ministries of Lincoln Center. And yet he did not wait for that ambitious plant to begin his community work. He said one day, many years ago, that one did not have to have a big plant in order to carry on the work of a social settlement, nor did one need to live in a foreign-population district. He added that he had for years been connected with a very modest church in a residence district that was performing in its community all the functions of a social settlement. His idea was that a church should be able to render to its community whatever service that community needs, intellectual, social, artistic, ethical and religious. And that no limitation of equipment was a real hindrance if the spirit of service was there.

Mr. Jones made it easier for one to believe in the life to come. There was a certain timelessness about him. It seemed to some who knew him in the fine fellowship of the churches of his part of the city that he had always been a mature, white-haired man. They had never known him otherwise. And yet he was not old. There was in him the spring of youth, the vivacity of perennial joy. All the more significant were his utterances on the great truths of religion. He had traveled a long way in his theological progress, and had left behind most of the shibboleths of sect and party. He had time only for the essential things that abide. In the eternal spirit which was the secret of the greatest Life that ever passed this way, he carried on his work. One cannot think of such a man as dead. There would be something terribly wasteful, unforgivably spendthrift, about the moral order of life if such a soul could cease to be. Somewhere in the labor-house vast in which God's servants find ever fresh adventures for their unjaded strength, he must be busy already in some worthy task, carrying on to nobler issues the plans in some of which his friends were permitted to share before he left them. Once at the end of a prayer he put his whole



deep faith in the future into a sentence, as he said, "May we so live that to die shall be gain." H. L. W.

## Recognition of the Religious Press

JUST previous to the big drive for the United War Work Campaign, the religious editors of the country were called to New York by Dr. John R. Mott for conference with regard to their cooperation. The Disciples were represented by Dr. B. A. Abbott of the "Christian-Evangelist." After hearing the plans of Dr. Mott and asking numerous questions which cleared up much misunderstanding, they voted to support the united drive.

No doubt much misinterpretation has been obviated by this conference. There were some who were opposed to any kind of cooperation with Roman Catholics. These have been made to see the light. All of these editors were better prepared to interpret the biggest single religious campaign for funds in the world's history.

But the leaders of national enterprises have also learned something to their profit. They have discovered that the people who take religious weeklies are the most earnest and influential elements in the churches and it is worth while to reach these people.

There is no more direct route to the conscience-builders of America than through the religious weekly.

## Effective Interference

ONE of the old and exploded notions was that the church should keep herself busy "saving souls" and let the community take care of itself. That we not longer believe that way is indicated by a letter from State Secretary J. Fred Jones, of Oklahoma, written during the influenza epidemic.

## The Holy of Holies

ELDER father, though thine eyes  
Shine with hoary mysteries,  
Canst thou tell what in the heart  
Of a cowslip blossom lies?

"Smaller than all lives that be,  
Secret as the deepest sea,  
Stands a little house of seeds,  
Like an elfin's granary."

Speller of the stones and weeds,  
Skilled in Nature's crafts and creeds,  
Tell me what is in the heart  
Of the smallest of the seeds.

"God Almighty, and with Him  
Cherubim and Seraphim,  
Filling all eternity—  
Adonai Elohim."

GILBERT KEITH CHESTERTON.

In a certain city in that state the health department was headed by a political incumbent who was inactive and incompetent. The epidemic had taken seven children in one night. A Christian lawyer and forty earnest church people gathered at the office of the incompetent health officer and demanded his resignation. He reluctantly yielded and another man was put in his place who brought an effective quarantine and a staying of the epidemic.

This was making religion effective for community welfare.

## The Spliced String

### A Parable of Safed the Sage

THERE came to me a man who had made no great success of his own affairs, but who was eloquent as to methods whereby other men might win Success. And his great god whereby he swore was named Efficiency.

And he spake unto me, saying, The trouble with the churches, and with the Whole Shooting Match of thy kind of work, is that it knoweth nothing of Efficiency.

And I answered and said unto him:

The home of my boyhood had in it no Fireplace, but we bought our String by the Ball. And the home of my Grandsire had a Vast Fireplace, but they bought no String, for they kept the twine that came wrapped around packages from the store. Wherefore in mine own home if I desired a String, I went to the ball, and cut off how much soever I would. But in the house of my Grandsire if I asked for String, my Grandmother did give me a little piece that had come to her with the Sugar or the Starch. Now there was a day when I was in the home of my Grandsire, and I desired a long String. And I besought my Grandmother, and she gave me Many Short Strings. And I began to tie them together, and to lay out the long string that I was making on the Floor, that I might discern how long it was. And I began at the end of the room that was next the Fireplace. And when I had laid down my first string, and tied another to the end of it, I stopped to untangle another string.

When did a Spark fly out from the Fireplace and light the end of my string. And I knew it not. But I went to the end of the room, and I passed through the door into the next Room, and I tied on more string. And behold, the fire followed me as fast as I tied, and when I looked around, I had but one string, and that was shorter than any one of those that I had tied together. Even so is it with thine Efficiency. He is a god with feet of clay that cannot bear up his own weight, and he burneth up practical results faster than he tieth on his new methods.

And the man said, Thou dost not understand. Be silent and I will explain to thee the workings of Efficiency.

And I said, The greater part of thine efficiency is like unto a Steamboat with a Small Boiler and a Big Whistle. Whenever it bloweth the Whistle the Engine stoppeth, and it bloweth the Whistle continually.

And he saw that I was Hopeless, and he left me.



# What Is Spirituality?

By Edgar DeWitt Jones

"But if any man hath not the spirit of Christ, he is none of his."

**W**HAT is spirituality? It is not an easy term to define. It may be profitable to state what spirituality is not.

Spirituality is not necessarily the same as emotional piety. A great many people think it is. There are persons naturally emotional whose religious life is correspondingly tense, nervous, and highly wrought. They are tremendously stirred by a great revival, a dramatic sermon, a great chorus, or any special religious excitement. They are easily keyed up to concert pitch. For the time being they can think and talk of nothing else save religious topics. Such persons may be spiritually-minded, but not necessarily so.

Spirituality is not always synonymous with church membership. It ought to be. It is a thing of scandal that it is not. Matriculation in a college ought to be synonymous with the student life, but alas! it is not. There are many matriculates who never become students. Mere church membership—and I dislike to use the word "mere" for church membership even at its poorest—is something more than a mere anything, but it does not of itself connote spirituality. Men have even occupied pulpits and spent a number of years in the ministry who were not spiritual.

Nor is spirituality the same as "other worldliness." Some people think that it is, but the fact that a man or woman may find a very deep interest in the life beyond the grave and love to talk about such things, does not of itself signify that they are spiritually-minded. To be sure, spiritual-minded people are interested in these subjects. One likes to believe that everybody is interested in them, for that matter; but there is a type of mind that rather ignores the present and belittles it in order to enlarge and speculate on the glories of the life that is to be. Spirituality is not necessarily of that type of religion known as "other worldliness."

## SPIRITUAL VERSUS "NATURAL" MAN

Like worldliness, spirituality is a state of mind, an attitude rather than the doing of any one particular thing or strict conformity to any rule of religion. Just as worldliness is a view of life in love with the things of this world and depends most on what can be seen and felt and tasted, so spirituality is a view of life that leads men and women to rely upon a higher power, to walk by faith rather than by sight; a view of life which, while it does not despise food and drink and wearing apparel, does not make them the chief concern of life.

St. Paul has a great deal to say about the spiritual life. There are three words he uses frequently to describe the nature of men; namely, the "carnal," the "natural," and the "spiritual." It needs to be noted that Paul's natural man is not just the same as the physical man. Literally "natural" means "psychic," or the intel-

lectual man. According to his views, every human being has a physical nature, a psychical or soul nature, and a spiritual nature. When, therefore, he contrasts the natural man with the spiritual man he is contrasting not merely the physical man with the spiritual man, but the "psychical man" with the spiritual man. This is an important distinction. A great many people are of the opinion that they are spiritual if they conquer their physical appetites. Such conquest is good, but it is not enough. There are intellectual people who are not spiritual: their intellect rather than their spiritual nature is the predominating factor in their lives. The man in whom bodily cravings predominate is carnal. The man in whom psychic cravings predominate is intellectual. The one in whom the spiritual cravings predominate is spiritual. It is a man's spiritual nature that hears the voice of God, not his psychic nor his fleshly nature; and it is the apostle's contention here that the spiritual nature, being the highest, ought to have sovereignty over the others.

## SPIRITUALITY AND "MERE INTELLECTUALITY"

When a diver goes down to the bottom of the sea he puts on an elaborate water-tight apparatus over his ordinary dress. A tube arrangement leading from the helmet to the upper air enables him to breathe in comfort in an element not his own. Should anything interfere with that connection death would ensue, for he cannot live without it—the efficiency of the rest of his equipment depends upon it moment by moment and his first care should be to keep it acting properly. We in this world are much like the diver in the sea; we belong to a higher realm, but the communication is not well maintained. We are liable to reason that the diver's dress, namely the physical body, is of greatest importance. Others, with more reason, believe that the man inside the dress is what matters: that is, the physical man—the man who thinks, knows, and feels concerning the things of this world. But those are wisest who recognize that all we are doing here down at the bottom of the sea has importance only in relation to the world above, and therefore take care to keep the spiritual nature open to the access of the Spirit of God and to make mind and body subservient thereto and not otherwise.

St. Paul, in this most important chapter, further states that the man who is not spiritual and is merely intellectual can not understand God nor the spiritual things because they can only be spiritually discerned. There is a very common belief and utterly fallacious that if a person has a well-disciplined mind he can scale the heights and plumb the depths of everything, even spiritual things. But it does not so follow. It is impossible to converse satisfactorily with some brilliant persons about the spiritual life. They cannot comprehend you and it is as if you were speaking in an unknown



tongue. When St. Paul made his memorable defense before King Herod Agrippa, he spoke with such passion and deep feeling that Festus was moved to cry out, "Paul, thou art mad!" Festus could not understand the great missionary at all and attributed his condition to a temporary fit of insanity caused by too much study. Nor could Agrippa comprehend Paul, though for reasons other than that of Festus. The latter was probably in bonds of the flesh, the former to his pride and superior mind. His answer to the apostle borders on the insolent: "With but little persuasion thou wouldst fain make me a Christian."

#### THE "FRUIT" OF THE SPIRIT

To the worldly minded, a Christian who takes Jesus seriously is sadly "addled," a "fanatic," or "weak-minded," or a "dreamer." I once visited a man who is something of a celebrity, and to the event I had long looked forward. He was the very soul of courtesy and showed me much deference; in every respect save one I was greatly charmed with him. I discovered that my distinguished host was what Paul calls a "natural" or "psychical" man, but most unspiritual. Scientifically his mind was superb; in a literary way it was fascinating; but his ideas of the spiritual content of the Scriptures were crude and crass. He was a giant in everything but the spiritual—there he was a pigmy. He saw spiritual things as across a great gulf and dimly. He impressed me as decidedly skeptical and not particularly reverent. After my visit with him I understood more fully the second chapter of First Corinthians.

Another great chapter in which St. Paul floods the subject of spirituality with revealing light is the fifth of Galatians. Here again we have a contrast, but the contrast this time is between those who walk after the flesh and those who walk by the Spirit. That is, the physical versus the spiritual. The apostle describes the "fruit of the spirit." Observe that the word is in the singular: "fruit"—not fruits. I remember hearing Campbell Morgan comment on this twenty-second verse of the fifth of Galatians, most interestingly. He said he believed the punctuation of this verse as we have it is incorrect; that the "fruit of the spirit is love," and that instead of the comma after the word "love," it should read this way: "The fruit of the spirit is love—joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." That is to say, the love which is the fruit of the spirit is composed of all these beautiful and ministering graces. In the light of love as defined in the thirteenth of First Corinthians, Campbell Morgan's commentation on this verse appears to be correct.

#### SPIRIT AND LAW

Against the spirit filled life there is no law, affirms the great apostle. That is to say, a man or woman whose life is so spiritual as to produce such fruit, need not fear the law. All such are beyond and above the law; they live within the law and they bear, so to speak, a charmed life.

What is spirituality? The question can be answered in a single sentence: Spirituality is *Christ-*

*mindfulness*. "If any man hath not the Spirit of Christ, he is none of his."

"I do not ask for any crown  
But that which all may win,  
Nor try to conquer any world  
Except the one within.

"Be Thou my Guide until I find,  
Led by a tender hand,  
The happy kingdom in myself,  
And dare to take command."

## Jesus the Son of God

By George W. Brown

WHAT do we mean when we say that Jesus is the Son of God? Was he not a man? Yes, a man, and more than a man. Each person who contemplates Jesus, the Wonderful, will speak of his divine nature in terms which correspond to his own psychology. To one his divinity was supremely manifested in his miraculous birth. Another may deny the miraculous in the birth of Jesus and still believe him to be the Son of God. My own feeling? It is that the miraculous birth, true though the account is and unique in history, is not the greatest manifestation of his divine nature. The power of miracles? Should I be called on to give up my belief in the miracles of Christ, I should lose tremendously, and, I believe, irreparably; still, I do not consider the miracles to be the greatest revelation of his divinity. His resurrection, then? True, no other rose from the grave as he did, and no power but a divine power could accomplish such a resurrection. But even his resurrection is not to me the greatest mark of his divinity. All these things are part of my concept of Christ. But the greatest thing is his character. By his daily walk, by his spirit-filled life, by his so evident oneness with God the Father in his conversations and teachings, he manifests himself to me as the Divine Son. Another may not feel as I do in this matter. I care not if for any of these causes he accepts with me Jesus as the Son of God and the Savior of men, accepts him so as to love, honor, and obey him, he is my brother and a fellow Christian. To me, Christ the Word of God is the great picture. A perfect character, manifested in imperfect surroundings; infinite love and power, compassed in a finite body; a man in form, revealing God in himself because he was in the Father and the Father in him—these are to me the conspicuous things which stamp Jesus as Divine, as the Son of God.

Transylvania College of the Bible.

"From a clean life to a clean city,  
From love of home to love of country,  
From love of country to love of humanity,  
From love of God, our Father, to love of man, our  
brother."

Motto of Lincoln Center, Chicago.



# Growing Old

By the late Jenkin Lloyd Jones

SAYS Oliver Wendell Holmes: "Every one starts when first he hears himself seriously spoken of as 'the old man.'" Growing old brings that decay of the outward tenement, so graphically depicted by the writer of Ecclesiastes, than which I know of no more terse or more vigorous description of this condition in all the realm of literature, for growing old suggests the time which one may be tempted to speak of as the "evil days."

But this physical decrepitude is not the saddest thought of old age. Growing old suggests a time when the imagination droops, reason stumbles, and memory flags—a time when the mind loses its relish for thought, and the assimilative power of the soul depreciates. All this brings still sadder reflections of a state of helplessness, a condition of dependence, when the protection and nurture of others are indispensable. This is the old age that seems so undesirable, that prompts that prayer so often repeated in the vigor and prime of life: "I would not outlive my usefulness. I want to die in the harness." With all this in mind we can scarcely wonder that the primitive rudeness of savage life puts an end to the infirmities of the aged by sudden execution.

## OLD AGE MAY MEAN STRENGTH

Yet there is an old age that reaches upward into strength, instead of toppling downward into imbecility. There is a growing old that comes like a benediction. There is an old age that suggests the serenity of the evening hour. Artists have successfully painted the sower, the harvester, but there is a subdued beauty, a mystic charm that settles down around the Indian summer of this thought-breeding climate of ours that is the despair of the painter. Difficult as it is to represent action on canvas, or in marble, it is not so difficult as to represent repose. The crowning glory of Raphael's genius is discovered in his later paintings, into which he has introduced—not action, not strife; but peace, quiet. The river frets and rushes, it wrestles with obstructing islands, pushes itself over intruding shoals, and tumbles down the cataract, but as it approaches the great ocean it grows calm, quiet, and at last loses all its haste, as it nestles in the bosom of the mighty deep.

Thus it is with the River of Life. Time is the pilot, who, if rightly served, will steer the human bark through the giddy rapids, fretted with the thousand isles of youthful temptation, over the shoals of passion, the boiling torrents of dissipation, down the St. Lawrence of Life into the broadening gulf, and thence to the boundless ocean. Youth has its agitations, its passions that ebb and flow. If it brings tumultuous joy, so, also, does it bring tempestuous pain. Childhood has its severe trials, its many woes, its bitter tears.

Every child born into the world is a restless spirit confined. Like a caged bird it batters its little wings against the wires. Childhood is helplessness without the grace of resignation, while old age is childhood with a memory—childhood with an experience. The sunset glow

is as radiant, as marvelous as that of the sunrise, with something of the warmth of noonday still lingering in the air. Sunset is sunrise with the chill taken off. That is what old age may be; aye, it is what old age ought to be, and I am glad to affirm it is what old age *is*, in many instances.

## A GOOD OLD AGE

Daily we see gray hairs crowning our times with strength, as well as prefiguring imbecility. I have sat where wrinkled faces cast a halo of beauty across my path, such as never fell from the grace of maidenhood. I have seen old men leaning heavily upon their staffs, themselves a pillar of strength to the weak—the mainstay of the community in which they lived. "A good old age" is the grand Bible phrase, applied to this condition. Plato, Angelo, Goethe and Van Humboldt each made noble contributions to the world in the eighth decade of their lives. In that old age we dread and deplore they were contributing treasures of perennial beauty to the storehouse of mankind. When are the "evil days" that the author of Ecclesiastes speaks of—the days "when thou shalt say, 'I have no pleasure in them,'" when we find a Newton in the eighty-fifth year of his age gathering those pebbles of knowledge on the beach of that infinite Sea of Truth; when we find a Lady Somerville and a Carolina Herschel in the latest years of long lives grappling with the profoundest problems of mathematics and astronomy, rivaling at once the manliest minds and the most womanly hearts of their times?

"Evil days?" Shall we speak thus when we think of gentle Wordsworth, dying at eighty, still in the high noon of his poetical power; of our own John Adams, who delighted in company, kept up with the literature of his day, and carried his long sentences through without dropping a word (though compelled occasionally to rest for breath) in the ninetieth year of his age? As we think of these, let us use, rather, this other Bible phrase—"A good old age."

## YOUTHFUL OLD AGE

The benedictions of greatest helpfulness that have come to us of this generation, have fallen—not from the jubilant beauty of early womanhood, or the confident strength of early manhood, but from our gray-haired seers—Bryant, prophet-editor; Emerson, whose youthful spirit ennobled gray hair, and with the failing strength of a withering body he enunciated the texts upon which poets and preachers for the next century will ring the changes. When we think of Bryant, Emerson, Longfellow, Lucretia Mott and Peter Cooper, we cease to dread old age. Not these alone, but the countless numbers who have no place on the printed roll of human fame, whose growing years have made them more beautiful, whose power grew with the enfeebling of the hand, help emphasize that beautiful expression of the text, "a good old age." The author of Ecclesiastes missed a truth that Swedenborg struck when he said that the "oldest angels are the youngest."



Here, then, are the two pictures of old age. Here an old age that is unhappy, querulous, vacant and imbecile. There is an old age, clear, strong in spirit, helpful, blessed. One sloping downward toward the grave, the other sloping upward into the fulness of perennial youth. Both pictures are from life. To reconcile them is to reconcile the fundamental paradox in philosophy. Is life the product of matter, or is matter the instrument of life? Toward one or the other of these two each one of us is inevitably tending. Which is it? One is growth, the other is decay. One ripens, the other rots. One protests perpetually against the materialistic philosophy, by rising superior to all the environments of matter; the other leaves us ever with a haunting doubt as to whether the mind of man is anything more than the scintillations of phosphorous—a fortunate combination of atoms.

The "good old age" that the deathless ones attain to is a Bethlehem star that guides wise men to the transient manger wherein is found the Immortal Child, Son of the King Eternal. The "evil days" hint at lumpish clay, shaped by outward forces. Which are we?

#### GROWING OLD NOBLY

If you would grow old nobly, court the enthusiasm of the moral nature, that you may know, by experience, the meaning of that word which no man can define for you—inspiration. I believe that it is desirable to round out the cycle of our earthly existence for not only our three score and ten, but, perchance, the four score and ten, and yet I would deliberately say that old age is not worth the buying, if selfish prudence must elbow out all the inspiration of disinterested love. Bemoan as we may premature death, yet give me rather, thirty beautiful years filled with the contagious magnetism that tells for good and beautiful things, than eighty years of calculating meanness.

"Lord, let me not live to be useless," prayed John Wesley, and a grand prayer it was. When we save life's energies to increase our usefulness, it is divine, but when we save them to prolong our days only, it is animalism. I, for one, am glad that Channing burned the oil out of his lamp at sixty-two rather than prolong the blaze by reducing the combustion, for what the time needed was a lamp of exceeding brightness. I am glad that Starr King threw himself with such abandon into that patriotic campaign in 1861, even though he had to lie down and die at the end of

#### A Prayer

FATHER, make us glad that we are here, glad in the dear fellowships of the past, glad in the strong ties that bind us to our tasks, glad of the tasks. O Thou Burden Giver, lift us above the selfishness of the ease-seeker.

Father, take our hands and touch them with usefulness. Take our feet that they may be shod with willingness. Take our hearts that they may glow with kindness. Take our minds and tutor them in the way of truth. Take our voices and tune them to the universal harmonies that in finite time we may sound some notes of thy never-ending song. Amen.

THE LATE JENKIN LLOYD JONES.

six months from the effects of it, for thereby he saved California to the Union. I, for one, will not repine that brave Theodore Parker was, as he said, willing "to keep his candle burning in the draught." Jesus might have lived longer had he evaded, apologized, or compromised, but it does not follow that he would have lived to better purpose.

#### THE WAY TO JOY

Only by devotion come the higher joy and the serene trust. Religion, after all, is not a thing to be proven. Its truths are beyond intellectual demonstration. They are things to be exemplified. God, immortality, heaven and the soul impaled upon our intellectual spears at best are little more than lifeless abstractions. But from the mountain-tops of these loyalties they become living verities, and Religion fleets and reflects the light of God, as the diamond does the light of the sun. Its consolations become the solid facts of experience.

How, then, shall we avoid the "evil days" and reach the "good old age"? I answer: Respect the body, culture the mind, enkindle the heart, and, above all, live grandly indifferent to old age itself. Live in such a way that if old age be our lot, it must bear with it the benediction of peace; and if length of days be not ours, let our affairs be so ordered that, let the summons come when it may, our estates will be administered.

Have we brains? Let the world profit by them now. Have we love? Give it generously today. Have we money? Invest it in such a way that others coming after us must needs work the better for our having lived. Let our years be but the scaffolding on which we rear the imperishable tower of character, into which we build the accumulated capital of life, on the top of which at last we stand, independent of all the material scaffolding of days, months, and years. Then our life goes not down behind a darkened west, but like the morning star it melts away in the glory of a new day.

### The Faith of Foch

GENERAL FERDINAND FOCH was born August 4, 1851, at Tarbes, a little town in the Pyrenees. As a boy he attended the little church in the town, and studied in the local school. When he finished at this school he went to a larger school, and from this second school to the Ecole Polytechnique, the institute where French artillery officers are made. In 1874 he was a captain of artillery. By this time he had begun to acquire a reputation as a teacher of military tactics. Before very many years had passed, he was the director of the most important military school in France. And when, on that fatal August day, 1914, Germany and Austria made the decision that plunged almost the entire civilized world into war Foch was a general in charge of the Ninth Army of France.

Those were dark days. The German hordes swept through Belgium. They came across France. Day by day their cannons pounded; day by day the French retreated in disorder. The fall of Paris seemed sure.

And then on September 6th, Joffre, the French com-



mander-in-chief, decided that the retreat must stop. Against General Foch's Ninth Army were Prussians, the fiercest of Germany's fighting men. They bore Foch's army back in spite of bitter resistance. On September 9th the situation was desperate. But Foch remained serene and fearless in his Christian faith. About noon on September 9th he sent this message to Joffre: "My right wing has been driven back; my left wing is crushed. I shall attack with my center."

That attack saved the day for France. The Prussians reeled, tried to reform, broke and fled. To Foch, when the Battle of the Marne was over, came the Bishop of Cahors.

"Monseigneur," General Foch replied, "do not thank me, but Him to whom victory alone belongs."

## The Moral Perils of Victory

By Shailer Mathews in the Biblical World.

IT is morally easier to be an idealist in distress than in triumph; to prepare for victory than to use the fruits of victory; to sacrifice what one expects to win than what one has won; to make war than to lay the foundations for a wise peace.

Thus we estimate the moral crisis upon which we as a nation are entering. The world-war, if not finished, is won. Germany, who sought to push back the tide of social evolution, has been swept away. A reactionary nation may defeat a progressive nation, but no nation can defeat a world-spirit. Any nation which fails to learn this lesson from the war is indeed stupid.

The moral forces of history play no favorites. More than one nation has lost its soul while gaining its neighbor's territory. A war to emancipate the world has in the past led to an attempt to control the nations it has freed. Today it may even more easily result in the adoption, partly unconscious and partly planned, of the very ideals for whose destruction it was fought.

If we make all allowance for the flattery with which the United States has been showered; if we allow for the natural self-complacency with which as a nation we have viewed our attempt to help other nations while protecting ourselves; the fact yet remains that the American people have felt an unaccustomed idealistic passion. Justice, righteousness, liberty, sacrifice, co-operation, democracy, are no longer words we have to look up in the dictionary. However defined, they have stood for motives in our national life which have worthily supplemented our pride in our strength, our patriotism, and, above all, our boys "over there."

But will our policies respond as promptly to these ideals when we are freed from the sense of a common danger?

That is our new peril. Already we see political parties making victory a part of partisan spoils. Too obviously in our country as in others is Junkerism raising its head and radicalism, undismayed by the horrors of Russia, is again advertising Utopias. On every side we see vindictiveness confused with justice and force heralded as a

cure for the distempers of men's souls. Only too apparent is the temptation, now that we have conquered militarism, to base security on military preparation.

It is more difficult to be just than to be loyal, wise than punitive, helpful than hopeful. If our churches do not seize the moment to re-emphasize the principles of Jesus, we may suddenly find the morality of nations, of which we have had glimpses, a Christian fleece on the back of imperialistic wolves.

At the very moment when every teacher of religion ought to be intelligently expounding the morality of our Lord, we find them too frequently titillating the religious sense with ingenious misinterpretations of the Scripture, loudly proclaiming the futility of social advance, and vehemently denouncing theological heresies.

If the United States, in the moment of a supreme trial brought by victory, is deserted by those who should be its spiritual and moral leaders, we may well view the future with apprehension.

As we looked to our generals for victory in the war, so must we look to our religious leaders for inspiration that shall lift us above the victory of our arms into the victory of justice between classes and nations.

In the long perspective justice alone is an unshakable foundation of national greatness. The war has shown the divine nemesis waiting on injustice.

It will remain with the victors, after they have rid the world of the fear of brutalized efficiency and have demanded repentance and reparation from conscienceless nationalism, to show themselves also victors in the statesmanship that builds a world-order on justice.

Will the church lead?

## Peace

By Earl V. Eastwood

OUT of the wreck of nations,  
Out of the char of things,  
There shall rise a race of men reborn  
From mad War's winnowings.

Now in the fields of crosses  
Lie our heroic dead,  
Then they shall come with quiet eyes  
To honor merited.

Then shall the field of Flanders,  
Bruised by the Prussian blow,  
Wake with a healing robe of green  
And yellow poppies blow.

Then shall the hearts that sorrow  
Lay each sad burden down;  
Then shall the happy children play  
Within each quiet town.

Out of the dust of nations  
Where seeds of hate were sown,  
There shall rise one land of liberty  
With God upon the throne.



# "That These Immortal Dead Shall Not Have Died in Vain"

## Will This War End War?

THE foremost problem confronting the world today is that of formulating a peace that will most effectively prevent war in the future. Unless this is done, these immortal dead will have died in vain so far as their highest mission is concerned. Germany will have been defeated and perhaps a couple more autocracies compelled to yield to a more popular rule, but the very overthrow of these two "strong" governments will beget a condition in Mid-Europe that will menace the peace of the world for a half century to come.

The future is wrapped up in the League of Nations ideal. It is an ideal and "Realpolitikers," whether of the old Prussian type, the more democratized imperialists of our European Allies, or the modified narrow nationalistic type of America, damn it with faint praise while raising "insuperable" questions and declaring against any form of it proposed. Germany always talked favorably to some sort of a League or Hague Tribunal, but always killed it with "practical" objections. Mr. Roosevelt talks of the idea favorably, but raises objections which, if adopted by each of the several nations as measures of nationalistic insularism, would make the discussion merely academic and forbid any effective organization. In all the governments there are personalities of influence whom Walter Weyl, in his "Stakes of Diplomacy," calls "insiders," i. e., men who have been, or are, shuffling the cards around the diplomatic table and who think only in terms of their age-old game and honestly do not want the game destroyed. They are essentially "Realpolitikers" of a modified type and hold idealism in international politics in lofty scorn.

These gentlemen met with a severe defeat when the Versailles Conference adopted the famous fourteen principles, including the League of Nations idea, as a necessary requisite to enduring peace. Their propaganda has received another blow by the emphatic pronouncement of Lloyd-George in stating the platform of the English government for the coming election, and by the hearty approval of Premier Clemenceau. The French will soon have the report of an official commission appointed to mature a proposal; the Labor parties of both France and England are making it the heart of their programs; Lord Grey, who expressed only doubts and questionings when in office, has become both a hearty advocate and a publicist favoring it; the Archbishop of Canterbury has issued a stirring appeal on its behalf, and the peoples of all our Allies feel about it as Professor Aullard, who is called "the greatest living authority on the French Revolution," said of the Poilu when he declared the idea had become almost a religion with him.

## The Election and President Wilson's Program

President Wilson never made a graver error in judgment than when he said the return of a majority in Congress for the opposition party would be taken in Europe as a repudiation of his war and peace policies. Several explanations may be made for the return of that majority. Some say it was because Wilson kept us out of war too long and others that it was because thousands who voted for him because he had kept us out up to two years ago silently got even with him for getting us in. The fact doubtless is that there are simply more Republicans than Democrats in the country, and that, this being an off year, they "ran true to form." Mr. Wilson should say good-naturedly, as Mr. Bryan used to say after three defeats, that the chief objection he had to Republicans is that there are too many of them. Europe does not in the least seem to have thought it a repudiation of the Wilson policies for peace, for they have since taken the most gratifying steps toward adopting them and insisted that he break all precedents by attending the peace conference, where

again his leadership in the "political offensive" against German kaiserism and militarism will doubtless make him the towering figure.

This nation voted blindly, so far as concrete issues were concerned. There was no platform adopted. The Democrats tried to make it Wilson or anti-Wilson, but Republicans knew they had been just as heartily for war as their opponents. Mr. Roosevelt was frantic, if not unfair, in his derogation of everything Wilsonian, while Mr. Taft headed up the League to Enforce Peace and has during the whole war played a leading part as a promoter of the League of Nations idea. The people did not vote for and against the President on these international policies, nor did they vote for or against him at all—they voted for local candidates, voted along the usual party lines and voted differently than they would have done had Republicans been running on a definite, nationally adopted platform opposing the type of peace the President defined so successfully to the nations who were striving for a co-ordination of ideals and ideas for the democratization of the world.

That the President made a tactical mistake in issuing his partisan letter is believed by many of his warmest followers, while even some independents say it was the only thing that saved him from a larger Republican majority. In Britain the Premier opens the campaign with an open and personal declaration of his platform and appeals to the voters to elect to Parliament those men who frankly stand with him on the conduct of the war and on his program for peace and reconstruction. In both France and Italy the Premiers actually represent minority parties, so far as old lines are concerned, but know they represent the majority opinion of all citizens in their approval of President Wilson's statements of Allied peace principles. From an independent viewpoint one would think Mr. Wilson would prefer the progressives of both parties to the standpats of either and would therefore prefer the progressive Republicans of the West to the standpat Democrats of the South. In Missouri the new Republican senator declares heartily for the League of Nations and a democratic settlement, while the old Democratic senator declares against them.

## The League of Nations and a Balkanized Mid-Europe

The overthrow of Germanic autocracy, with its so-called "strong" government, i. e., centralized in authority and militarized, and the freeing of the various oppressed nationalities means, unless there is some sort of a world's court backed by police power, simply an expanding of the Balkan problem over all Mid-Europe. The Balkans were the smouldering embers that continually threatened the peace of Europe, and their power for evil will only be multiplied by three if Western Russia and Austria-Hungary are Balkanized. Over against the "consent of the governed" principle each Balkan nation put the contention that it should absorb all its own nationalities. Thus, if there were a few hundred Bulgars or Rumanians or Serbs or Greeks in a certain territory, it did not matter if there were many thousands of the other nationals, the government of each contended it must have that particular bit of territory. Of course, this was a convenient democratic subterfuge for imperial ambitions and in reality it was a game of diplomacy for imperial conquest which used loaded dice with impunity and resorted to blows when the stakes seemed to warrant.

In another article we propose to recount some of this interesting though disquieting history and will only stop here to note that there is little in the feeling of any of these peoples for the others to warrant any other sequence than that of Balkan history, unless there be a strong world court organized that will judicially work out a constructive series of relationships between these small nationalities and save them from cutting each other's throats



or again involving Europe in war. The League of Nations is an ideal seeking organization into concrete acts of statesmanship. It may not prevent all war in the future. Not even our Federal union of states could do that while ideas of state sovereignty existed. "Sovereignty" will die hard in nations with a history built upon it, but it must yield to world organization or continuously drag the world into war, for it is nothing more or less than a modern adaptation by nations of the idea that the sovereign can do no wrong and therefore that any good war makes its cause holy, as Nietzsche declared.

### Shall the Prodigal Be Welcomed?

The progress of German democracy up to date must be rather disappointing to those who railed at the idea that there could be any distinction between German government and German people. They still declare a lack of faith and use the term "soviet" and "Bolshevik" in speaking of the German government. There is no such a thing as a soviet in Germany. The Soviet is an historic Russian institution that simply has assumed local authority and is acting as the only local government Russia now has. From the tone of these critics this eminently democratic hope of Russia should be damned as a Bolshevik affair. Another striking commentary of these emotional gentlemen is that Liebknecht is the great German hero and the Bolsheviks partners of the Devil, while the fact is that Liebknecht is the leader of the Bolshevik element in German socialism, and the despised Schiedemann is the Kerensky. Herr Ebert, a man of lesser repute and perhaps less ability than either of them, is chosen Chancellor of the new regime because he belongs to neither, but has personally the confidence of both to such an extent as to make him the unifier of all reform forces.

In Russia Bolshevism thrives because it is a great, disjointed nation, the people are illiterate and there was no nationally organized democratic party with established loyalties. In Germany we have an organized nation with a definite national consciousness, a people with education and a Social Democratic party that for years commanded the loyalty of one-third of the people, often-times exerted great power in politics and held a large number of seats in Parliament. Besides, the Russian people are mercurial

of temper, while the German folk are stolid. Russia will recount something of the history of the French Revolution. Germany will be remade more on English lines, no doubt.

A little recounting of the attitude of the Social Democrats of Germany during the war will strengthen confidence in both their ability to create a democratic government, and in the hope President Wilson has had of them from the beginning and the confidence he expressed in his address announcing the terms of the armistice. When credits were asked in the Reichstag on August 3, 1914, fourteen Social Democrats were against voting them, Haas, the president of the party being one of them. By December this number had grown to seventeen, and by March following to thirty, this number leaving the House when the credits were voted (their customary manner of demonstration). By August six more had joined them and a few months later their opposition had become frank enough to cause them to be howled down in the House and to cause a split in the party. Schiedemann led the conservatives and stood by the government while leading the opposition to the Pan-Germanist Junkers and annexationists. He was also the first to demand the abdication of the Kaiser. It was he who told the people that "we go abroad to hear the Fatherland cursed from all sides," and saying it he began a campaign for reforms that led to the overthrow of Bethman-Holweg and again of Mischealis and drove the wedge of cleavage into internal Germany. He is an opportunist, while Liebknecht is an extreme radical, Haas a moderate radical and Ebert a practical man who has arisen from the harness maker's bench to the position of practical statesmanship that hopes to compose differences and form a competent representative government in peace. There has been a democracy in Germany since "forty-eight," but it has made headway slowly under the handicap of defeat then and oppression and an inimical educational system since.

Now the German people, taught in terrible fashion the folly of military leadership, turn to them for salvation. If only constructive statesmanship succeeds in keeping down radicalism and we ourselves save them from hunger riots, they stand a good chance to succeed and we can welcome the prodigal back into the family of nations.

ALVA W. TAYLOR.

## "God Has Indeed Been Gracious"

**G**OD has, in his good pleasure, given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and tragedy of war. It has come as a great triumph of right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations. Our gallant armies have participated in a triumph which is not marred or stained by any purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind. God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

While we render thanks for these things, let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do, we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations.

—From President Wilson's Thanksgiving Proclamation.



## Books

### Ohio Minister Likes "The Protestant"

**M**R. JENKINS is an eclectic in style and writes with tremendous vigor. The "punch" and "pep" of his new book cannot be forgotten after it has been read. It causes one to think—even if it is hard work. The purpose of the book is valiant; its aim is courageous. It helps to reveal the power and personality of the writer, who is a genuine iconoclast. His desire is that all "protestants" should join the ranks and help overthrow religious autocracy and initiate genuine religious democracy.

Here's hoping the book the best success, and may it be the means of doing much good; above all, may it bring the protestant out of his hiding place in order that he may lead the hosts on to victory.

Massillon, O.

A. S. BAILLIE.

### The Christian Standard Begs to Differ

**B**URRIS A. JENKINS has, in this volume, performed the unusual feat of doing away with everything and replacing it all with a vacuum. To apply an old illustration, he has in his theory—if it may be called a theory—taken away the lame man's crutches and left the poor fellow standing in the center of a congested street, with not even a toothpick to hobble on.

He admits again and again that he is a destructive critic—even a pronounced, uncompromising heretic; that he is opposed to everything now existing under the sun—even the attempt of the movement with which he is identified to restore the apostolic church; and that he has nothing tangible and adequate to offer in place of the institutions, customs and preaching he would destroy. He is waiting for the "Protestant"—some one from Pittsburgh, Chicago, Canton or Kalamazoo, who is now just being born, is slumbering in an orthodox pew, or, it may be, is in a university familiarizing himself with the "modern viewpoint"—suddenly to burst in mighty terror upon the scene and, with an authoritative flourish of his magic wand, to fill up all the gaps and other vacancies made by this smashing, smithereen-producing, annihilating book just issued by the Christian Century Press.

The book is self-contradictory. It, like another book by the same author, maintains that neither Jesus nor His apostles established a church. Yet it continuously refers to the church as it is and as it should be, and as it will be when it swings into its legitimate and abiding mission—and even to the church of Christ! Moreover, it is in sharp contrast with the author's other way of looking at things, as described by his article in the "Christian-Evangelist," issue March 7, 1918. In that article he asserts that he believes immortality exists, "because the greatest teacher the world ever listened to taught it to us." It is presumed that, in this confession, he refers to Jesus, Who declared that He would build His church, and likewise taught other things "The Protestant" repudiates.

The author admits that people should have faith, but nothing must be defined. He will accept Jesus Christ as the creed all may recognize, but Christ must not be defined—not even by the New Testament, nor by the Lord Himself. The declaration that Jesus is the Christ, the Son of the living God, will be out of order when "The Protestant" comes to teach us how to talk with respect to our faith!—From Review in the "Standard."

\* \* \*

**THE TEMPEST.** Another volume of the attractive Yale Shakespeare series, edited by the English department of Yale University. (Yale University Press. Textbook edition, 50 cents; library edition, \$1.)

**HOW TO READ POETRY.** By Ethel M. Colson. Here is the way out for people of literary tastes who are trying to get their bearings in this age of the "new poetry," so-called. To Miss Colson

poetry is not "old" or "new," but just poetry—if it is poetry. She is very liberal, granting to each his own sort of poetry and his own choice of poetry for his every mood—which is simply common sense applied to poetry. The reasonableness of this critic is seen in the fact that she has room both for Edmund Vance Cook and Edgar Lee Masters. (McClurg. \$1.25.)

**ECONOMICAL COOKERY.** The Government experts tell us that we are not to cease conservation of food, even if the war is over. Here is the guide-book for the housewife who would be a loyal American in her pantry during the coming days. Nearly 700 inexpensive tested recipes are included. It is the work of Marion H. Neil, formerly cookery editor for the Ladies Home Journal. (Little, Brown & Co. \$1.50.)

**THE GOLDEN ROAD.** By Lilian Whiting. A resumé of varied experiences, neither travel, biography, nor criticism, but rather a blend of all these. Lilian Whiting is one of the best known women of letters of America and has had a wide acquaintance with the men and women, both of England and America, who have helped to put literature forward in these countries. She tells also of many seasons spent in Italy and France, depicting the social and artistic life of these centers of culture. (Little, Brown & Co. \$3.)

**THE BEGINNINGS OF SCIENCE.** By E. J. Menge. The author, who is a professor of biology in Dallas University, here presents in understandable language many subjects which are usually discussed only by specialists. Life, mind, evolution and other subjects are interestingly treated. (Badger. \$2.)

**CHEERO.** By Annie M. MacLean. "Whimsical fragments from the story of an illness," viz., rheumatism. A war story that is different. A knock at the doctors and a cheerful recommendation of the best doctor of all, Good Cheer. The ideal book for sick and near-sick people. (The Woman's Press. \$1.25.)

### RECENT FICTION

**IN THE HEART OF A FOOL.** By William Allen White. The sunny Kansas editor, author of "A Certain Rich Man," here tells of Thomas Van Dorn, who said in his heart, "There is no God," and believed that he had sole proprietorship of his life and his powers, but who learned from Professor Experience the foolishness of that notion. Kansas is the scene of the novel, and it is filled with interesting characters and dramatic incidents. (Macmillan. \$1.60.)

**THE RED ONE.** By Jack London. This volume contains four of the last stories written by the marvelously human Jack London, the stories being "The Red One," "The Hussy," "Like Argus of the Ancient Times" and "The Princess." Admirers of this big-hearted man and of his wonderful imaginative power will wish to possess this book, which is something of a memorial volume. (\$1.40.)

**SHAVINGS.** By Joseph C. Lincoln. "A good plot, two pretty romances and a bushel of hearty laughs"—which is precisely what we all need now that the war tension is somewhat relaxed. Cape Cod water is in the background and "Shavings," queer but lovable windmill-maker, is very much in the foreground. (Appleton. \$1.50.)

**ESMERALDA.** By Nina W. Putnam and Norma Jacobsen. A breezy, humorous story of a girl from a California horse-ranch breaking into New York society. And she does break in. A war story without any blood. (Lippincott. \$1.)

**OUT OF THE SILENCES.** By Mary E. Waller. Several years ago Miss Waller made herself famous by giving to the world "The Wood-Carver of 'Lympus'." Now she comes back with this new story of Bob Collamore, an American lad whose struggles with the world, from the age of nine years to manhood, are entirely successful. The story is laid in Canada, just over the border. The author reveals a deep insight into Indian character. (Little, Brown & Co. \$1.50.)



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Moral Aims Committee

### Well Satisfied With Results of Mission

THE recent departure from the United States of the Bishop of Oxford and the Rev. Arthur T. Guttery ended, except for a few scattered meetings, the fall campaign of the National Committee on the Churches and the Moral Aims of the War. The committee reports, however, that the close of hostilities and the approach of the period of reconstruction will quicken rather than diminish its activities. In particular, work will be continued to create public opinion favorable to a League of Nations. Plans are under consideration for the formation of groups in church circles throughout the country to study problems arising from a closer union of nations brought about by the peace treaty. The committee held during the fall 127 meetings with a total attendance of 110,000. Of these meetings, fifty-five were conferences attended by clergymen and a few leading laymen. The attendance at the conferences totalled 9,000. Twenty-seven speakers participated in this campaign. The influenza epidemic forced the abandonment of nearly 200 meetings already set up in different parts of the country, with speakers assigned and local committees appointed.

## Three Branches of Lutheran Church Merge

At a convention of Lutherans held in New York City two weeks ago, 1,000,000 Lutherans, formerly separated by synodical differences and representing the three oldest bodies of the denomination, were formally amalgamated into one church—the United Lutheran Church of America, reports the Continent. Beginning November 12, the three uniting bodies convened separately in various churches of the city to conclude all internal business, and then on Friday came together to elect officers. The final gathering of the week was a great praise service Sunday in the Hippodrome. The three bodies forming the merger are the General Synod, organized in 1820; the General Council, organized in 1867, and the United Synod South, which separated from the northern bodies at the time of the civil war; and these three churches include in their constituency practically all Lutherans east of the Mississippi river. The merger was formally consummated at a union business session when Dr. E. H. Knubel, pastor of the Church of the Atonement, New York, was elected to head the United Church. Strong emphasis was laid on patriotism at all the meetings of the week. William H. Stackel of Rochester declared in an address that there was no room in America for a peculiar church serving a peculiar people, and the new body would be in a real sense American.

## A Home for Foreign Missionaries

Many of the missionaries returning home on furlough pass through New York. The Methodist Board of Foreign Missions has provided a home for missionaries at Yonkers, a suburb of New York, where accommodations may be secured at relatively low prices. The home is to be open to missionaries of all denominations. There are conference rooms in the building where meetings may be held for the consideration of missionary problems.

## Indian Missionary Has Remarkable Career

Few missionaries could record a longer term of service than that of William Duncan, founder of the Metlaktla Indian mission of Alaska. He died recently at the age of 88 years, and he has to his credit a service of 64 years with this Indian tribe, having accomplished one of the most significant pieces

of service ever rendered the Indians. He learned the language of these people and has raised them from the levels of cannibals to a high type of Christian citizenship.

## Missionary Promotion by Pictures

The sending of colored religious pictures for use on the mission fields has been a significant feature of the work of the World's Sunday School Association, though the giving of the pictures has fallen off in war time. Every missionary testifies to the fact that a picture card means a child in Sunday school. One missionary gave away pictures to women in China, who in turn offered to clean up the rubbish in front of their homes. By this means a whole section of the city was transformed in appearance. The World's Sunday School Association gives a card of introduction to particular missionaries, and the material is sent direct by the donor.

## American Board Makes Progress in War Year

The American Board of Commissioners for Foreign Missions (Congregational) reports last year the best year of their history, in spite of the war conditions. The receipts of the society were \$1,351,944.96. One of the large items of increases for the year was the unfavorable rate of exchange for China. The board had to pay out \$77,000 for this item alone. The annual meeting of the board was held at Hartford, October 22-25.

ORVIS F. JORDAN.

\* \* \*

## A Message on Behalf of the Churches of Christ

(To be read at the Thanksgiving Day service or on the Sunday following.)

IN THIS day of victory and of peace the Christian Church recognizes and declares, in behalf of the nation, the deep gratitude of our people to Almighty God. It was God's hand which lead our fathers across the seas to found here a new nation. It was His hand which enabled them to gain and to preserve our unity and our freedom. And now it is His hand which has wrought this great deliverance, which has overthrown falsehood and wrong and which has opened the way of liberty to mankind. Let us not boast of our great resources nor of our outpouring of men and wealth in the war. In grateful acknowledgment of the deeper sacrifices of others and of the clear vindication of the righteous rule of God in the affairs of men, let us thank the people who have suffered more than we and the Lord of Hosts for victory and peace. Yet, let us thank God also that we were accounted worthy to share in the great struggle and that in the day of need we did not falter nor fail. To God be all the praise.

And now we turn to the more difficult tasks of peace. "The morrow of victory," said Mazzinni, "is more perilous than its eve." "Gentlemen," said Clemenceau to the Senators of France, "we are now coming to a difficult time. It is harder to win peace than to win war." The same God who brought us victory in the war alone can help us to win victory in peace, to conquer evil in our own hearts, to overthrow wrong and selfishness wherever they are met in our national life and to achieve God's righteous will in the redemption of human society.

It is the work of the Christian churches and of Christian men now as it has been their work in each new era of our national history to hold up the ideals of Christ for the individual and for the nation and to provide in Christ Himself as the Lord and Life of men the power needed for the present age.

In new and resolute purpose, with renewed faith in the sure sovereignty of God in the world and His willingness and power



to work through men, let us take up the tasks of the new day in the face of its demands and of its dangers. Let us as Christian men heed the old appeal, "Be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord."

On behalf of the Federal Council of the Churches of Christ in America:

FRANK MASON NORTH,  
President.

CHARLES S. MACFARLAND,  
General Secretary.

On behalf of the General War-Time Commission:

ROBERT E. SPEER,  
Chairman.

WILLIAM LAWRENCE,  
Vice-Chairman.

WILLIAM ADAMS BROWN,  
Executive Secretary.

## The Sunday School

### Integrity\*

THERE is a passage in the twenty-fifth Psalm (the 21st verse) which long ago I underscored. It has entered into my very being and become a part of my daily life: "Let integrity and uprightness preserve me, for I wait for Thee." This lesson shows the victory of true worth, the reward of solid values. Why do we use the term "Sterling silver"? Because once there lived a Scotchman who made silver of surpassing honesty. Why has the Steinway piano won its way? Why do we value Packard cars? Why has Marshall Field's become world renowned? Integrity preserves us all. Sitting in their cells in prisons today hundreds of men and women are realizing how the lack of integrity has ruined them. They are in dust and ashes, their prospects have all crumbled, they have brought disgrace upon their families, they are a bill of expense to the government they ought to serve and help, their own self-respect is murdered because their integrity has been violated. Every man who passes through the fires of temptation, who walks like Parsifal through the gardens of subtle danger, who rises step by step by honest toil and sacrifice to a place of solid and abiding respect and value, knows that he has his integrity to thank. I like that word, "Integrity." It speaks to me of wholeness, nothing has been lost or thrown away; soundness, there is nothing rotten in one's make-up; blamelessness, no great sin can be laid up against one, either of commission or omission; honesty, rugged, solid, plain, unvarnished, vigorous honesty, with its head up! purity, unstained, nothing hidden in the recesses of the soul that makes for weakness. Integrity, it means that one is unbroken, entire, whole, sound, true, pure, well-rounded, well-related—all of this Joseph was.

The Psalmist seems to make integrity and uprightness mean the same thing.

"He looked the whole world in the face,  
For he owed not any man."

It's a fine thing to be able to look all men level-eyed in the face. Nothing to hide, all shiftiness unnecessary because one's heart is pure.

"Thrice is he armed who has his quarrel just,  
And he but naked, though locked up in steels,  
Whose conscience with injustice is corrupted."

It is a joy to sing the praises of the just and the upright. Herein is the parent's reward—integrity in the child. Herein is the Sunday school teacher's reward—integrity in the scholar. Herein is the preacher's reward—integrity in the communicant. Herein is America's reward—integrity in millions of young men turned soldiers. "Let integrity and uprightness preserve us, O God,

Lesson for December 8. Scripture, Gen. 41:33-44.

for we wait on Thee. Without Thee we cannot possess this priceless virtue, but by Thy help it may be ours forever."

Ill luck did not cause Joseph to lose his faith or to give over his good life. Many a man goes to pieces on the rock of adversity. It was very cruel to be sold into bondage. It was very unjust, so it seemed. He might have cursed God and committed soul-suicide. But he kept his head, and his integrity preserved him for a great future. Then came the entrance into Potiphar's house. A strange country, new customs, limitless luxury, a soft existence, a beautiful woman's advances and later insistence, the trusting favor of his master, unrestricted opportunities—all of this was enough to turn his youthful head—but integrity preserved him. Again the cruel fate, again bondage, again suffering, but his faith wavered not; never a doubt was entertained. Doubts came, but they were not entertained. (What an expression that—"entertaining doubts"—feasting our doubts—singing to our doubts—taking our doubts for week-ends into the country—taking our doubts on vacations.)

And then, after the fierce fires of temptations, after the gold was tested and pure the rise to power—the deserved reward. "Let integrity and uprightness preserve me—for I wait on Thee."

JOHN R. EWERS.

The "Century" is an exceeding helpful paper. It is a paper with facts, and is up to date, too. I enjoy reading it.

Lexington, Ky.

JOSEPH CEDEYCO.

**WRITE** for our special  
introductory offer  
on the Bethany Graded Lessons.

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which will soon be ready; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.

**Love Off to the War**, \$1.25, plus postage.

**The Christian Century Press**

700 East 40th Street, CHICAGO



# News of the Churches

## Death of Mrs. E. T. Powell at Norfolk, Va.

Charles M. Watson, minister at First church, Norfolk, Va., sends word of the death of Mrs. E. T. Powell, widow of the late E. T. Powell and mother of Dr. E. L. Powell, for many years leader at First church, Louisville, Ky. She was in her eighty-fifth year at the time of her death, which occurred at her home in Norfolk. Mr. Watson writes of her: "The beauty of the Lord's day, on which she was suddenly called home, reflected the beauty of her own Christian life. With her husband, our beloved Brother Powell, for almost fifty years she was vitally related to the cause of our work in Norfolk." Dr. Powell of Louisville was not able to attend the funeral because of weakness from his recent illness. Dr. C. S. Blackwell, pastor of First church, Norfolk, in its beginnings, assisted the present minister in the funeral service. Mr. Watson writes the interesting information that First church was organized in the parlor of the Powell home on Easter day, 1871.

## Death of Well Known Congo Missionary

The death is reported of Mrs. Louis Jaggard, wife of Dr. Louis Jaggard, for many years, with his wife, in sacrificing mission work on the Congo. About two years ago they returned to America broken in health. Mrs. Jaggard passed away at Indianola, Ia., where they have been making their home. Her death was due to after effects of the influenza, from which disease also Dr. Jaggard suffered, but has recovered. It is reported by the Christian News that Dr. Jaggard wishes to return to his work in Africa as soon as it is possible.

## W. D. Endres Leaves Quincy, Ill. Work Prosperous

W. D. Endres is closing his fourth year at the Quincy, Ill., church, and will soon assume his new responsibilities in connection with Culver-Stockton College, Canton, Mo. His last year had been a good one, though the exodus on account of war work has reduced the growth in membership somewhat. Fifty-nine members were received into the membership, bringing the resident memberships to 547, there being a non-resident membership of 84. The total receipts during the year were

nearly \$200 more than last year; all church obligations are paid, and there is reported a balance in the treasury of \$300. Benevolences for the present year were surprisingly large, the congregation giving through regular channels \$1,269.35, a gain over last year of \$284.04. In addition to this, over \$1,200 was paid in on the Emergency drive, bringing the total benevolences up to \$2,443.10. The old members state that this has been the record year with the church financially. Mr. Endres has been very busy through the year with outside patriotic addresses in addition to his regular duties in his pulpit.

## Mrs. J. H. Mohorter Passes From This Life

Just a few months ago the family of Secretary J. H. Mohorter of the National Benevolent Association was bereaved by the sudden taking by death of the daughter of the family circle. Now comes the report that on November 17 Mrs. Della Hunt Mohorter, wife of Mr. Mohorter, passed from earth. Mrs. Mohorter was a daughter of S. M. Hunt, a pioneer Disciple of New England. The deceased had been a sufferer for many months. The funeral was held at St. Louis, the burial taking place at Valhalla cemetery. The Christian Century joins with the numerous friends of the Mohorter family in expressing deep sympathy with them in their time of sorrow.

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—M. G. Long of Windfall, Ind., has accepted a call to Portland, Ind. C. C. Wilson of Clarksburg, Ind., is considering a call to LaFontaine, Ind.

—Butler College reports an enrollment of 655. For the first time in the history of the school the men are in a majority, for the number of women registered is but 294, as against 361 men. Of the men, 258 are in the Student Army Corps.

—Milo Nethercutt has resigned from the work at Herrin, Ill.

—W. F. Rothenburger of First church, Springfield, Ill., spoke before a recent meeting of local pastors and laymen on the subject, "What the Laymen's Missionary Convention Did for Cleveland, O."

—At the state convention of Disciples of Georgia R. W. Wallace of Winder was elected president for the new year; O. E.

Fox, vice-president; Owen Still, recording secretary, and Claude C. Jones, general secretary. Mrs. Stanley Grubb of Athens was chosen as president of the state woman's board of missions. The convention was held at First church, Atlanta.

—Harper McCune, minister at East Lynn church, Anderson, Ind., has accepted a call to the work at Alexandria, Ind., succeeding George W. Winfrey.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
First Baptist  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett } Ministers  
W. H. Main }

—E. W. Yocum reports the close of a meeting at Fairview union church, Mountain Grove, Mo., with 31 accessions.

—Prof. Otto C. Kinnick, for the past four years head of the English department at Eureka College, has asked for release in order that he may take up after-war reconstruction work in Europe.

—A. E. Underwood of the Granite City, Ill., church will become leader at Elwood, Ind., next month.

—Gerald Culberson of Bedford, Ind., is reported considering a call to Longview, Tex. J. J. Morgan succeeds J. M. Philputt at Charlottesville, Va. L. F. Drash leaves LeMoyné, Pa., to accept the work at Murray, Ky. M. A. Miller will soon close a pastorate at Kearney, Neb. J. W. Darby of Washington, Ind., church has left for France.

—Two rural churches of Saline county, Mo., one a Disciple and other a Methodist church, recently held a union meeting in which the preaching was done by a Baptist evangelistic company, with the result of ninety additions to the churches and a great spiritual uplift to the community. So reports James Q. Moore, efficiency superintendent of the county.

## NEW YORK

**CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—Jasper T. Moses, until recently of Colorado, is now director of publicity service for the Federal Council of the Churches of Christ, with headquarters at New York.

—J. D. Garrison, pastor at North Park church, Indianapolis, Ind., reports that Joseph A. Kay was called to assist him in a meeting beginning November 17, but that

# Christmas for the Veteran Preacher



This is to be a glorious Christmas. Will everyone else be remembered with its joys and the aged minister left out in the cold? This would be heartless enough in any case, but worse still when this is the only day he has a chance for his comfort and keep. Anyone else might have a poor Christmas and still be happy the rest of the year, but a barren Christmas for him means a whole year of distress.

He gave all he had for the cause of Christ. We should take pride in honoring him with "White Gifts for the King" in the Bible School and with an allowance in the Missionary Budget of the church equal to at least 6 per cent on what is paid for preaching. The Church contributions are also the chief dependence for the Pension Fund for our present active ministers.

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the local health board issued an order that masks be worn in all public places, and so the meetings were called off. Mr. Garrison is enthusiastic concerning the ability of Mr. Kay as a song leader and soloist.

BUFFALO

RICHMOND AVENUE  
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ERNEST HUNTER WRAY, Minister

—H. H. Harmon of First church, Lincoln, Neb., recently returned from service at the French front, spoke thirteen times in six days at widely different points in Nebraska in behalf of the united war work drive.

—Herbert Yeuell, evangelist, gave his entire chautauqua season this year to government lecturing in the middle west. Now that the war is over, he is planning "reconstruction campaigns of such a type as the church has never had."

—The quarterly meeting of auxiliaries of the Christian Woman's Board of Missions of Chicago will be held next month at Memorial church, the date being Thursday, December 5.

—Graham Frank, as general secretary of the International Convention, assisted in the state every-member canvass conferences in Topeka, Kan., Oklahoma City, Okla., and Fort Worth, Tex.

—An informal reception was recently given at University Place church, Des Moines, for the Medbury family, upon the occasion of a sort of family reunion, at which were present Mr. and Mrs. Medbury, the daughter, Mrs. James Blackburn, and the son, Sheldon, who, with his brother is in government war service.

—W. E. Moore, minister at Edinburg, Ind., is a physical director of the local high school this year, having charge of the military work. This gives him an excellent opportunity to influence the youth of the town for better things. The congregation at Edinburg has recently registered its appreciation of its leader's work by a liberal increase of salary.

—Burris A. Jenkins gives the Thanksgiving address at Camp Funston this week. Chaplain Smith writes, "We are mighty glad to have him as the camp speaker."

—N. W. Evans of Lancaster, O., has been called to the pastorate at Gibson City, Ill., and W. T. Montgomery, of Niantic, Ill., is the new leader at Rantoul. H. O. Wilson has begun his new work at Third church, Danville, Ill.

—Lew C. Harris has closed his ministry at Ames, Ia., to go to Boulder, Colo. The Christian News, Des Moines, says of Mr. Harris: "There has never been a minister in Ames who has met the full duties of his profession as has Mr. Harris."

—It is reported that H. E. Van Horn, formerly of Des Moines, Ia., but now of First church, Oklahoma City, Okla., is suffering from a physical breakdown as a result of poisoning from a diseased tonsil. W. T. Fisher, of Mason City, Ia., is also reported as a victim of nervous breakdown.

NORFOLK, VA.

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—W. J. Lockhart, formerly pastor of the Urbandale Federated church, Des Moines, but who later moved to a ranch in South Dakota, is reported ill with pneumonia.

## THE CHURCH SCHOOL OF CITIZENSHIP

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### REVISED MINISTERIAL PENSION PLAN

As was expected, the change in the pension plan of the Board of Ministerial Relief is meeting with such general approval that all doubt as to its adoption is removed.

The cases of permanent total disability or death at an early age among our ministers are only a few each year, but they are certain and no one can tell where they will occur. When they do come they are fearful disasters, and an assured income of \$200, \$300, \$400 or \$500 per year, as provided by the revised pension system, will be of inestimable value. The dues paid by the minister provide for the minimum pension of \$100 per year at 65 or when disabled. Church contributions have already doubled this and promise to bring it up speedily to the maximum of \$500 per year.

Ministers who have not enrolled should send in their application at once. The revised schedule of rates is as follows:

#### Revised Dues for Ministerial Pension Certificates

Age	ALTERNATE		
	Annual	Semi-annual	Quarterly
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22	22.25	11.46	5.90
23	22.32	11.49	5.91
24	22.57	11.62	5.98
25	22.95	11.82	6.08
26	23.42	12.06	6.21
27	23.98	12.35	6.35
28	24.61	12.67	6.52
29	25.33	13.04	6.71
30	26.12	13.45	6.92
31	27.00	13.91	7.16
32	27.97	14.40	7.41
33	29.04	14.96	7.70
34	30.20	15.55	8.00
35	31.46	16.20	8.34
36	32.82	16.90	8.70
37	34.31	17.67	9.09
38	35.93	18.50	9.52
39	37.69	19.41	9.99
40	39.60	20.39	10.49
41	41.69	21.47	11.05

42	43.95	22.63	11.65
43	46.45	23.92	12.31
44	49.21	25.34	13.04
45	52.22	26.89	13.84
46	55.60	28.63	14.73
47	59.37	30.58	15.73
48	63.59	32.75	16.85
49	68.33	35.19	18.11
50	73.72	37.97	19.54
51	79.91	41.15	21.18
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54	105.23	54.19	27.89
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But our obligation to these sufferers has not ceased, in fact, it has increased. The victories of our allied armies in Mesopotamia have created new demands and opened additional opportunities by making accessible a larger number of refugees. Words are inadequate to describe the terrible condition of these people. Millions of dollars are required to provide the merest necessities of life, and those millions must be forthcoming. No one of us can shirk his responsibility in this time of great need.

The goal set for the Sunday schools of North America is for \$2,000,000 at this Christmas season, and our Christian Bible schools will have a worthy part. Our boys and girls can not go on the great crusade for liberty, but they can engage in reclamation work through sacrificial giving. Bible schools will gladly give up the unusual treat that every dollar may be used to save life.

A brief educational campaign should be carried on in our schedule before the time for gathering the offering so that our people may give intelligently and abundantly. A strong appeal can be made by using the literature that is available. The Christmas program, "Magi of Today," is inspirational as well as educational; it is simple yet dignified, and easily adapted to any size school. The program is to be preceded by short services, "Faith," "Hope" and "Love," during the opening of the school the three Lord's Days before it is to be rendered. This literature should be ordered at once to insure its reaching you in plenty of time. Address your request to the American Committee for Armenian and Syrian Relief, 1 Madison Ave., New York City.

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Vol. XXXV

December 5, 1918

Number 47

## Some By-Products of the World War

*By Herbert L. Willett*

## What Shall the Church Do to be Saved?

*By Orvis F. Jordan*

CHICAGO





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## JAPANESE SCHOOL BOYS IN MILITARY TRAINING

# Getting Ready—For What?

It is for the Christians of America to say whether Japan, trained and organized with a thoroughness and efficiency never equalled elsewhere, shall be inspired by love or dominated by hate; whether Japan shall be another England at its best or another Germany at its worst.

If this were a question for governments to decide, our statesmen would employ thousands of men and spend millions of dollars to attain the right ends. They see not only Japan's alert and irrepressible seventy million people, but just back of them China's awakening four hundred million—all of them neighbors of ours right across the Pacific ocean.

But it is wholly a missionary task. We cannot *vote* our money and our men to do it through the government; we must *give* our men and our money to do it through the church. And we must make our efforts match in magnitude the importance of the end and the vastness of the issue.

While the devotees of Japan's ancestral Shintoism are still loyal and zealous in their old religion, they are openminded and even hospitable to Christianity. It is the hour of destiny for Japan, the hour of opportunity for the Church of Christ.

The United Budget for 1919 was framed in wartime and provided only for the maintenance of our work in Japan. With peace comes the imperative call for enlargement. There must be oversubscription to send in, as soon as they can be found, six missionary families and as many single women.

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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

DECEMBER 5, 1918

Number 47

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the Act of March 3, 1879.  
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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## What Shall the Church Do to be Saved?

OUR age is more revolutionary than that of the French revolution. The reformation now imminent in the church is of greater importance than that inaugurated by Martin Luther. It is the law of life that an organism must continually adapt itself to its environment or die. The church faces at this hour that most important question, What must I do to be saved? Is Christianity an effete religion about to be cast overboard for a new faith, just as the Roman religion perished before the all-conquering advance of the Nazarene? Or is there the power in Christianity to absorb the essence of the new world aspirations as it has done before, notably in the renaissance?

There is a forest fire of criticism raging in the world and in this fire are being consumed some of the proudest trees of the human forest. In politics the world is losing its reverence for kings. If autocracy had proved successful, we should have spent some millenniums under it. But for the present, at least, democracy has succeeded. And it is success which confers authority. But even democracy is an ill-defined concept which is now undergoing criticism and redefinition. Before we are done defining we shall have several different kinds of democrats in the world contending with each other for power.

In economics the wage system is threatened just as slavery was once challenged, and later feudalism. The program of the British labor party, the aspirations of the Bolsheviks, the program of social democrats, all have to do with a reform of the economic structure. At a time when humanity could be more comfortable than ever before in human history, we seek still greater comfort and a wider diffusion of the blessings of co-operative industry.

Educators are being given a drubbing. H. G. Wells in his recent book "Joan and Peter" is only one of the many voices now raised against the conservatism of the schoolmaster. Probably schools have changed even less than churches in a hundred years and are relatively more conservative than the churches. There is demand for a redefinition of education from the standpoint of social utility.

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We would not expect the church to be immune from criticism unless we regarded the church of too little importance to engage the attention of men in these important days.

The charges against the church are numerous, some of the criticisms being wise and some otherwise. It is said that the church has either been rationalistic or irrational. In either case it has failed to be human. The irrationalist has gloried in miracle and has essayed difficult feats of faith like a spiritual tumbler. The rationalist has argued either for a conservative system or for a liberal one, but always with the view that in religion the important thing is opinion, or a system of opinions. Neither the irrationalist nor the rationalist has succeeded in relating religion very definitely to the struggle of the human race to survive upon this planet.

Then the church has been too much a bourgeois affair. This has been especially true of protestantism. We have spent hundreds of thousands of dollars upon meeting houses that looked like fire-stations. Retired farmers and retired shop-keepers have been our patron saints, furnishing the pensions and also the leadership. The alienation of large sections of the proletariat has been often enough noted. Perhaps in every age the church has lacked the support of much of the prole-



tariat. But even more serious has been the alienation of community leaders and national leaders. While some of these, as our President, have remained ardent churchmen, others look down upon the church with benevolent pity as we do at the weary and blind old grandfather who is soon to fall into his grave.

The salvation the church has preached has been individualistic. Its ethics have often been individualistic and narrow. Cards and theater-going were under the ban, while child-labor, unjust profits and lock-outs were outside the pale of pulpit testimony. This meant that we were belated John Bunyans preaching to a generation three centuries ago in the grave.

Many churches have been parish-minded and many groups of churches have been denomination-minded. Always these have cared for the church for its own sake and not for its contribution to humanity in the life struggle.

The church has often been the opposite of sympathetic with the race. It has been thought that ministers were "worldly" when they were concerned about good houses and sanitary factories. The spiritual attitude was to seek pearly gates and golden streets in a life beyond this life. In this exaltation of the future over the present, the alienation of the church from the race became well-nigh complete.

Of course not all of these criticisms might be applied to all churches. But somewhere there is the church or churches that one or all of them will fit.

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What will save the church? She needs more intelligent leadership. In the name of a false conception of democracy we have inducted men into our pulpits in many towns who are innocent of ideas. These are the obedient sheep to follow the church demagogue and when they do not follow they are easily rounded up by the watchdog of a conservative press. Even men with much training have often been wrongly trained. Full of Greek and ignorant of psychology, skilled in the use of commentaries but ignorant of community problems, much of this training has justly fallen under suspicion. We must have ministers who know what true religion is, what the church lives for and what is the next step in the evolution of the church.

The problem of the world today is to develop the altruism necessary to accomplish the tasks of the co-operative commonwealth. We have material machines but we have not been able to build the social machinery demanded by the conditions of modern life. There never will be anything but class war, fruitless struggle and bitterness of soul unless the church by the preaching of a true religious doctrine teaches men to "love" each other, not sentimentally, but with a strong desire for the welfare of every human life. Should religion accomplish this, it would justify itself in the struggle of the race to survive as our most important human interest. Religion would end war, strikes, poverty and idleness, our greatest foes.

The church can never teach her doctrine of goodwill abstractly, but will have to work it out in a human

laboratory. The Presbyterians propose to work at it in their New Era Movement. The missionary program of the Methodists gives a striking and dramatic expression to this new aspiration. Why have the Disciples not met the new world situation with statesmanship? It is late but not too late for them to find their place in the life of tomorrow.

To set forth a complete program for the church of tomorrow cannot be done by one man nor in one essay. It will require the combined wisdom of the whole church of God. The coming World Conference on Faith and Order should take its eyes off of Rome and fasten them upon the New Jerusalem to be let down upon earth from heaven. God is about to give us a fresh revelation of his ancient truth.

ORVIS F. JORDAN.

## Let Us Thank God for the Fish

WHILE the higher critics and other unbelievers have been declaring that the book of Jonah is not fundamentally concerned with the great fish, there has grown a suspicion that they do not believe that the story of Jonah being in a fish for three days and nights is literal history. The "Apostolic Review" has learned that a fish was taken in 1912 which was 45 feet long and in this fish was another fish that weighed 1,500 pounds. Of course Jonah could have ridden in such a fish and had room for Pullman accommodations.

There has been much sadness among the saints at the idea of losing the great fish. It is now time to sing the doxology. It is a great comfort to have a fish large enough to swallow a man. Meanwhile, it doesn't matter much what the book of Jonah was about!

## Trench Religion

THERE has come into the souls of the men who have borne the heat and burden of the day in France a new religious experience. It is called "trench religion." This sounds primitive. It is so in many ways, but it is sure to affect vitally the life of the American churches when the men return.

The tremendous exaltation of group feeling, the close comradeship, the practice of heroic acts of mutual helpfulness are at the center of this trench religion. It has swept away every barrier of previous religious opinion. Catholics, protestants and Jews fraternize in the most amazing way and talk of a world federation of religion which will include these three forms of faith and testimony. Under the impulse of this passion for unity the old denominational distinctions seem like impertinences. Religion in the trenches is passionate brotherhood touched with cosmic emotion.

Selfishness and individualism have been for the time swept away. These men who come back will never again be the same. They are like men who have gazed into the face of eternity. United by a common danger, welded by a great outstanding experience which to the end of time will tower above every other experience, these men will come back to influence the church in most important particulars.



We do not suggest that trench religion is a perfect religion. It is certainly defective in its intellectual processes. It has no thought-through programs. It is just an overmastering emotion. But for the purpose of destroying the debris of the religious life of the past it will be most useful. The khaki-clad men of today will be the political leaders of tomorrow and many of them will be the church statesmen as well.

We would as well prepare to sit up with these gentlemen who return from Europe with their souls fired with a new vision. No stand-patism will avail with them. We should seek to understand their aspirations, to co-operate as far as we may and to prove to them that God has been doing a work of grace in our hearts as well.

## A Seat at the Peace Table

A GOOD many interests have asked to sit in at the peace table. The first to nominate himself was the Pope. Indeed, he hoped to organize the conference according to his will two years ago. He has lost his leadership through his moral failure to protest the spoliation of his own children in Belgium. Besides, it was not apparent that a prelate representing a minority of the religious people of the countries involved should arbitrate their destiny.

The labor leaders have nominated themselves for a place at the peace table. It has been urged that the proletarian interests as over against the brain workers and the industrial organizers should be represented. The welfare of the labor people must be protected at the peace conference, but we can no more afford to have the destinies of the world settled by class conscious industrials than by denominationally minded ecclesiastics.

The suffragist element in some countries has demanded that womanhood be represented at the peace conference. Women have interests quite as important as those of men at this conference. It would be well if some woman who can think without the partisanship of labor, religion or sex might sit at the peace table, but no woman should be there just to represent women.

At the peace conference we shall have enough selfish testimony and divided counsel. We wish we might shut

out narrow-minded interpreters of nationalistic ambitions. The need of the hour is not class-conscious men or women, but representatives of a world statesmanship which will guard humanity's most sacred interests. At this peace conference men must think no longer in terms of nations or of interests, but in terms of general welfare.

Meanwhile, the conference must be in some measure responsible to public sentiment. It is the duty of the Church to stand against a program of revengeful retaliation. We should support the plan for a League of Free Nations to Enforce Peace as being the practical idealism now adapted to the world's needs. Nor should the Church forget in its prayers the men on whom this weighty responsibility rests.

## Plutocratic Creed Makers

ARE your opinions for sale? The question may be offensive, but it is no more so than the proposition put up to a certain state board of missions in the mid-west, in a Disciple camp. A plutocratic layman who has been much advertised for his generosity became suspicious of the religious opinions of the members of the state board. Judged by his standards, we think they were guilty. He sent them a creed to sign with the explanation that while a creed was not necessary to join the church, it was necessary to get his money! What did the state board do? We glory to relate that its answer was quite the same as the historic answer to the man who wished to purchase the Holy Ghost, "Thy money perish with thee." The time has not yet arrived for Disciples to sell their freedom. It would be better to reduce the missionary society to a shadow of its former opulence.

Were this an isolated instance, it might be regarded as one of the freakish actions of an eccentric man. But we have seen other symptoms of a similar attempt at a plutocratic control of opinion in the church. The speech of Mr. R. A. Long at the Kansas City convention will not soon be forgotten, though often reinterpreted. The ill-starred Bible Institute at Canton, Ohio, had a creed fastened upon it by plutocratic interests. The Brite Bible College of Texas has another of those interesting documents.

Of course, not all moneyed men are conservative. Many of them believe in progress and would by no means wish to purchase opinion. John D. Rockefeller founded the University of Chicago and left it free both as a teacher of economics and as a teacher of religion. It is well known that in both these departments instructors teach ideas at variance with the personal views of Mr. Rockefeller. There are wealthy laymen among the Disciples with a similar breadth of view. But, unfortunately, not all men have grown with their fortunes.

When men sign a creed to get money they sell themselves into a spiritual slavery, and will be despised by men and condemned by God. Plutocratic tyranny over the church must not be given quarter for a single moment,

## The Everlasting Mercy

By Rabbi A. H. Silver

FOR the sins of men God gave them repentance,  
and for their wounds a healing balm.

For the errors of men God gave them truth, and  
for their sorrows a great consolation.

For the hate of men God gave them love, and  
for their greed the gift of sacrifice.

And for the wars of men, which bring sin and  
sorrow, error, evil, and greed, God gave them re-  
pentance and a healing balm, truth and a great  
consolation, love and the gift of sacrifice.

And the symbol of these is the Red Cross.



## After the Influenza

THE wave of influenza has closed up church buildings in most sections of the country, interrupted public meetings and in many ways disorganized religious work at the time of year when most churches are just beginning to get things going well for the fall season.

There is no disguising the seriousness of the visitation, for most churches have had or will have one or several funerals as a result of the scourge and the spirit of apprehension will live with us even after the plague is lifted. For the first time in the life of many religious organizations the regular schemes of things has been interrupted and new conditions are to be faced when the public health returns to normal.

There are some compensating advantages for all the loss that religion has suffered by reason of the influenza. The theaters and amusement places have been closed up. Many a family has been compelled to live for weeks by the family fireside. It is to be hoped that new intimacies have been developed there that will be most significant for the future. Many families are only an aggregation of units that eat and sleep through a cooperative arrangement. May a true family spirit be born this year in many a home.

There will also be a new sense of the uncertainty of life. When a scourge comes to a community, there is a fresh consciousness of man's mortality and of the need of every fleeting moment for the serious business of life. It may be that some shallow minds chafe for the old amusements and with the lifting of the quarantine will hasten back to the old haunts, but it is possible that religious organizations will find in some lives a new field for planting the seed of the kingdom.

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## The Mississippi Mate

### A Parable of Safed the Sage

NOW it came to pass as I journeyed that I came to a Great River, called in the tongue of the Red Man the Mississippi, which, being interpreted, is The Great Father of Waters; and I found a Ship, and I paid the Fare thereon, and I went into the Ship and sailed far down the River. And it came to pass that oftentimes the Whistle blew, and the Ship came to a Landing, and it Stopped. And certain of the sons of Ham that were on the Ship carried out of the Vessel bags of Potatoes, and barrels of Flour, and sacks of Corn, and many other articles of Food and Commerce, and carried them up the Bank and laid them there. And at each of the places where the Ship tarried, the Mate stood at the top of the bank, and loudly called to the Ethiopians who carried up the Freight. And thus he spake unto them, saying:

Why loiter ye? Hurry! Hurry! Suppose ye that this boat meaneth to tarry here until the middle of next week? Make haste, ye Ethiopian sluggards! Verily, ye

earn not the salt that goeth into your hoe-cake! Hurry! Hurry! Get ye out with the freight!

And with many like Words did he Exhort them, and some Words that were Unlike.

Then my heart waxed Hot within me, and I said to my soul:

Behold, the men bear Burdens, and the bank is Steep. Why should he, who Carrieth no Load, stand at the top of the bank and Blaspheme against the men who already are Burdened? Ought he not either to carry on his own head a sack of Potatoes, or on his own back a Barrel of Flour, or on his own shoulder a Squalling Swine, or be silent while other men Struggle under their Loads?

But I observed that now and then for a moment the Mate was recalled to the Ship, and then the Work Slacked. And the Ethiopians quickly saw when he was gone, and they Lagged, and Laughed, and Loitered. But when the Mate returned they Hastened.

Yea, he Hastened Them.

Then I said to my soul, Behold, I am even as that Mate. For the Lord hath appointed me to stand on the bank of the River of Time, and exhort His People to be Diligent, for the stream Floweth Swiftly, and the Vessel must move. And many of my people bear Burdens, and I pity them under their loads. Yet do I stand on the bank and call out to them:

Hasten, ye Sinners, for the time is short. Think not to say within yourselves that ye have Done Well, for when ye have done your best, ye are Unprofitable Servants. Hasten, and work harder!

And for this they pay me my Salary. Yea, and by so doing I Earn It.

Yet while I thus Admonish them, my heart goeth out to them, for in truth they bear Heavy Burdens, and the bank is Steep.

But the Stream floweth on, and the Boat must sail. Wherefore when I think of these things, my heart findeth Companionship with the Mate, for but for the grace of God I should be as he.

Yea, my heart goeth out also to the sons of Ham, for their Burdens are heavy and the bank is steep. Yet I hear them Singing, and they tell me that they love the Mate, and would fight for him. And this I hope is true.

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## National Greatness

NOT gold, but only man, can make  
A people great and strong;  
Men who, for truth and honor's sake,  
Stand fast and suffer long.

Brave men who work while others sleep,  
Who dare while others fly—  
They build a nation's pillars deep  
And lift them to the sky.

RALPH WALDO EMERSON.



# Some By-Products of the World War

**P**ROBABLY no nation ever faced the necessity of war with greater reluctance than did the United States two years ago. All our traditions were of peace. Our serious business in the world was education, industry, commerce, philanthropy and religion. We had not believed, until the great war broke, that any of the leading nations would again take up the sword. International friendship was the theme of the hour. The cost, the destructiveness, the suffering of war made it increasingly unthinkable that it should again be resorted to with slow and deliberate purpose. The increasing armaments of the leaders in the competitive race for preparedness seemed absurd and criminal. Criminal we now know them to have been. Absurd they were not in the light of what we now understand regarding the ambitions of some that are today beginning to pay the awful price which failure of such gigantic and immoral ambitions must involve.

Our own involvement in the struggle was slow, reluctant and painful. For that fact we have no need to apologize. A man may be pardoned for refusing to believe that a neighbor, on the same street, and with a neighborly record running back over the years, is a bandit and a ruffian. The company of those who take seriously the teachings of the prophets and of Jesus is a great host. They have not been willing to believe that the nations must live in armed camps any more than the individuals of a ward or precinct. They are no more prepared to believe it now than before the war. All the more in the light of this world tragedy do they insist that peace and not war is the curve that the nations wish to take. All the more will they insist that war must be made increasingly impossible.

Nevertheless, it is a satisfaction to discover that even in the midst of the tragedy which has changed the front of the universe, we have been permitted to secure some fruitage from the crooked limbs of the tree of strife. It would be a pathetic commentary on the moral order of the world if it were not so. We might not be willing to pay the price which these by-products have cost us. But having paid that price, we are concerned to secure as much in the way of compensation as we may.

## THE NEW NATIONALISM

1. The most obvious good that issued from the rising spirit of war when the call for troops came and enlistment began, was a new reverence for the flag, and a new sensitiveness to the meaning of the national anthem. It has been an increasing satisfaction to observe the ardor with which all ages and sorts of Americans have greeted the colors, in contrast with the negligent attitude of most of our people before the war. Today if a procession passes, and the bystanders do not uncover in the presence of the national banner, they are likely to be reminded of the breach of courtesy. Today if the national anthem is sung or played it brings any sort of a crowd to its feet and to attention. And it is no longer impossible to find people who can actually sing the "Star Spangled Banner" quite through. For this generation, at least, we shall not lose this outer expression of patriotism. We shall know a little

better than before what the flag and the anthem mean.

2. Through the entire nation, whether called to the colors or not, there has run the fine enthusiasm for the life in the ranks. Almost an entire generation has taken up the enterprise of drilling for the military life and has gotten something of the zest for drill, precision, alertness and the open spaces. Boys that had anything but a soldierly bearing are today living a life of physical efficiency that might never have been suggested to them otherwise. We shall not be willing to lose this asset. No one knows just how it is to be maintained. But we want the best there is in it for the youth of the future. Some people think that we can secure this by universal military training. This is very doubtful. People, both old and young, will do under the spur of necessity what they would be far from doing for any other reason. It is quite an open question whether in a year's time any but the militarists will have any urgent interest in universal military training. But by some means or other we ought to contrive to keep up some plan of universal physical training, both for men and women. All can unite on that platform, and the nation needs it.

## SCIENCE AND PATRIOTISM

3. Never before has there been such widespread diffusion of knowledge among the youth of the nation regarding the dangers which imperil the physical as well as the moral life of the nation through sexual perversion. Every training camp has been a school of physiology and hygiene. By means of lectures, literature and pictures the perils of illicit conduct have been pointed out. The result has been that in the language of more than one of the army leaders, we have "the cleanest army that was ever assembled." Our army camps are today far safer than our cities. Is this to teach no lesson of proper protection for these same youth when the war service is really over, and the troops come back? If cities and towns are to have no better conscience than they had before the war, then outside of the valuable knowledge of sex facts which the boys have acquired in the service, they will be no safer than before if they are to come back to communities where vice conspires with officialism to prey upon the susceptible.

4. The scientific progress that has come out of the war is nothing less than marvelous. It is a commonplace that the advance in the technique of war craft has been astonishing. The new and more deadly implements that science has produced would have amazed the militarists of Napoleon's day. But it is not alone in the field of destructive craftsmanship that this progress has been gained. The mastery of the air and of the sea has come much nearer to its consummation. The stimulation of inventive genius in the domain of foods, fabrics and materials of industry and commerce has not been less surprising. Those resources which have been drawn upon amid the dire needs of war are to be among the reserves of the race in times of peace.

5. The unity of the nation has become a recognized fact as not before. Looking along the lines in the camps of the nation, it was easy to see, though only on somewhat close inspection, that the ranks were made up of all the



racess that have entered into our polyglot life. At a distance one could not tell them apart, and they looked as nearly of one stock as would an English or a French regiment. But at short range one saw the difference. They were from all the earth. Side by side were the men of Bohemian, Scandinavian, Danish, Polish, Italian, Spanish, Greek, Scotch, Swiss, Irish, and a dozen other nationalities. And yet they were all of one nation. When that blind French soldier, through whose village the newly landed troops were marching heard his little boy describe their flag, with its stars of white on a field of blue, and its stripes of red and white, he could only cry out in an agony of joy, "The Americans have come!" For all these many nationalities have united to form one nation, never so much one as now in the sublime emergency of this war. Even the half-hearted, the neutral and the indifferent have been stimulated to a more intelligent appreciation of what the flag and the record of the past signify in the light of these great years.

#### GOVERNMENT OWNERSHIP

6. One of the most interesting developments of this period has been the socialization of the utilities and resources of the nation. Nothing could have been more astonishing than the rapidity with which the most independent and democratic people in the world turned over the operation of their interests and activities to government control and the call of efficiency. We submitted to the exchange of a volunteer system of enlistment for the selective draft; we forewent the pleasure of a long and animated debate over the question of daylight saving and set our clocks forward at a word from Washington; we accepted the principle of food conservation not only without protest, but with joy when we discovered what could be done in taking care of our allies and the unfed nations; we allowed another man of academic training to tell us how much coal and gasoline we could use, and on what days; we handed over the railroad systems of the nation to a single individual, and stood by cheerfully while he added a half to the usual cost of transportation; and we have seen another department of the government take over the wires and cables and have spoken no word of demur. Nor is this all. Some of these utilities will not go back into the hands of private possessors. No doubt there are divided opinions on this theme, and admirable arguments on both sides. But there has been a rising tide of sentiment for years in behalf of common operation of many utilities. The experiment which the war has permitted will not be allowed to go without permanent values for the entire body of our citizenship. It is not to be doubted that we shall look back upon the great war as the time that set forward by wide diameters the principle and practice of government ownership.

7. Of still greater value is the experience of philanthropy which has come from the conflict. Almost at the first the Red Cross made its appeal. Soon after the Y. M. C. A. took in hand the vast moral and spiritual interests of the camps and the trenches. Simultaneously with these we began to hear the voices of the suffering nations. Belgium, Poland, Serbia, Armenia and Syria made their insistent appeal to the heart of the world. Never have the resourceful peoples organized such a festival of giving. One

after another, with swift, insistent feet, these great and searching importunities have come upon us. We could not evade them. We learned not to wish to evade them. And when at last they found their culmination in the huge seven-fold drive, which added to all other motives that of a religious fellowship such as we had never known before, we just faced the staggering situation and went over the top, as we had done at every former appeal. Surely our small gifts for missions, education and charity will look meager in the future unless they partake to some degree of the amplitude which we have learned in the rich experiences of this time of common sorrow and common service.

8. Closely allied with the generous giving has been the creation of a new habit on the part of large portions of our people,—that of saving. Of course, there was nothing particularly commendable about generous subscriptions to liberty bonds. That was a piece of self-indulgence. And no one thinks himself a patriot merely because he bought as many war and thrift stamps as he could afford. That was only what any selfish person might have done. It offered very excellent returns upon the finest security in the world. But the creation of the habit of provision for the future will make the difference between competence and waste in thousands of American homes.

#### THE LEAGUE OF NATIONS

9. It would be of value to speak of other by-products of the war, such as the deepening seriousness of purpose which is sure to result from this experience, the broadening of horizons, the enrichment of culture, the larger acquaintance with world boundaries and interests, the deeper sympathy with racial and national hopes, and the appreciation of the newer literary and artistic fruits that are to be gathered within the next few years as the result of the struggle. But that which must have deep meaning for every true American is the new internationalism that is destined to safeguard the results of this war for civilization. Just as the selfishness of men would wish to slip back as soon as possible into the old unsocial and competitive courses of trade that were the rule before the world conflict, so the old statecraft of the past will wish to play its tricky and shifting part in the international relations of the future. Unless the lesson of the present can be learned, and a league of nations formed that shall accept the principle of national as well as individual morality, the world has got to keep up the futile and perpetual struggle of an armed neutrality, with the old effort to maintain a balance of power which is in perpetual danger of disturbance, with other wars ahead. There are certain intense nationalists and militarists to whom nothing but the old world of armaments and warfare is conceivable. They have learned nothing from the last four years. But the new generation that has helped to pay the cost of this unpardonable affront to history and Christianity is of a different mind. And now is the time to make that fact clear. The President is going to Paris with such hopes in his heart. The prayers of lovers of the future will go with him. The forces of reaction are strong, and will be well represented at the peace table. May he and the friends of the new diplomacy and the permanent peace of the world win through.

HERBERT L. WILLETT.



# Who Is Your God?

By Frederick E. Lumley

GERMANY has been found to be a world menace, but not primarily because of her huge guns, her sneaking submarines, her heartless military machine or her insane autocrats and her grovelling advisers. These have proven terrible enough, as humanity now knows, but they were not the worst of her. Nor was her materialistic philosophy, her dogma of might, the worst of her. When beheld attentively, these mighty war-making tools become transparent and there is revealed, beneath them all, the fundamental German peril. These obvious instruments are but signs of a deep-seated disease, deadly in the extreme. They are but froth eddying on the surface of a current issuing from a source almost unrecognized until the tidal wave of war was released.

## THE "GOOD OLD GOD"

Germany was a world menace primarily and fundamentally because of her "good old God." There is the fountain head of the stream of troubles in which the world has bathed for these terrible years. And the implements of destruction, army, navy and military organization, conceived and applied with such diabolical ingenuity and unspeakable consequences, could never have been perfected,—or if that is too much, at least, used,—had there not been this good old God to give secret approval and to smother human misgivings. This seems certain because there are no human beings anywhere in the world possessed of such towering conceit that they act in perfect disregard of some sort of divine presence. Men may affirm that they do not believe in any supreme being, but their actions, if closely investigated, always prove the contrary. It can scarcely be accepted, then, that the Germans would have dared to launch such a frightful avalanche against their neighbors, without energy and guidance from some deity. And if one sort of god can work such awful havoc in human affairs, it is essential that the attributes of that god be understood and then that he and all like gods be banished from the earth.

Germany's good old god was a whimsical and capricious deity. We have a right to judge gods by the company they keep, and the warm intimacy of this god and the extravagant, power-intoxicated autocrat of Potsdam is known to all. No other kind could suit an autocrat, for no other kind could be bullied or flattered, or hoodwinked or wheedled into sanctioning such madness as aggressive war. Sinister suggestions were long germinating in the Kaiser's cranium, but they never could have stood the light of a modern day without the sanction of a familiar and unbalanced superior being. When we have an adequate account of the Kaiser's systematic theology written, the capricious character of this good old ally of the house of Hohenzollern will be better understood.

It is clear, also, that this good old god was a purely local deity. The Germans have denied this charge, but it is proven "out of their own mouths." First of all, he was the particular companion and counsellor of the "summus episcopus of the Prussian Church" and his Hohen-

zollern ancestors. The German people had access to him, but only through the divine mediation of the great high priest of Potsdam, and only on really great questions of national supremacy, war and such matters. They might get their own light about trivial things.

## A LOCAL DEITY

But outside of Germany, no one knew this god at all. We were all in darkness until this old Odin supported a prompting to diffuse the light. Says one writer, "If God is not now in our German Christianity, where is he to be found in the world?" Not anywhere, thank heaven, and that's what the war was about. "Are the godless Frenchmen, the profit-blinded (and therefore godless) English, the insatiable (and therefore godless) Russians to be our judges before God's face?" exclaims another. Of course not, before Odin, the barbarian god of the Hohenzollerns. The Germans were prejudiced in his eyes and that's why they dared go to war. "The world is completely diseased," says another apologist. "It may be that the Lord God will be pleased to use the German nation as a physician to the suffering world." Whereat this same benighted world shouts, "Physician, heal thyself"! and refuses to be converted. The good old god of the German ruling house has not had enough experience outside of his native land to serve for many others yet.

All this, of course, suggests that the German god was very obscure. Few people ever heard of him outside of Germany until the Kaiser began his "Me und Gott" series. There were those who had known of him slightly through Nietzsche and other German writers. The great radical destructive critics of Germany knew of him and this accounts for much of the criticism. But for many decades this deity had been the moral support, the comforter, to the rulers of Prussia, and many dark councils must have taken place between them. He reminds us of the Wizard of Oz, who was content to control the destinies of his subjects from an invisible bad eminence.

## GOD AND WILLIAM

And naturally he was an absolute god. William may have been able to reason with him and thus secure approval of his schemes. But no one else knew of this side of his character. He delivered ultimatums—he and William together—to an ignorant people. His word was final. There was no need to investigate, to question, to criticise. There was no possibility of thinking for one's self (the college professors excepted and having this privilege, but not daring to circulate any of their conclusions among the people to the weakening of the emperor's power). There was no way of escape; the revelations were made as needed. The people's part was obedience,—blind, implicit obedience. An absolute god always stands just behind an absolute monarch.

And finally, this good old god was all for war. "Ye have heard how in old time it was said, 'Blessed are the meek, for they shall inherit the earth'; but I say unto



you, 'Blessed are the valiant, for they shall make the earth their throne'. And ye have heard men say, 'Blessed are the poor in spirit,' but I say unto you, 'Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla.' And ye have heard men say, 'Blessed are the peace-makers'; but I say unto you, 'Blessed are the war-makers, for they shall be called; if not the children of Jehovah, the children of Odin, who is greater than Jehovah.'"

Quotations of this sort are legion. "The most fervent and passionately German patriots have been animated by the spirit of the Old Testament Psalms of vengeance." "The war is the German's divine worship." "The fiery breath of war is the breath of God." One poet sang: "God is seen in the gleaming iron, God is seen in the tempest." "God had thrust then (the good German sword) into our hand. We had clasped thee like a bride." "I must hate them (Germany's enemies) for the sake of that God who has created German souls and will maintain them in being." "Thanks be to Him that we Germans can still harbor anger and hate." "A martyr sanctified of God!" "a chosen instrument in God's hands!"

#### SOME MODERN APPLICATIONS

But the world is now awake to the horrors of an autocratic god careering through the world in a frenzy of jealousy, greed and lust. Humanity has been aroused to the hideous savagery that issues from a "sense of mission," when the inspiring and approving deity is of such a character. Out of this immense sea of human misery comes the searching cry to each of us: "Who is your god and what is he like?" Is he a whimsical, private absolutist, justifying any thought or action that evil propensities may suggest? Does he support all of the dark impulses that stir within you? For instance, is he a theological crank impelling you to debate and quibble and hair-split with your brethren? Does he move you to sectarian separations and segregations in order to perpetuate a "peculiar people" enslaved by an insignificant whim? Can't you listen to his counsels without instituting violence and aggression against those who have different creeds and points of view?

Is he an ethically-clouded deity so that you can find spiritual support in working women and children to death on the double-quick; growing rich out of jerry-building and other forms of swindling; waxing fat from the proceeds of rent from houses of ill-fame; gaining lucrative offices through political corruption and trifling with the sovereignty of human privilege? Is he a remote, inaccessible, absolute being who plays with men as cats with mice and is therefore credited with intelligence? Is he like a great magician whom no one can or should investigate, jealous of his obscurity, afraid of the light, but all the same visiting epidemics of disease here, tornadoes there and tidal waves elsewhere, and death everywhere? Is it possible that because he is *your* god no one else wants him?

#### WHAT IS YOUR GOD LIKE?

We have spent billions of money and shattered millions of lives just to help the Germans rid themselves of this spiritual menace, this unprofitable deity. It has

been a hard lesson for them—and for us. But who will help us, now, to examine minutely and patiently our own individual god and discover his character? He may suit us now as this good old god did the Kaiser, but he may be leading us astray, just the same. Can we do with him as we please and find peace? That is the outstanding question just now. What will he—because of his nature—justify us and our descendants in doing? Could it, by the remotest possibility, be true that he supports us in unethical behavior and is thereby causing us to store up violence and damnation for the coming generations in America or anywhere else?

Humanity has seen a great light. Gods are not to be regarded lightly. Who is *your* god and what is he like?

## The Clash of Ideals

By Charles H. Swift

**I**N the titanic world struggle about to close there has been a clash of opposing ideals. Two opposing philosophies of life have met upon the battlefield in a life and death struggle. The great Superman of the Nietzschean philosophy of force went out to slay the Christian superman of love. The pagan ideal of physical prowess met in gigantic combat the Christian ideal of spiritual power. That might makes right attempted to prove itself by sending forth the most efficient military machinery the human mind could contrive to subdue all peoples of the earth. That autocracy is the only legitimate form of government, has been put to the test by an alarming attempt to shackle in slavery all nations of the world. The frightfulness of inhumanitarianism, terrorism and vandalism—all a part of this Superman's ideal—stalked forth in ruthless destruction of life and property to vindicate its right of superiority over all other systems of philosophy. What a clash it has been! Hell itself could not have been more destructive if its venom, fire and gas had been let loose.

What has been the result of this clash? The instigator of this struggle, the crazed Wilhelm II who became intoxicated with excessive drinking of the cup of such idealism, is now the marked Cain of the earth, a fugitive from justice. The very people whom he misdirected for the past forty years have turned on him and his devotees. His own countrymen are in the throes of a bloody revolution. His hands are wet with the blood of approximately 10,000,000 slain in battle. Countless thousands have died of starvation. The ruin of womanhood and childhood stands out as the ghost of Abel, crying for revenge. The Superman has been slain. Imperialism has been sent to the scrap heap of archaic rubbish. Militarism has proved insufficient to win the world to an ideal. Disgraceful defeat has come to a seemingly impregnable fortress of thought. Woden and Thor have fallen amid their own worshipers, and right has vindicated her supremacy over might.

Thus will it always be in the progress of civilization. The world moves along the pathway of high ideals. There will always be a clash, the higher ultimately overcoming the lower. The one force which saved Belgium, England and France, yea, Serbia and Roumania too, was the high



ideal of human liberty and justice. Though crushed, they were not defeated, and out of the ruins of desolation they arise once more in greater glory and power. The progress of humanity must ever be made toward spiritual ideals. Materialistic philosophy has received its death blow. The world has been taught in a most spectacular and tragic way the lesson of the supremacy of the spiritual life. America entered the war with deliberate knowledge of this truth and stood ready to sacrifice all she possessed for the ultimate triumph of spiritual realities.

What a wonderful commentary on the Christian religion as found in its purity embodied in the life and teachings of Jesus! What a wonderful opportunity has the Church in this new world order to make more vital these spiritual ideals in the life of the world? Such an opportunity becomes a challenge. Yea, it becomes the responsibility of the Church to christianize the entire world that the loftier ideals of life may dominate the whole world life. It was for such ideals of human brotherhood that Jesus made the supreme sacrifice which has become the dynamic of all thoughtful people. He was the first world citizen. The world life is prepared as never before to accept his program. As Bernard Shaw was compelled to say: "Why not give Christianity a trial?" Let the clash of ideals come; the spiritual will ultimately prevail.

Carthage, Mo.

## Heart or Head?

By Charles S. Stevens

**I**S religion doctrine or is it service? Is Christianity creed, or is it life? Shall we spend our time formulating declarations of faith, or shall we devote ourselves to the practical problems of method and expansion?

Imagine a doctor bending over a patient who is suffering with heart disease and saying to him:

"Never mind your heart. The all-important thing is breathing. So long as you breathe you will live, for life consists in inhaling and exhaling air." And then imagine another doctor of an opposite school saying to his consumptive patient: "Never mind your lungs. Simply take good care of your heart, for life is a matter of heart-beats. So long as you can keep the blood going through the valves, out into the arteries and back through the veins, you will live." Life, we answer, is not a thing that can be reduced to either heart or lungs—it must have both, or it ceases to go on.

### BOTH DOCTRINE AND LIFE NEEDED

Imagine a modern civil engineer saying: "It is all waste of time to study pure mathematics and to spend precious hours working over books on theory. What we want is to do things. Let us get to work and build this tunnel, this bridge, this strip of railroad. We shall come out near enough right if we follow our common sense and intelligence. Pure theory builds no roads; they are built with pick and shovel." Or, on the other hand, imagine an engineer, of the opposite tunnel school saying: "The only things which count in bridge building and tunnel construction are correct mechanical theory and unswerving mathematics. Each line of the plan must be absolutely right, without variation or shadow of turning. The actual digging is a matter of little importance—the correctness of the theoretical plan is the supreme thing."

It is perfectly clear that in all these matters we can not say "either—or"; we must say "both." Life rests on both lungs and heart. Railroads are the result both of correct mathematical theory and the practical application of theory. Precisely the same is true of religion. There never was a great Christian who ignored either doctrine or life, faith or practice, belief or service, for they can no more be cut apart than the two sides of a door can be split and the door left with only one side!

Beatrice, Neb.

# Poems of the New Age

By Thomas Curtis Clark

## America, 1918

**A**MERICA, the shrine of pilgrim souls,  
Beloved of all who value freedom's prize,  
To you the whole world lifts its eager eyes,  
And you today are goal of all earth's goals.  
You did not spurn the cry of sister states  
Who long had battled with the fiends of night;  
You took from them the flickering, failing light  
And held it forth, amid war's bloody fates.  
Nor did it fall; more brightly shone its beams  
As on the breeze the spangled blue unfurled;  
Torch passed to torch, with still increasing gleams,  
Till day blazed forth—and night was backward  
hurled.  
America, the hope of human dreams,  
May you not fail the need of all the world!

## The Dawn of Liberty

**A**ROUND the world truth speaks in new-found  
voices;  
The darkness flees and all the world rejoices.  
The people's God has heard the people's plea;  
It is the dawn, the dawn of liberty.  
  
God shakes all thrones; the jeweled crowns are falling.  
"To serve, to serve!"—this is the clear cry calling.  
The hosts of earth shall see a world set free;  
It is the dawn, the dawn of liberty.  
  
No longer shall the war lords strike with terror;  
The end has come for darkness and for error.  
The light of truth shall rest on land and sea;  
It is the dawn, the dawn of liberty.



# The Daily Altar

Edited by HERBERT LOCKWOOD WILSON

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

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# A Manual of Private Devotion and Family Worship

and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm 104:22.*

+

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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700 East 40th Street, CHICAGO



# A League of Nations or a Balkanized Europe?

Little Nations with  
"The Will to Power"

AN American writer a number of years ago called the Balkans "savage Europe." For the last half-century they have been fire-brands in the international situation. The tragedy at Sarajevo was only an incident in a history that was a complex of strife and intrigue, a sort of straw-that-broke-the-camel's-back affair. After centuries under the yoke of the Turk the freed peoples set up governments medieval in character. They emerged from the serfdom of a half millennium a primitive folk, a social eddy on the edge of civilized Europe. Some have called them democratic, but they mistook their primitiveness for democracy. They were virile with the virility of an untutored, out-of-doors primitive type of life, hospitable, generous in personal friendships and brave but quick to take an insult or pick a quarrel and implacable in the pursuit of an enemy. In war they reverted to the barbarous and were ruthless. Culture emerged at the top and in an autocratic fashion, national life gathered largely about monarchs, and politics was a web of intrigue. In dress they were picturesque, with barbaric colors, and in agriculture, the chief industry, primitive in method. They had been freed less for their own sakes or that of human freedom than as a result of the game of diplomacy between the great powers. The conflict of Teuton and Slav made them pawns in their game, with England and France playing their cards on one side or the other as national advantage seemed to dictate.

Now these little nations ran true to form in European politics. They every one were seized upon by the Great Power Idea. Each dreamed of the day when it would dominate the Balkans. Bulgaria dreamed of becoming a renewed Eastern Empire, with Constantinople as its capital. Rumania dreamed of its ancient Roman lineage and a modern empire that would vie with Germanic-Magyar dominance in southeastern Europe. Greece dreamed of ancient Grecian glories, looked over its Grecian populations around the whole Mediterranean and Adriatic basin and planned for a great empire which would dominate the Mediterranean. Serbia looked over the Slavic character of the Balkan states and south Austria and dreamed of an Adriatic kingdom as a base for far-reaching conquests. Historic models lured them on. Small, militant states had risen to dominate others until they gathered empire under their ægis. There were Prussia, Turkey, England, Austro-Hungary and Russia. They themselves had been the victims of the Great Idea and their turn might come.

Freedom did not mean a principle for all nations but a working policy for "our own nationals" only. So they adopted the program, full of patriotic appeal, of never resting until all their nationals were under their flag. So Rumania claimed all territory where there were Rumanians, even though there were many more Bulgarians there; and Bulgaria acted upon the same policy and all others raised the same standards. Diplomacy became the historic game of a balance of power, every "balance" merely a truce in the game until advantage dictated a better move. Combinations were made with and against each other, not for permanent safety and to guarantee peace, but to prudentially promote advantage for the time being. For instance, all joined against Turkey and all but drove her out of Europe; then Bulgaria overreached in the division of spoils and the others united to override Bulgaria, leaving her almost as badly denuded as Turkey; then Greece forsook Serbia to Austria and left her to perish, and all the while there was an inter-play of force by the greater powers that checked the game. From none of this did they learn the ways of peace as ways of prudence or plan for federation as a means of stability and peacefulness, but thought only of the next move in the game.

\* \* \*

Freedom for All vs.  
Freedom for Self

This idea of freeing "our own nationals" never approached the reciprocal idea of freedom for all. When Greece or Bul-

garia obtained control in Macedonia each straightway began to persecute and extirpate the other nationals. The old tribal laws that made one code for those of the tribe and another for the "stranger" still held in principle. Racial antipathies run deep in all these baby republics that are arising in Mid-Europe and practically all of them are also socially stratified with sharp class divisions. We read today of pogroms against the Jews in Poland. Rumania has long been as hard on them as Russia and, moreover, has been as feudal as England was five hundred years ago. Freedom in Poland does not necessarily mean freedom for the Jews, nor does it in Rumania mean opportunity for the peasantry; it means freedom from interference by foreign governments merely.

We read also of battles between Poles and Ruthenians or Polish Ukrainians. Poland was utterly feudalistic—a Junker nation—when she was divided and the internal political problem there today is as to whether the new government will be a democracy, such as General Pilsudski represents, or be builded upon an aristocracy, such as Paderewski represents in America and Dmowski sought at Petrograd. Fortunately Pilsudski, after years in a German prison, is on the ground with a provisional government organized, but Paderewski has obtained diplomatic recognition abroad and Dmowski has the support of the old nobility at home. Now news comes that Bohemia or the new Czech-Slovak state is preparing to make war on Hungary over boundary lines and that Croatia is protesting against a Jugo-Slavic state because many Croats hate Serbians as much as they did Austrians, though both are Slavs. It is worth while to note that when the Crown Prince was killed at Sarajevo the Croats pillaged Serbian shops and in general showed their antipathy to them and that there was a strong pro-Austrian party in Croatia which Prince Ferdinand was cultivating as a "buffer" against Serbian influences. So in Croatia there was a pro-Austrian and a pro-Serbian party. In Rumania there were pro-Austrian and pro-Russian parties, each arguing that national advantage lay in understandings with the one or the other of those great powers but both really casting fortunes on the hope of "betting on the winning horse" when hostilities broke out.

These brief references to conditions in the Balkans and in the new Slavic states now put into a like political state with the Balkans serve to indicate the difficulties confronting a world that has battled to put an end to war. Peace can never be founded on a mere remaking of the map. That was what the Congress of Vienna did a century ago, after Napoleon's abortive attempt to conquer all Europe. It will result again after Wilhelm's abortive attempt to do the same thing unless the peace conference adopts a more enlightened policy. At Vienna the Russian Czar said with gusto that democracy was dead in Europe. At Versailles Wilson and Lloyd-George may say that autocracy is dead in Europe politically, but unless they are able to found the new political Mid-Europe upon something better than a mere rearrangement of boundaries and recentering of authorities another century will see the same debacle. Democracy is a thing of the spirit and of ideals. It can never be founded upon Junkerism in Poland and Rumania any more than in German or Russia. It is brought no nearer through Serbian dominance than through Hungarian. Changing the pots will not stop the boiling of the bloody broth. The principles upon which nations do business with one another must be changed.

\* \* \*

## A League of Nations or Nationalistic Anarchy

The League of Nations is an ideal but it is an ideal seeking practical organization and willing to evolve through practical experience. No advocate expects it to turn the earth into a Paradise of Peace; it is simply the wish to turn from "might makes right" to "right makes might" through the federalizing of a certain minimum of international relations. No federation ever was consummated without grave misgiv-



ings on the part of the states federalized. There was much objection to our federal union. The English union was consummated only through long and bloody history and Ireland is yet protesting. Prussia obtained a Germanic federation only by precipitating a foreign war that overwhelmed rational objections by a flood tide of war-feeling. The story of the making of the French nation out of various dukedoms is a story of centuries. States Rights lived for almost a century in America and then was settled only by war. This historical preface argues that it is not easy to obtain the consent of independent states to give up their powers or to surrender their right of making war to procure their desires.

We now live in a more enlightened age and the world is more a unit than was England or France in the days when their warring principalities were being coalesced. Distances are not so great today in continents as they were then in small kingdoms. Linguistic barriers may be urged, but a critical examination will dissolve much of that objection. Trade demands more of nations today than it did of dukedoms then and travel around the earth is less formidable than it was then across a single nation. Then we have experimented in international conferences and succeeded. A modern instance is the Algeiras Conference that settled the Moroccan dispute and a situation that held all promise of the very war we have just fought. There have been Berlin and London and Aix-la-Chapelle conferences and Alaskan and Newfoundland commissions and Pan-American agreements, etc. The thin end of the wedge of experience has actually been driven and the cleavage into the old stupid "blocs" of military balances of power driven even deeper. All we need now is faith in co-operation and international judicature and wisdom to arrange a plan that will involve the least friction in old, tenacious, nationalistic selfishness and traditionalism and most adeptly insure success in the settlement of the next actual dispute that arises. The S. O. S. call from all Allies for President Wilson to attend the Peace Conference is not be-

cause they credit him with super-wisdom or think of him as a sort of super-man of democracy but because they feel the critical need of a statesman of adequate abilities who has the backing of a great power that is aloof from historic frictions, traditional policies and imperialistic ambitions. Our country is the only nation that fought with no party in its desiring territory or other advantage and without, in any instance, resorting to any of the policies revealed in the secret treaties made in the first years of the war.

But the most imperative need for the immediate institution of some sort of League with judicial and police powers lies in the establishment of the baby republics of Mid-Europe. Either the Peace Conference must exercise oversight and settle disputes of boundary and other jurisdiction or turn Mid-Europe over to Balkanism, and that means a permanent end to peace. Such a state of strife would end either in new hegemonies of the Austro-Hungarian type or a reversion later to a purely European conference of the Berlin type to mark out areas of influence and authority or even a new balance of power arrangement whereby the small nations would be ruled, for the sake of European peace, by the larger. Then all we have fought for in terms of "rights of small nations," "consent of the governed," and a "world safe for democracy" as well as the "war to end war" would be lost.

ALVA W. TAYLOR.

## Books

**PRESIDENT WILSON AND THE MORAL AIMS OF THE WAR.** By Frederick Lynch, D. D. The question which confronts Christian leaders and students of American ideals is whether or not President Wilson is to be supported by public sentiment in America in his efforts to bring a righteous and enduring peace, which shall not be the embodiment of traditional national jealousies and efforts at clever balancings of power, but a genuine league of nations which shall embody the principles of justice and good will for all mankind. This volume is an admirable statement on this theme, and is amplified by additional sections by such writers as John Clifford, Prof. Brown and President King. (Revell 50 cts.)

**JEWISH ETHICAL IDEALISM.** By Frank H. Riggley. A sympathetic study of the rise and development of Judaism from the activities of priests and prophets of the Deuteronomic period. (Badger. \$1.00 net.)

**WAR, SCIENCE AND CIVILIZATION.** By William Emerson Ritter. An attempt to discuss with the sympathy of a sociologist the problem as to whether war is an inevitable factor in the development of civilization. The author endeavors to point out the only escape from the necessity of recurring conflict in a readjustment of social and economic forces. (Badger. \$1.25 net.)

**THE RIGHT TO FIGHT.** By Sherwood Eddy. An admirable statement of the reasons why a Christian whose attitude is one of persistent protest against the menace and horror of war may find it necessary in the realization of his ideals to fight. Anything Mr. Eddy writes is of deep interest, coming as it does from an unusually rich experience among the various groups that make up our present world order. (Association Press. 50 cts.)

**THE NEW DEATH.** By Winifred Kirkland. A book of consolation for those who have suffered loss in the world conflict. It is inspired by many messages that have come back from those who were facing death at the front and who later made the supreme sacrifice. (Houghton, Mifflin & Co. \$1.25 net.)

**THE NEW CHURCH FOR THE NEW TIME.** By William Allen Harper. In this small volume the president of Elon College discusses the principles and methods of the church which is to prove effective in the period of reconstruction. The sections deal with the physical equipment of the church, its message, its ideals,

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its use of the Christian year, and its interpretation of the presence of God. (Revell. 75 cents net.)

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**THE CHURCH SCHOOL OF CITIZENSHIP.** By Allan Hoben. This is one of the volumes issued by the University of Chicago Press in the field of religious education. Professor Hoben is a well known authority in the field of boyhood activities, and this book comes out of his rich experience and warm sympathies. It deals with the principles and methods of civic training of childhood, and earlier and later adolescence, with the possibilities of the rural church school, and with the training of adults in the church school of citizenship which is destined to prove a vital factor in the coming period of awakened civic responsibility. (University of Chicago Press. \$1.00.)

**MORNING FACES.** By George McPherson Hunter. A series of fifty brief talks to children by a minister who knows the art of making a children's sermonette effective in the church service. Doran. \$1.25.)

**CHRISTIAN ETHICS IN THE WORLD WAR.** By Douglas MacKenzie. The president of Hartford Theological Seminary discusses in this convenient volume seven or eight of the most pressing phases of present-day ethical and religious life, such as the state and the citizen; the state, the individual and war; the German militaristic doctrine of the state; the Christian church; ethical values in the world war; and ethical gains from the conflict. The author shows himself a warm believer in the splendid idealism of our President and believes in the practicability of the President's policies for the new world order. (Association Press. \$1.00.)

**THE WAR AND THE FUTURE.** By John Masefield. Early this year John Masefield, the most widely known of the new English poets, visited America and gave two lectures before some very significant audiences: one on "St. George and the Dragon," the other on "The War and the Future." Both lectures are reproduced in this book. Mr. Masefield was in war service at the front and gives some vivid pictures of some of his experiences, and, in addition, he offers some fruitful thinking on the solution of future problems. (Macmillan. \$1.25.)

**THY SON LIVETH.** (Messages from a soldier to his mother.) Issued anonymously by the mother of an American soldier killed in France. She asks the publishers "to regard this book as truth, unaccompanied by proofs of any sort, making its own explanation and appeal." The soldier's strongest desire was to "get across" the messages to the relatives of all who mourn because their loved ones are really not dead but intensely alive. (Little, Brown & Co. 75c net.)

**BIRD WOMAN.** By James Willard Schultz. There is no more romantic story connected with the history of the Continent than that of Lewis and Clark, whose expedition to the Pacific coast won for the United States the vast territories of the northwest. The Indian woman who guided these adventurers on their way to the Pacific and back again to the great plains told the story of her experience with them, and it is recorded in this book. The name by which she went among her own people was Bird Woman. She called the two white chiefs Long Knife and Red Hair respectively. Their exploits have been told by men of their own race, but never before by one of the red people. The work is a real contribution to the history of a vanishing race. (Houghton, Mifflin Co. \$1.50 net.)

**TWENTY-THREE AND A HALF HOURS' LEAVE.** By Mary Roberts Rinehart. Mrs. Roberts who has a boy in France, has done much toward the maintenance of morale in this country through the hard months of the war, by means of her pen. This latest contribution tells of the adventures that befell Sergeant Gray of Headquarters Troops. It is full of humor and humanity. (Doran. 60 cents.)

**UNCLE REMUS RETURNS.** By Joel Chandler Harris. He has never really gone, so far as we know: that is, the adventures for which he has become famous have never ceased being told, even if the creator of this remarkable character, Mr. Harris, did pass from this life several years ago. Some unpublished stories are here presented, among them "Brother Terrapin Learns to Fly" and "Tally-Po." The illustrations are by Frost, and are excellent. (Houghton, Mifflin Co. \$1.35.)

## POETRY, MORE OR LESS

**WAR POEMS FROM THE YALE REVIEW.** Including verses by Noyes, Frost, Masefield, Untermeyer, Cammaerts, Katherine Lee Bates, Winifred M. Letts, Grace Hazard Conkling and others. All the poems here presented are distinctive. (Yale University Press. \$1.)

**CITY TIDES.** By Archie Austin Coates. Word pictures of people and crowds and streets and tall buildings, done with the skill of an artist. That this author is not one of the free-verse fiends who just *write* is plainly seen in every poem. There is power, as well as tenderness, here. (Doran. \$1.25.)

**CAN GRANDE'S CASTLE.** By Amy Lowell. One of the Chicago dailies a few issues ago presented two reviews of this book, one in praise of it and the other—not so. Over the two articles was displayed the injunction, "Take Your Choice." What are we to do when The Sphere, of London, pronounces Miss Lowell "one of the most remarkable figures in recent American literature" and many other just as authoritative journals and critics consider her as the best joke of the season? This is polyphonic prose—whatever that may be—and it contains the following "polyphones": "Sea-Blue and Blood-Red," "Guns As Keys," "Hedge Island" and "The Bronze Horses." The author knows how to fling her pigments. It is a curious book, at any rate. (Macmillan. \$1.25.)

**THE PATH ON THE RAINBOW.** Edited by George W. Cronyn. This is free verse written by real poets—the Indians. The translations are by Natalie C. Burlin, Alice Fletcher, Frank Cushing and others. Indian verse, as is well known, is usually chanted, either to melody or without. There are also included interpretations of the Indian life and thought by Alice Corbin Henderson, Frank Gordon and Pauline Johnson. One of the most valuable features of the volume is the introduction by Mary Austin. Other features are essays on "The Indian as Poet," "The Religion of the Ghost Dance," etc. In this volume of over three hundred pages is included all the extant song-wealth of the Indian tribes of America; when this fact is considered, the very great value of the book may be appreciated. "Genuine American classics," is the correct way to describe the contents. (Boni & Liveright. \$1.50.)

## BOOKS FOR JUVENILES

Recommended for Christmas Buying.

**MORE THORNTON BURGESS ANIMAL STORIES.** Youngsters who have been listening to the animal adventure stories of that wizard, Thornton W. Burgess, the bed-time story hero, will be saddened by the news that the last of the series is now published. "The Adventures of Bobby Coon," and "The Adventures of Jimmy Skunk" complete this famous little library for children. They are but recently out, and are listed at 50 cents plus postage. (Little, Brown.)

**THAT YEAR AT LINCOLN HIGH.** By Joseph Goelomb. A story of public school life in a large American city, with plenty of ball games and secret society initiations to give the necessary local color and reality. This is more than a story, as it pictures the



conflict of the democratic and aristocratic spirit in modern school life, and, of course, shows democracy triumphant. Some real boys are put to the fore in this stirring story. (Macmillan. \$1.35.)

UNDER ORDERS. By Harold S. Latham. A story of real American boys, of club life, of patriotism, camping trips and minstrel shows, and everything else that goes with actual boys. The Pettibone Boys Club is the background of the sprightly career of Tim Scarboro. Not the least important feature of the book is the tribute that is given the modern boys club as a builder of true young manhood. One of the safest as well as one of the liveliest books written for boys of the year 1918. (Macmillan. \$1.35.)

THE PIRATE OF JASPER PEAK. By Adair Aldon. Boys who like adventure in the great Northwest, and with Indians "present," will like this book, which narrates the adventures of one Hugh Arnold, who goes up into a small settlement in search of two friends whose rescue depends upon him alone. The Pirate of Jasper Peak is a half-breed Indian, who is one Reason why Hugh encountered many difficulties in carrying out his purposes. (Macmillan. \$1.35.)

THE LOYALTY OF ELIZABETH BESS. By E. C. Scott. Elizabeth Bess is a small girl of the Sixties, the period immediately following the Civil War. She is wide-awake and quaint and always interesting. A valuable feature of the book is the picture it gives of after-the-war (Civil) conditions in this country. Older people, as well as those of the age of Elizabeth Bess will enjoy this story. (Macmillan. \$1.35.)

ISABEL CARLETON'S FRIENDS. By Margaret Ashmun. Herein is continued the narrative of the interesting career of Isabel Carleton, who is now ready for the university. The time is the present, and the war comes in to make things more exciting. Isabel is human and quite lovable and the story of her affairs at Jefferson, and especially her friendships with two particular persons make this an ideal book for the average American girl who likes books. (Macmillan. \$1.35.)

ATTRACTIVE JUVENILES. Each autumn brings from Lothrop, Lee & Shepard, Boston, an assortment of books that are "war-ranted" to make some happy hours for American boys and girls who like to read. Here is the list for this year: "The Silver Cache of the Pawnee," by D. Lange. (\$1.25.) "America's Daughter," by Rena I. Halsey. (\$1.35.) "At the Butterfly House," by Edna A. Brown, (\$1.35.) "Hale Merrill's Honey Quest," by Annie Elizabeth Harris, (\$1.35.) "Toggles," by Frederick F. Hall, (\$1.25.) "The Wonders of War on Land," by Francis Rolt-Wheeler," (\$1.35.) "Hindu Fairy Tales Retold for Children," by Florence Griswold, (\$1.25.) All these books are postage extra.

HAPPY JACK. By Thornton W. Burgess. Animal stories always make glad the hearts of small ones, especially if the stories have behind them the spirit of Thornton W. Burgess, author of the bed-time story-books. "Happy Jack" is a squirrel who happens to be a friend of Mr. Burgess. (Little, Brown. \$1.25.)

GULLIVER'S TRAVELS. By Jonathan Swift. The ancient, but ever new book of lively narrative of the strange adventures of "Lemuel Gulliver, surgeon and Captain of divers English ships," on the Island of Lilliput. A beautiful edition of this favorite with the human race. (Lippincott. \$1.35.)

AMERICAN BOYS' BOOK OF SIGNS, SIGNALS AND SYMBOLS. By Dan Beard, National Scout Commissioner, Boy Scouts of America. This is the complete book of woodcraft, with all its mysteries, for the millions of Scouts of the nation. There are 350 illustrations, by the author. There is also included a chapter on the American flag, which is worth the price of the book. (Lippincott. \$2.00.)

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IN this volume Dr. Coffin faces frankly the social situation of the hour in international relations, in industry, and in the more intimate life of men, and discusses the duty of the Church through its various ministries of reconciliation, evangelism, worship, teaching, organization, etc., and the particular tasks of its leaders. It is a book not for ministers and theological students only, but for all who are concerned with the ethical and religious problems of today, and especially for those who have the usefulness of the Church at heart.

**This book contains the latest series of addresses of the Lyman Beecher Lectureship on Preaching in Yale University. It strikes the keynote for the work of rebuilding that must follow the war. The chapters on "The Day and the Church" and "Ministers for the Day" are of more value than a dozen books of the ordinary sort.**

\*\*\*\*\*

**The Homiletic Review Says of this Book:** "It is a tribute to the vitality of religion that, in Dr. Coffin's hands, the old themes show no signs of wearing threadbare. The reason of this is to be found in his conviction that 'there is scarcely a word in the common religious and ethical vocabulary which does not need, like a worn coin, to be called in, reminted, and put into circulation with the clear image and superscription of Jesus Christ.' Dr. Coffin's criticism of today is all the more trenchant because he rarely descends to mere denunciation; and his hope for tomorrow is the saner and more credible because of his sympathy with the struggle and disappointed hopes of yesterday."

**The World Tomorrow remarks:** "A book that deserves wide reading, and that not only among parsons. It is marked by breadth of vision, shrewdness of observation, and a certain quality of wisdom. The radical may find here some reason to modify certain of his indiscriminate charges against the church and its leadership, and the conservative within the church will find much to challenge any complacent satisfaction he may still feel."

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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Bishop of Carlisle for "League of Churches"

THE Bishop of Carlisle has contributed an article to the "Nineteenth Century" on a "League of Churches" which is regarded by competent critics as being of more than passing importance. He insists that unity in church life shall not mean uniformity, since uniformity is one of the marks of the lower order of existence. He declares: "Nothing can be necessary to church unity except such things as are declared to be so by Christ and his apostles." The bishop proposes that there shall be at once an interchange of pulpit ministrations between the established church and the free churches and that they shall "meet together at the table of their common Lord." He has been quick to see the point that the triumph of democracy in the war means the triumph of democracy in religion.

## Toledo, Ohio, Worships During the Epidemic

The city of Toledo did not cease to worship during the epidemic of influenza. An outline of worship was provided for Protestants, Catholics and Jews and published in the daily papers. There was a service of hymns, special prayer, scripture reading and brief sermons which contributed to the religious life of the community. The Protestant program was under the management of the Church Federation of that city.

## New Plan of Pastorate in the East

There is an interesting experiment in church co-operation being worked out in the east, a kind of fellowship of ministers. Three churches of White Plains and Scarsdale, N. Y., have three pastors, but the three churches have formed one congregation and the ministers serve interchangeably. Once a year the churches have a union communion service. They are of different denominations but are all of the congregational polity in church government. The plan is devised to help forward Christian unity and to give a variety in pulpit ministration which would not be otherwise possible.

## Woman's Rights in Canadian Methodism

There is no doubt that sex discrimination will disappear from the church following the war, as it has disappeared from politics in many sections of the country. At a recent meeting of the General Conference of Methodism in Canada the question of giving women in the church every right that men have failed to get the two-thirds vote that was required, but did get more than a majority vote. A compromise action was taken admitting women to every right except that of becoming pastors. The western Canadians were in favor of the changes and the easterners, as would be expected, were more conservative.

## Pilgrim Thanksgiving Sunday Specially Observed

The Congregationalists are becoming more conscious of the asset they possess in the tradition of being descended from the Pilgrims. November 24 was observed by them this year as the Pilgrim Thanksgiving Sunday. On this Sunday the Congregational preachers were asked to contribute a sermon on the theme, "Our Heritage."

## "Christian Americanization" a New Slogan

One of the slogans that will be insistently sounded by Home Mission leaders henceforth is "Christian Americanization." November 17-24, which is annually observed in the

various denominations as Home Mission week, was devoted this year to the above named theme. The Bureau of Education of the Department of the Interior of the federal government supplemented the church literature by sending to more than 60,000 pastors in the co-operating denominations a specially prepared circular giving statistics about the aliens living in the United States.

## Too Much Money Spent for Funerals

There is a growing conviction among ministers that our burial customs are too expensive as well as in questionable taste. The Church of the Advent in Boston (Episcopalian) has recently organized a burial guild. One may pay a fee of fifty dollars and be assured of decent burial. Payments are made monthly until the amount is laid aside. A writer in the "Living Church" castigates undertakers for charging exorbitant prices far beyond the reasonable compensation for the service they render. Another church urges rich people to have simple funerals as an example to the poorer people.

## Resigns from the Church Socialist League

Rev. Bernard L. Bell, well known clergyman of the Protestant Episcopal church, whose writings have gone into some of our best journals, has recently withdrawn from the Church Socialist League which he was instrumental in starting. He says with regard to this step: "I have resigned from the Church Socialist League in America, in the organization of which I was instrumental. This step has been taken, not because of any disbelief in the fundamental principles of collectivism as an expression of Christian ethics, but because I am convinced that any organization using the name "socialist" is now, and will be for some time to come, discredited and rendered of little use, because of the way in which the American socialist party has throughout the war played into the hands of our Teutonic enemies. An effort was made on the part of some of us to change the name of the league to The Church League for Social Justice. This, however, seems to be impossible under the constitution of the league."

## New Features in Episcopal Service

The spirit of innovation in worship is making itself felt even in the Protestant Episcopal church. A writer in the "Living Church" tells of the services of a church in Massachusetts: "The Rev. Simon Blinn Blunt, D. D., rector of All Saints' Church, Ashmont, is making an interesting experiment this month with two of his evening services. Such experiments are well worth noting, for the average evening service is failing to minister to people. Dr. Blunt writes as follows: 'On the second and fourth Sundays of the month, November 10th and 24th, we are planning a radical departure from our normal services. On November 10th at half past seven o'clock we are to hold our first strictly patriotic service. The great parish choir will be augmented by a choir of thirty young women, . . . bringing the chorus of trained voices up to eighty or ninety. The service itself will be arranged and printed so that every worshipper can take an intelligent part. Most of the musical numbers, including the patriotic anthems of our own and the Allied nations, will be selected with the view of encouraging congregational singing. Perhaps the service may be best summed up by saying there will be a great deal of hearty singing, a little responsive reading, some timely and appropriate prayers, and a sermon. The rector has indeed been fortunate in securing as the preacher for our first service the Very Rev. Geo. Hodges.'"

ORVIS F. JORDAN.



# The Sunday School

## Forgiveness\*

THE heart of the lesson today can be no other than forgiveness—a very vital theme. If you could have one prayer surely answered, I venture you would ask for the forgiveness of your sins, you would ask that all evil influence radiating from your past life might be obliterated. Some way we feel that we cannot make that prayer and receive that answer until we have done everything possible to make amends and until we have forgiven every trespass against us. Even then what will put out the fire you kindled years ago? A train shrieking through the country sets the forest on fire and speeds on forgetful of that fire which rages and destroys long after the train has reached its destination across the continent. Stories you told years ago retain their influence for evil; acts you committed long since still have their effects; seeds planted in the past now produce abundant harvests; the stains and scars of other years are not effaced. Angry words still stab and hurt; slanders still murder; cruelties still wound; proud deeds still rankle; injustices still smart. Joseph may forgive his brothers—but what shall atone for their selling him into bondage? Surely not the fact that in spite of their meanness he rose to power and success. This is not a fairy-tale, nor must we lose sight of the vital virtues that undergird it. Forgiven the brothers were, but the soul-scars remained. After that contemptible deed those brothers were always baser men. After that treacherous act those brothers were always smaller and lower men. God may make the crimson like wool and the scarlet like snow—but what of the soul-scars?

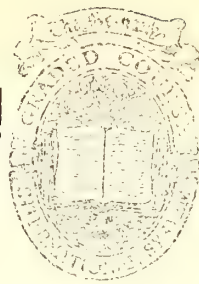
I am more and more impressed that the great thing which Jesus desired was brotherliness—and how the theologians have missed that point, how the heresy-hunters have missed it! How small this war is making decisive doctrines appear! If you have gone to church, and while you are sitting in your pew or even partaking of the communion you suddenly remember that your brother has something against you, what are you to do? Usually we read it the other way. We say, "Let him come to me and fall down and beg my pardon." But no, if you remember that your brother has something against you—go and make it right—there must be no unbrotherliness. The thing which he thinks he has against you may be purely imaginary—usually is almost groundless—therefore, it will be all the easier to make and keep him your friend. Or, on the other hand, he may have something valid against you. Then you must make that thing absolutely right as nearly as you possibly can. If my brother has anything against me, in the interest of brotherliness I must do my utmost to make that thing right. How quickly that would put an end to all envy, jealousy, strife, and the smartings caused by silly pride.

This is the day when the Sunday school must teach brotherliness. After the Hun has been given a dose of his own medicine and beaten into decency, after his false theory of frightfulness shall have been exploded, after his selfish and egotistic "Might-makes-right" idea shall have been knocked out completely, after his bullying, swashbuckling, sword-rattling, goose-stepping insolence shall have been crushed, after the bad boy of the world shall have been trounced and put to bed—then the big idea in the world that shall grow by leaps and bounds will be brotherliness. Germany must suffer terribly for her awful sins. There can be no justice without that. Germany must prove to the world that she values honor and justice and mercy—I do not see how we can live with her or deal with her until that is done—but some day we look for world brotherhood based upon world justice and mercy. Thank God that America is a brotherly nation and each of us individually possesses an unhindered opportunity to live as brothers, magnanimously forgiving as Joseph did. But remember that in a just world there must be a just basis for forgiveness. It is something more than a soft sentiment.

\*Lesson for December 15. Scripture, Gen. 45:1-5.

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# News of the Churches

## Gala Event at First Church, Springfield, Ill.

On the evening of November 20, the members of First church, Springfield, Ill., came together in a "jollification banquet" at the church to celebrate the victory of the Allied and American arms and also to rejoice over the liquidation of the church debt, the realization of a dream of several years, dating from the time of the erection of the new church edifice. A varied program was carried out, with much music of rare quality. B. R. Hieronymous, a pioneer of the Christian church in Springfield, gave the history of the church from its founding. Congressman B. F. Caldwell spoke on "The Church in the Capital City," and W. F. Rothenburger, present pastor of the church, gave a brief "Forward Look." There were other interesting features too many to mention. The church building was erected six years ago under the pastorate of Frederick W. Burnham at a total cost of \$175,000 and is without doubt one of the finest types of architecture among the churches of the Disciples in the United States. The building is modeled after the Melrose Abbey in Scotland and the main auditorium has a seating capacity of 1,300. During the summer a set of tubular chimes was installed in the church through an appropriation set aside for that purpose by Mrs. Mary Freeman, a lifelong member of the congregation. At present the membership of the church exceeds 700 and new members are continually being added. Among the pastors who have occupied the pulpit of First church are: F. W. Allen, writer and lecturer; F. W. Burnham, president of the American Missionary society, under whose pastorate the present edifice was erected; C. C. Morrison, editor of The Christian Century; Dr. H. T. Morrison, practicing physician of Springfield; J. E. Lynn, Colorado; A. P. Cobb, Decatur; E. V. Zollars, late president of Hiram college; E. T. Everest, later professor in Drake university; E. T. Williams, who went from the pastorate to China, and A. J. Kane, father of the late Judge C. P. Kane. The present pastor, William F. Rothenberger, came to Springfield last Easter.

## Death of John I. Roberts in Lucknow, India

Dr. E. S. Ames, of Hyde Park church, Chicago, reports the death on November 6 in Lucknow, India, of John I. Roberts, son of George E. Roberts, pastor at Trenton, Mo., and a Drake graduate and post-graduate student of the University of Chicago until several months ago, when he heard the call of the Y. M. C. A. and

enlisted for overseas service. First he spent six months in England, then about the same time in Delhi; he had been in Lucknow since last spring. He was engaged to be married soon to Miss Freda Opal Daniel, a member of his class at Drake and now a student in the University of Chicago. Death came to Mr. Roberts after an attack of influenza; he was at the time of his decease in charge of the "Y" work among the British troops stationed at Lucknow. Plans had been made for him to become secretary to Mr. Sherwood Eddy in the far East. Dr. Ames writes in tribute to the deceased as follows: "Mr. Roberts was one of the coming generation of young men fired with the great vision of vast possibilities of service for humanity. He would have made a very notable contribution to their fulfillment. He had the mind and the will and the burning idealism to do it. He had already proved his qualities of leadership at Drake, where he graduated in 1916. Talk with any of his fellow students of his qualifications and you will hear words of unusual praise. In the autumn of 1916 he came with a number of graduates of Drake to the University of Chicago, where his qualities were at once recognized. He was one of the first to respond to the call of the Y. M. C. A. for service abroad. We shall long remember in the Hyde Park church the simple, earnest manner in which he spoke one Sunday morning of his future work with the armies of the Allies. It is hard indeed to believe that he will not return to us and go on with the plans upon which so many were already building rare hopes. The sympathy of all his friends will go out to his family and to Miss Daniel." On November 24 the whole city of Trenton, Mo., met together in the Christian church to express appreciation for the character and ability of the deceased and to show the deep sympathy of the community.

## E. B. Barnes Goes to Franklin Circle, Cleveland

Ellis B. Barnes, who has been serving First church, Paducah, Ky., as pastor, has accepted a call to Franklin church, Cleveland, O., to which W. F. Rothenberger ministered before going to First, Springfield, Ill.

\* \* \*

—James H. McCallum, son of J. S. McCallum, for many years minister at Eugene, Ore., has received a commission as chaplain in the National Army. D. E. Norcross, for many years a Disciple minister in Washington and Oregon, has sailed for France to do army "Y" work.

—The Northwest Preachers' Parlia-

ment will hold its next annual session at Yakima, Wash., the date being January 20-23. S. G. Buckner ministers at North Yakima. B. A. Abbott, of St. Louis, will be the chief speaker. Ministers' railroad fares will be pooled. R. F. Thrapp, of Seattle, is chairman of the program committee.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
First Baptist  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett } Ministers  
W. H. Main }

—F. T. Porter has recently returned from Y. M. C. A. service overseas, and has taken up his duties as president of the Oregon missionary work, to which position he has been re-elected.

—O. V. Wilkinson is the new leader at Marysville, Cal.

—A church has been organized at Gooding, Ida., by Evangelist C. L. Organ, with about a hundred members to date.

—A Men and Millions conference is scheduled for this week—December 3—at Portland, Ore. It was expected that most of the ministers of the state would be present.

—George L. Snively, assisted George A. Jones in the dedication of the new \$40,000 building at Whiting, Ind., on November 24. There was assembled in cash and pledges about \$33,500, without pledges from any classes or societies. Mr. Snively reports that the church will be well equipped with modern appliances, so as to make it a real center of community life. Much credit is given Mr. Jones, as a leader of fine ability, for the new house and the fine progress of the work.

—The poem by Earl V. Eastwood, entitled "Peace," which was printed in the last issue of the "Century," is by a Transylvania College student, who for a time served the church at Bonner Springs, Kan., as minister. Mr. Eastwood's work is receiving wide commendation.

—Dr. Royal J. Dye recently talked to the young men's class at First church school, Lincoln, Neb., on his experiences in Africa, and E. T. Cornelius told the primary and junior departments of his experiences in Mexico.

## NEW YORK CENTRAL CHURCH 142 West 31st Street Finis S. Idleman, Minister

—The church at Ada, O., led by Mart Gary Smith, raised more than \$1,500 the past summer for local expenses, besides the regular budget—for the most part for repairs and improvements. Every department of the work is reported by Mr. Smith as prospering, now that the "flu" ban is lifted. The every



## CHRISTMAS IS COMING

Will our aged Ministers and Missionaries know it? Will the widows and orphans of those who have been freed from earthly anxieties find it joyous? There is still time to get free supplies for the "Message of Victorious Peace", the new and beautiful "White Gifts for the King" service. There is still time to tell the

stories of our heroic fathers and mothers in the faith and give young and old a chance to honor them with their gifts.

**Board of Ministerial Relief,**

**627 Lemcke Building, Indianapolis, Ind.**



member canvass was put on with great success this year, for the second time during the present pastorate. The Duplex Envelope system is successfully used. There is a live Endeavor society in this church, with fifty boys of the Student Army Training Corps as members. The society recently gave a war pageant.

**BUFFALO**

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—On November 19 the Men and Millions team again visited Nebraska, addressing a gathering of about two hundred representatives of the state's churches at First church, Lincoln. A. E. Cory was the leader of the team, the other members being Dr. Dye, Dr. and Mrs. Macklin, Secretary Booth, Mrs. Anna Atwater, Carl Van Winkle, Mr. Cunningham, missionary in India, and E. T. Cornelius, the new missionary to Mexico. Pastor H. H. Harmon, of First church, gave an address on "The Church in the New World Order." His address was an interpretation of his recent experiences in war service overseas. The state apportionment of \$56,632.26 was accepted by the churches' representatives. Between December 8 and January 12 an every member canvass will be made of the churches of the state, with view to over-subscribing this amount.

—A conference in the interest of the world-wide every member canvass is being held in Spokane, Wash., this week, Dec. 5, 6. This conference includes representatives from the churches in Eastern Washington, Northern Idaho and Montana. The national leaders are present for the meetings.

—Last Sunday was set for the dedication of the fine new building of First church, St. Joseph, Mo., to which work C. M. Chilton has ministered for more than twenty years. The two chief speakers of the day were Burris A. Jenkins, of Linwood Boulevard church, Kansas City, Mo., and E. E. Violette, acting pastor of Independence Boulevard church, Kansas City. The new church building has been occupied in part by the congregation, but the work of installing the great pipe organ has just been completed. First church, St. Joseph, was almost contemporaneous with the founding of the city itself. The first meeting held by the Disciples in the city was in 1845, in a school house. A small frame building was erected for the little congregation about six years later. Further report of the dedication services will be given to "Century" readers in a later issue.

—M. M. Davis, pioneer Disciple of Texas, preached the Thanksgiving sermon before the union meeting of the Disciple churches of Dallas, held at East Dallas church.

—Maxwell Hall, of Broad Street church, Columbus, O., and H. E. Stansifer, of the Flemingsburg, Ky., church, recently paid visits to Transylvania College, where they were both students in earlier days.

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—R. E. Henry, of First church, Decatur, Ill., has been appointed grand chaplain of the grand lodge of the Odd Fellows, of which organization he has been a member for thirteen years.

—Secretaries S. J. Cory and H. O. Pritchard held an all-day Men and Millions conference at Vine Street church, Nashville, Tenn., on November 21. Tennessee's apportionment for the world-wide canvass is \$20,000, and the conference promptly adopted it.

—On November 19 the main building of Milligan College, at Milligan College, Tenn., was destroyed by fire, the loss being only partially covered by insurance.

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President H. J. Derthick is already inaugurating a campaign to raise funds for a new building, it being his purpose to gather together as much as \$200,000 for this purpose.

—L. E. Groseclose is the new leader of the church at Polson, Mont.

—O. N. Roth has resigned at South Lawrence church, Wichita, Kan., to accept work with the Y. M. C. A.

—The report has come that W. H. McLain, of the Niles, O., church, is suffering from a nervous breakdown.

—Professor Arthur Braden, of the Bible work at the University of Kansas, is supplying the pulpit at Bonner Springs, Kan.

—Arthur Long, of the Coffeerville, Kan., church, is to take up "Y" work and his pulpit will be supplied by W. S. Hamilton, who recently resigned at Claremore, Okla.

—A new parsonage will be erected for Pastor A. F. Ritchey, at York, Neb.

—Donald C. McCallum, for six years a successful missionary and educator at Vigan station, Philippine Islands, and who has been for the past year in Y. M. C. A. war work, met with an automobile accident that almost proved fatal, in Houston, Texas, October 21. He sustained a fracture to the base of the skull and other head injuries. For days he was not expected to live. He is reported recovering and will be able to resume his work early in the new year.

—A happy surprise came to Austin Hunter, pastor at Jackson Boulevard church, Chicago, at the close of the service on last Sunday morning. The Farragut G. A. R. Post presented him with an honorary membership in the Grand Army of the Republic. Three years ago the Julius White Post gave him a like surprise.

Western, Rev. Austin Hunter.

Marquette Park—63rd, near Hamlin. Maywood—1313 S. Fifth St., Rev. John A. Lee.

Memorial—Oakwood Blvd., near Cottage Grove, Rev. Herbert L. Willett.

Metropolitan—Van Buren, near Levett, Rev. J. H. O. Smith.

Monroe Street—Monroe & Francisco, Rev. C. W. Longman.

Morgan Park—Homewood & Prospect, Rev. Ben C. Crow.

North Shore—Wilson & Clifton, Rev. C. C. Morrison.

Russian Church—652 West 14th St., Rev. C. Jaroshevich.

Sheffield Avenue—Sheffield & George, Rev. Will F. Shaw.

South Chicago—9138 Commercial Ave. Thirty-fifth St. (col.)—520 Thirty-fifth St., Rev. W. H. Simmons.

West Pullman—Wallace & 119th, Rev. R. S. Rains.

## Many Missionaries Needed

Calls are coming from all of the fields urging the Society to send, as soon as possible, special workers for various needs. In China, the Society needs at the present time, urgently, two medical families, two educational families, two evangelistic families, and two single women. In India a group of half a dozen single women, together with two evangelistic families, and one educational family are greatly desired. In Africa, there is a call for at least three evangelistic families, three nurses, three single women and two medical missionaries. If these people are not found soon for Africa it will be some time before the new stations can be opened. Tibet needs most desperately a medical family, in order that Dr. Shelton may return on his furlough when it is due. It will be impossible to leave the Tibetan mission without a doctor, as they are hundreds of miles from any help. Japan needs two evangelistic families and one educational family very greatly. In the Philippine Islands there is an emergency call for two educational families and one evangelistic family. These are needed just in order that the present work can be maintained.

The foreign work never before has faced such critical conditions with regard to candidates for the fields. The situation was difficult even before the war. Now practically every man who might be considered for missionary service is under the call of the government. This is as it should be, but it is bringing about a condition on the fields that should have most serious attention and earnest prayer.

The colleges have been revolutionized and are now practically government institutions so far as men students are concerned. All who are nearing their graduation are now soldiers in the army if they

are able-bodied men. Not only does this make it almost impossible to send out college men now, but it will be some years before additional workers can be trained. Even after the war is over, it will be necessary for considerable more training to be taken by all possible candidates before they can get to the fields. In the meantime, we must use every effort to find candidates for short terms of service on the fields, and the Society will possibly have to resort to sending out older men to fill the gaps in the ranks which result from deaths and failing health.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

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# THE CHRISTIAN CENTURY

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December 12, 1918

Number 48

## The President's Mission

*By* Burris A. Jenkins

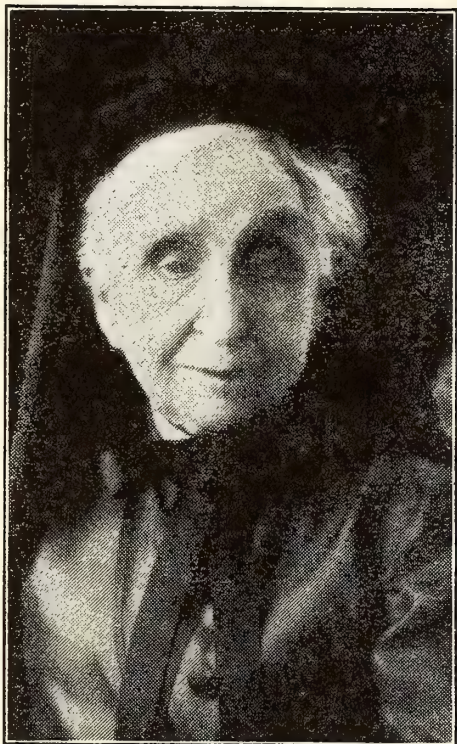
## The War and the Kingdom of God

*By* Herbert L. Willett

Editorial Correspondence

CHICAGO

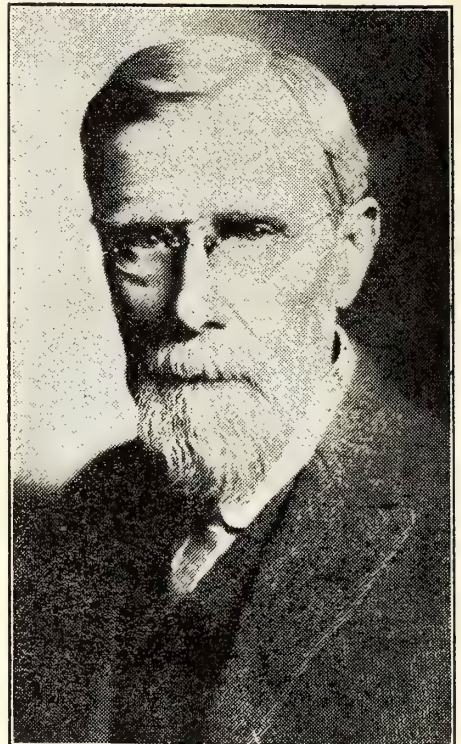




Mrs. Ira J. Chase, widow of Indiana's Minister-Governor. His death, and the brotherhood's provision for her comfort, moved A. M. Atkinson to establish the Board of Ministerial Relief.

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S. M. Conner, distinguished member of a famous family of preachers. The 55th anniversary of his ministry was a notable event in the church life of Portland, Oregon.

The German military machine is broken but German influence still permeates the whole world and will take possession of a thousand million souls unless we win them for Christ.

Vast as is the need, ample means to meet it are at hand. A mere fraction of the men we sent to France as soldiers will be sufficient to cover the earth as missionaries and ministers. Even a smaller proportion of the money which each of us was expending for war will support the Christian enterprise that will make future wars impossible.

To meet the challenge of this new hour, the United Budget of our international and state agencies is presented to the churches. Fundamental to all the other items of this Budget and to the successful up-building of the local church, is the allowance of \$103,775 for Ministerial Relief and Pensions: Relief for the men who have finished their labors, a Pension Fund for those who are still active in the service.

We cannot command the service of the pick of our soldiers as ministers and missionaries, unless we give them a fair insurance against suffering and public charity for both themselves and their families, just as the government did in its war risk insurance.

The Church cannot claim the respect of the new age into which we have come, if she fails to honor and cherish the aged and disabled ministers and missionaries whose devotion and God-given power saved North America to Christ and kept Asia, Africa and South America from going the way of Turkey.

Christmas Sunday is the Day of the Veterans in church and Bible school. Make it glorious with their memory. All the offerings and Missionary Budget allowances count on the United Budget for congregation, state and brotherhood. Push the Canvass. Can any member withhold his fellowship from God's Veterans?

**Disciples' World-wide Every Member Campaign  
Men and Millions Movement Promotional Agency  
222 West Fourth St., Cincinnati, O.**



# The CHRISTIAN CENTURY

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Volume XXXV

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The Public Opinion of the World

PUBLIC opinion has for a long time been recognized as one of the most powerful forces in human life. It is from this source that our laws derive their authority. Even public opinion not yet crystallized into law is a powerful instrument of social control.

Public opinion in the past has had a limited range. It took Boston two weeks to learn of the death of George Washington. The difficulty of travel and communication divided the world up into little groups mutually unacquainted. These conditions still obtain in some measure in England, where the several shires have their own dialects and modes of speech.

The invention of electrical modes of communication and the building of railroads and steamships has made of the world one great public. The wireless flashes out the news that the German navy has surrendered to the allied fleet. The same message travels westward to the United States and eastward to India. It is relayed by wireless and cable and the citizens of Shanghai, Cape Town, Petrograd and Chicago read the news in their papers the same day.

With the growth of this world public there has come a world conscience. Some things the entire world would now regard wrong, and some things right. We are not willing that a Hindu mother should throw her baby in the sacred river Ganges nor that an African chieftain should roast a human being for his dinner. No theory of nationalism keeps us from interfering when the Cubans are starving or the Armenians massacred. It is the birth of a world conscience which has wrought the defeat of Germany.

The Christian church, more than any other organ-

ization, has the opportunity of moulding and shaping this world opinion. There is undoubtedly to be a world religion. It will be Christianity or something else. We hope it may be Christianity.

## Sacramentarianism or Spirituality?

FOR the world opportunities that now confront the Christian church we are but poorly prepared. The Christian world is divided between two very different theories of the nature of religion. The sacramentarian theory is a pre-Christian one, left behind by the early church but reappearing when the church had to supersede the effete and formal religions of the Roman empire. The prophets had to fight sacramentarianism. Hosea even hinted that the priests of his time had descended to highway robbery. Isaiah and Micah insisted that there was no salvation save in repentance and in living lives rich in justice and mercy and humility. The contest then was between sacramentarianism or spirituality. Sacramentarianism seemed to win the field for awhile until the spiritual attitude toward religion was again powerfully set forth in the world by Jesus and Paul.

A sacramentarian writer in an Oxford tract asks, "Have you received the Holy Spirit? Have you been confirmed?" With him the two things are identical. The Holy Spirit must wait upon the caprice of the priest. If the holy father of the church has the influenza, God himself must wait until he gets well to save a man. Such a theory, when accepted, gives a priest a powerful hold on human life but gives the people but little conception of the nature of the Christian religion.

In the long run the sacramentarian conception, involving as it does a belief in contemporaneous miracles,



will not find acceptance by educated people. These same people will be predisposed by their studies and experiences to the spiritual attitude in religion. We shall not want to lose altogether the formal elements of Christianity, but we shall want them to symbolize things that are true and vital. There is need today of a powerful apologetic for the evangelical attitude in religion, which at its best is a truly spiritual attitude.

## The Rivals of the Church

**I**N some communities there are church people who talk jealously of certain organizations as being rivals of the church. In this list they include lodges, social clubs, neighborhood meetings in public schools and in general the social and cultural organizations of the community. The organizations named soon sense the spirit of hostility and there are people who look upon the church as a hindrance to fraternity and to the cultural life. In such communities, religion, culture and fraternity all have a hard time getting on. These interests are of such nature that they should appeal to these same people, for they are all products of the higher life of the soul.

The church got into the habit of being opposed to lodges because the lodges teach a certain amount of religion and teach it in a broader way than certain narrow and dogmatic churches do. The opposition between free-masons and Dowieites is constitutional and admits of no compromise. In this case, a narrow dogma opposes a broader one. On the other hand, men of secret orders often oppose the church because it seems to them too religious. Such men take their vows in their order lightly and have but little sense of the importance of the higher life.

In the community where righteousness has the upper hand, there is cooperation between all the cultural and fraternal and religious interests. The haunts of evil are made to fight against an alliance that is invincible. When schools and churches and lodges and clubs go together, there is little hope for the other thing. Recently, in a suburb of Chicago, the moving picture theaters tried to open on Sunday under a pretense of patriotic service. They were confronted by a committee from the churches, the university and the woman's club. Though the theaters did not appreciate the strength of this alliance the city council did, and the theaters have remained closed.

## The Every Member Canvass

**T**HE month of December has been designated as the time for the Every Member Canvass for missions. A budget committee has prepared a plan of rather cautious expansion for our people in their missionary giving. The whole plan has the flavor of financial conservatism. Yet if we could make such an advance every year for ten years, we would soon bring our work up to the present levels of giving of the other religious communions of our size and strength.

Never was the world field so full of challenges as now. There are open doors that will close again. Our nation has the prestige of success and all eyes are turned toward us. South America is open to the pure gospel as she has never been before. The sooner we carry out the task

that has been outlined for us on the southern continent, the better.

China has been our ally in the war. This fall she sent five hundred new students to study in our colleges and universities. The Republic of China is in sore trouble by reason of internal troubles and of external aggression. She will welcome the friendly aid of America in raising the level of her citizenship through education, sanitation and evangelization.

In India there is a new appreciation of the western world. Indian soldiers have fought under the British flag and have been ministered to by the Y. M. C. A. workers. These men will go home with a different outlook upon the problems of life and religion. If the missionary force in India is reinforced with new and aggressive helpers, there can be no doubt of the harvest.

Meanwhile, Americans have been schooled somewhat in giving. They have just contributed over two hundred millions for the aid of the soldiers in camp activities, though the war is over. They will make their proper gifts to the Red Cross. The new sense of human solidarity and brotherhood that has come into the world will not allow the church to fail in this big human task.

## The Red Cross Campaign

**T**HE coming of peace will not disturb intelligent people in their purpose to aid in the approaching Red Cross campaign. They know that when there is no war at all it has always been the duty of the Red Cross to respond to calls whenever there was a public calamity. The duty of the Red Cross organization has been greatly broadened so that not only are soldiers nursed when wounded but civilians are cared for when there is hunger or accident or plague.

The Red Cross has before it several years of intense activity in Europe. The terrible war has already cost the world ten millions of lives in the civil walks of life. The deaths in Armenia, the devastation in Poland are but a fraction of the total tale of sorrow.

A campaign is being put on at this time to enlist every member of the church as a member of the Red Cross. Such an enlistment would not only be a wonderful aid to those persons who are in poverty and need, but it would also be a source of great uplift to Christian people in their own lives.

If this big humanitarian appeal can help save our churches from their selfishness, then under God the Red Cross has an even bigger work than to feed Belgian children. It is destined to save the soul of the church.

## Editorial Correspondence

At Sea, October 29, 1918.

**T**HE mystery of that impersonal being, the Censor, has been solved, for as I write he is sitting beside me wearing the uniform of a United States Army Officer and reading a big handful of letters written by passengers on this boat to their friends in America. This particular incarnation of the Censor is a very human and genial sort of person in his private and personal capacity,



but as I watch him daub out sentence after sentence in his letters I realize how, in his official capacity, he must act very sternly, and I see, therefore, how restricted I must be in writing of this most extraordinary voyage. Many of the interesting facts one is prompted to set down are forbidden. So I shall have to steer a careful course amid the mines of censorship, lest my letter arrive badly damaged, if indeed it is allowed to get through at all.

We are approaching the end of our journey, a British port, after being on the sea ten days. Last evening the lounging saloon on the upper deck where our social life has been carried on was completely darkened and all passengers spent the evening in their cabins or in the dining saloon on the lower deck. Many passengers slept with their clothes on. Some remained up all night. It is understood that the boat's crew, both the shifts that slept and those on duty, were under orders of a particularly precautionary nature. Today our convoy was reinforced by several more destroyers, and it is said a flotilla of them will be with us tomorrow supplemented by aeroplanes.

The sense of being in the war zone is intensified by these tokens, though the regulations of our journey from the moment we entered the dock for embarkation to the present hour have kept us in constant consciousness of the extraordinary circumstances under which we were traveling. We had not been two hours out when we were told to get our life-preservers and keep them with us the rest of the way. With utter literalness this regulation has been followed by every passenger, military or civilian. At meals, on deck, in the lounge, walking, sitting, sleeping—whatever we are doing and wherever we are, that life-preserver is attached to us or in our hand or hung on our chair. It will seem strange to be relieved of this bit of impedimenta which we have willingly and gratefully carried all the way across.

Our group consists of ten gentlemen representing religious journalism in the United States. They are: Mr. Ernest Hamlin Abbott, of the "Outlook," New York; Dr. Robert W. Gammon of the "Congregationalist," Boston; Dr. Clifton D. Gray, of the "Standard," Chicago; Dr. W. Douglas Mackenzie, President Hartford Theological Seminary, Hartford, Conn.; Dr. Dan B. Brummitt, of the

"Epworth Herald," Chicago; Mr. Guy Emery Shipler, of the "Churchman," New York; Mr. Will R. Moody, of the "Record of Christian Work," Northfield, Mass.; Mr. Jackson Fleming, of "Asia" and "Harper's Magazine," New York; Mr. Philip E. Howard, of the "Sunday School Times," Philadelphia, and the editor of The Christian Century. Our journey is undertaken at the invitation of the British Government whose guests we are to be throughout the period of our absence. We are to be given exceptional opportunities to come into contact with social, industrial, military and religious conditions in England, Scotland and Ireland, and with prominent leaders of many departments of British life. Afterward a tour will be made of the fighting front in France and Belgium. Our itinerary calls for our return around Christmas time, or soon after.

What a fellowship we are having! Shop talk; high converse on great themes; common morning devotions in one of the larger staterooms, an interminable flow of stories; an evening quiz of some specialist like Mr. Meyer Bloomfield, who is a lucid interpreter of various aspects of the labor problem in the United States and England, and who is going across at this time to spend a year studying conditions which he will report in the "Saturday Evening Post," or of Dr. Mackenzie whose service to theological thinking has made him an authority on both sides of the sea, or of some other of the distinguished persons aboard who are being sent by our Government to render service to our common cause in Europe—these are the stimulating ways in which these ten rich days have been spent.

The voyage has been comfortable on its physical side. One is surprised at the normality of all appointments in the first class section of the ship. Except for the few precautionary regulations already referred to, one is as well cared for as in ordinary times. The menu is not so wastefully elaborate as formerly, but it is ample and adequate. Besides the army officers with us, both British and American, the entire second and third cabin sections of our ship are taken by American soldiers. Their presence, their behavior, and the comfort in which their voyage is arranged are causes of grateful comment and pride to us all. We sail day and night in a fleet which left an American port accompanied by destroyers and cruisers and, for some distance, by aeroplanes. It was a thrilling departure. But every day has been thrilling. To wake in the morning and look out upon our bizarrely camouflaged sister ships that have sailed by our side day after day has been a growingly impressive experience.

We have had but little news since leaving home. Enough has come to us, however, to let us know that events are proceeding with undreamed of swiftness in the direction of the collapse of our enemies and the ending of the war. We are all with one accord deeply grateful for the encouraging outlook. The only fear among us seems to be that the end may come prematurely, before a decisive blow has been struck to German militarism. But this fear does not bulk large in our minds, as there is unanimous feeling that President Wilson and the Allied Governments may be trusted to use the war to bring Germany to her senses, and to put effective inhibition upon any nation which may at any future time aspire to do what Germany has so iniquitously undertaken.

C. C. M.

## The Call

COME workers! Poets, artists, dreamers, more and more

Let us shake wide our wings and soar.

Let us not fear to answer the high call

That trumpets to us all.

Amid the doubt and chaos of today—

The hate, the lust, the rage,

Let us declare for nobler things—

The coming of that age

When man shall find his wings.

Above the shrouding darkness and the din

Let us not fear to sound the silver horn

That ushers the new morn—

Come, comrades—let us win!

Angela Morgan in "Utterance and Other Poems."



# The War and the Kingdom of God

ONE of the incalculable gains that has come from the experiences of the world war, with the consequent shifting of definitions and emphases, is the passing of the conception of an autocratic God, unlimited in his sovereignty over the world. This was the familiar idea of the Old Testament, for in the period from which that literature proceeded there were no other social or political conceptions that would have been deemed adequate to represent the functions of deity as then conceived. In all portions of those writings the idea of unlimited power and supreme control are affirmed of God. The psalmists spoke of him as the king to whose authority all nations must submit. The prophets proclaimed him as the ruler whose dominion extended over all the lands of the earth. The lawgivers derived their statutes from his mandates, and claimed his direct commands as the foundation of their legislation.

Even the writers of the New Testament had no other forms of speech in which to picture the Eternal save those of sovereignty. There were two reasons for this. One was that they were true children of the older Scriptures. The other was that the political institutions of their day were based wholly on the principle of monarchy. The Roman Empire set the model for every kind of administration. Jesus alone used not the language of the courts and the political world, but of the family. When others spoke of God as king he called him Father. It is true that he talked of the kingdom of heaven. But it seems difficult to imagine what other term he could have employed to describe the new social order of which he was evermore thinking. And it is further true that he proceeded at once to divest that figure of speech of all its political content, and thereby to turn it to a wholly different meaning.

## THE CREEDS

These autocratic conceptions of God derived from Hebrew and Roman customs were easily perpetuated in the creeds of Christendom. In fact it was in the atmosphere of Roman imperialism that the most of the credal forms had their origin. The Latin conceptions of sovereignty and authority were incorporated in the writings of Augustine, Anselm, Duns Scotus and Luther. It would probably have been impossible for such teachers to have thought in other categories than those of a monarchical sort.

But through the centuries the passion for democracy has been developing. It had its beginnings with the Hebrew prophets; it came to limited expression in the dreams of Greek philosophers like Plato; it lifted its protest against Roman autocracy in the efforts of fiery hearted tribunes of the people; it emerged to sight now and then in the social struggles of the middle ages. But modern generations have seen it come to its fuller expression, and in the great war it has found its vindication in the downfall of the one nation that appeared to offer a pragmatic refutation of its claims as the coming form of world organization.

The great nations today have achieved the substance if not the form of democracy. And the way the political world goes, the fundamental ideas of theology must follow. The conception of God as a monarch, all-powerful, remote, transcendent, and autocratic is no longer suited either to the needs or the comprehension of the modern mind. It does not adjust itself to the facts of experience or to the bare teachings of the Bible. It puts upon God too heavy a responsibility for the tragic chapters of humanity's career. It raises too many questions in the minds of the thoughtful.

## THE FATHER

The growth of the democratic impulse has made necessary a different conception of God. There is too broad an interval between the statements of the creeds and our worlds of democratic fellowship. The conception of God, in so far as it meets the needs of the present age, is changing into terms of democracy. That means that we are taking rather Jesus' conception of God than that of the creeds. We are thinking of him as Father and not as sovereign. He is a sharer in the vast labor which is constructing the new order of the world. He must be thought of as Friend and Companion, and not as a remote and unapproachable king.

These feelings and desires in reference to the Father have long been taking form. But the war has tended to make them essential parts of the thinking of the new world into which we are moving. The older conception of God as almighty has broken down. He cannot be almighty and acquiescent in the tragedies that have marred the face of these recent years. Nothing could more conduce to the creation of the sceptical mind than the thought of an omnipotent God living unconcerned and inactive through such horrors as we have learned of during the war. There must be some better explanation of the facts. And the term that Jesus used for the God he knew and loved comes far nearer the satisfaction of the suffering and perplexed soul of humanity today than any of the terms theology has coined to express its conception of his power and glory. Perhaps on the side of religious experience alone the war will not have been endured in vain if it brings us this fresh and vital view of God's relation to his world. We have talked of the divine immanence, and perhaps this is something of what was in mind. But there was need of some new and overwhelming experience to make it more intelligible. For it is now apparent that the old world of autocracy and oligarchy, either in politics or religion, has been made impossible by the world struggle. The new democracy has come.

## THE DIVINE STRUGGLE

For God must be thought of as a God of experience, struggling with us for the realization of a better order. Evil and good are both here. Thus far the universe is hospitable to both. If God were in supreme control there would be no place for the evil things that mar the results of well-directed effort. Yet on the whole the good appears to have the advantage, and, therefore, we know that God



must be achieving by slow stages and with what help we give him the ends of righteousness and truth. If God is fighting his battles and needs our help, life becomes for us more worthful and significant. And even the Hebrew seers of the past thought of God as a struggling, agonizing God who labored for the accomplishment of his gracious designs, although this conception seemed at variance with their thought of his almightiness. Some of those great souls could have understood something of what Mr. Wells meant when he talked of God as the "Immortal Adventurer" in whose high enterprises mankind is given the chance to share. If there is a desperate conflict going on between the evil and the good in the universe, as the intuitions of conscience warrant us in believing, then no being worthy to be named God could be an idle spectator of the deadly contest which threatens at times to wreck the fabric of the moral order.

In such an unceasing campaign we have to join forces with God in order to bring things to the desired issue. The universe is neither so bad, as the cynics affirm, that nothing can be done for its amendment, nor so sure to come out right, as the irrational optimists contend, as that everything may safely be left to the evolutionary process. Evolution does not work automatically. There is a divine and human cooperation in bringing the fittest life to pass. The world is plastic, growing, with possibilities of both good and evil. It has all the opportunity for effort, skill, risk and achievement, human and divine. And only in the uniting of the two for the attainment of the far off, divine event, is there promise of winning through.

Such a conception of a God who is with us in the struggle, who has not yet attained his goal, who has the needed elements of friendliness and democracy, and whose purpose in the world may be competently described as the Democracy of God, is the desire and necessity of the soul of man.

HERBERT L. WILLETT.

## The Seven Targets

### A Parable of Safed the Sage

**N**OW in the City where I dwelt were divers Shooting Galleries, and some of them charge Five Cents for Three Shots, and there were others that Gave Five Shots for Five Cents. And I Noticed when I passed their gates, and if the Sign Read Three Shots for Five Cents, I entered Not; but if it Read Five Shots for Five Cents, then I entered.

And one of the Galleries where I went had Seven Targets, all in One Row. And the Targets had each of them a Bullseye. And the Targets were each of the Same Size, about a Cubit in breadth; but the Bullseyes were Divers. For the one on the Right hand had a Bullseye as small as the Fingernail of a man's Hand, and the one on the left had a Bullseye as large as a Silver Dollar, and those that were between Grew as the Targets were placed from the Right side to the left. And there were on each Target Rings round the Bullseye, from the Bullseye to the Outer Edge of the Target.

And he who Hit the Bullseye on any Target whatsoever caused a Bell to Ring.

Now, in my Youth I could Shoot Some, and in my Riper Years I can Shoot a Little. So it was my custom to Choose a Target near the Middle, and Sometimes I made the Bell to Ring, perhaps twice or thrice out of Five.

But it came to pass on a day that I entered a Gallery, and laid down a silver Coin which was the Fourth Part of a Dollar, and the Man gave me Four Nickles and a Gun. And I took the Gun, and I Said, I have not practiced of late; I will take the Large Bullseye. So I shot, and I Hit It. And I shot again, and I Hit it Again. And thus I did Five Times.

And it Pleased me that I had Hit the Bullseye and Rung the Bell Five times.

And I handed the Man another Nickel, and I Hit the Bullseye Five Times More. And I was yet more pleased.

And I gave him Another Nickel, and Yet another Five Times I Did the Same.

And I said within my heart, Behold, am not I a good Shot?

And I gave him Another Nickel.

And the Man took the Nickel, and gave me Another Gun, for I had shot out all that the First Gun contained; moreover, it needed Cleaning, by reason of the Shooting I had done. Now the man who kept the Gallery Had been regarding me, and I thought he had been Admiring my Skill, but he had Not. For when he handed me the Second Gun, and taken my Fourth Nickel he spake to me thus:

*Now if all you want is to Hear Yourself Ring the Big Bell, you can Probably Continue to Do That for a Considerable Time to Come; but if you really want to Improve Your Shooting, you will never shoot at anything but the smallest Bullseye. You will put your shots into quite as Small a Circle, and you will have the Advantage of Knowing Just How Much you lack of Being a Really Good Shot.*

And the word went to my heart.

So I walked to the other end, and I shot five times at the Small Bullseye, and I hit it Not Once. But all my Shots were close in, and every one of them would have Rung the Big Bell. So I gave him my Last Nickel, and I Shot Five times more and out of the Five Shots I Rang the Small Bell Twice.

And though it sounded not so loud as the Big Bell, yet I knew in my heart it was Better Shooting, and that it had Compelled me to do My Best.

Then I said in my heart, O my God, I have lived an Upright Life among men, and often have they Told me So; but I fear lest I have been Shooting at the Big Bell. Mine have not been the Cruel Temptations of Some of my Fellow Men, yet I have Had Pride that I was better than Some of them. O my God, I will seek henceforth to Shoot at the Smallest Target. Then shall I know how much I lack of being really a Good Shot.

And I told the Parable to some of my Fellowmen, and I said, Behold how I went in to the House of Shooting, and I heard a sermon that divided between the joints and marrow of my soul. And they, too, were humbled when they heard it.



# President Wilson's Mission

By Burris A. Jenkins

FOR one, am glad, heartily glad, that the chief executive of this nation is going to Europe personally to attend the peace conference. The peace, in my judgment, is to be settled substantially upon the fourteen principles enumerated by him. We criticize him on this side; that is our privilege in a bi-partisan government, but I found no criticism of him in England, France or Italy; they know nothing of our political differences over there.

One of the most important of the purposes which, I believe, the president has in mind in going abroad, is the promotion of a league of nations, a league to enforce peace. Until that project is launched, at least tried, I believe it to be the duty of every American—all politics aside—to support the president. Four-fifths of our army, at a rough guess, is made up of farmer boys; and the farmers and the fathers of this country want to see a league of nations inaugurated.

## DOING THE IMPOSSIBLE

Is it a dream, academic, theoretical, impractical? Let's try it once and find out. Everything remains theoretical until it is once tried. They said it was theoretical to declare emancipation for the slaves; but it was done. They said it was theoretical and impractical to attempt the abolition of the liquor traffic; but it looks as if it is being done. America is accustomed to doing the impossible; suppose we try it, now, and do it.

Something more substantial will be needed than a peace palace at the Hague, built by a philanthropist; or a series of treaties of arbitration negotiated by a pacifist secretary of state. We shall need force behind the league, naval and land force, police on shore and sea. Neither will anybody be admitted to membership in such league without a stable, ordered, and responsible government. It is idle to say that war must always exist, just because it always has, any more than tuberculosis, drunkenness, or opium debauchery. We may not expect the millennium to be ushered in at once. We may not expect this to be the last great war, but, at all events, we can make the chances of war much less, if only we determine so to do; and our president, who is just now, by virtue of the fact that he is our president, the most influential single personage that treads the surface of this globe, is determined to try. Strength to his elbow, and courage to his heart.

It is worse than idle to quote Washington's advice about entangling alliances to a day that has outgrown Washington's time by one hundred and fifty years. Then it took thirty days to cross the ocean and to communicate between Europe and America. Today it takes five or six days to cross, and tomorrow it will take only one day; and no time at all to communicate. The day of our isolation is over.

## NO MORE WORLD WARS WITHOUT US

Our flag now floats over Luxemburg and keeps the watch on the Rhine. In moral responsibility our flag will never come back. It never has. And he is a moral coward

who shrinks from facing that responsibility. We are already mixed up in a world affair east and west, and we shall never get unmixed. We are in to stay; and there will never be another great world war without us. It is the part of wisdom then to take all possible measures to prevent or at least postpone it.

This question of a league of nations is not a political question. I know that there are some who are trying to make a political question out of it, and I know that unless we are very careful, it, like many another good thing, will be dragged into politics. It would, indeed, be a great misfortune, in my judgment, if so grave a question as this, of such international character, of such moment to all men and women and children, and even to generations yet unborn should be thrown into the political arena for men to dissect, to maul about, to tear to pieces, to befog and to ruin.

It is a question that ought to be considered calmly and dispassionately—a humanitarian question, a question into which no selfish motive ought to enter, as we seek to solve it. I know that it has been considered an academic question, a sort of idealistic dream, and as Viscount Gray has pointed out, in I think the ablest pamphlet on the league of nations that I have seen, like all idealistic dreams it at first meets with indifference and men feel that it is not necessary to take any stand upon it; that it will take care of itself; but if by any chance such a question becomes acute and keen, then it meets at once with the doubts, not to say the hostility of what we call the hard-headed, sober-minded practical men of the day. Difficulties that were not at first apparent begin to appear. Inconveniences are found to be necessary if we would carry it out—this dream. Then again, everything new naturally meets with hostility of a great many people.

## LEAGUE OF NATIONS OF AMERICAN ORIGIN

Now, first, I would point you to the fact that the proposed league of nations is of American origin; it had its rise as an idea here in the United States. Speaking of recent days, the league of nations, if I remember rightly, three or four years ago, was proposed by an association of which William H. Taft was the president. I recollect a representative of that association coming here to Kansas City when the phrase "the League of Nations" or the "League to Enforce Peace" was scarcely known at all. Since that time the chief executive of this nation, belonging to a different political party, has taken up the idea and propagated it throughout Europe.

Now it is perfectly natural that such an idea as this should arise in the United States. There are those in Europe who say that republican forms of government, that independence and democracy had its real rise in America. It was not the French revolution; it was not the so-called constitutional monarchy of an insular people, but it was the American republic that first brought democracy successfully into the world.



However, be that as it may, the idea of the league of nations, in this momentous time, had its rise in the United States, and I think it grew out of the history of the people. We know what federation is, we have been studying federation all our lives. The thirteen colonies were practically thirteen different peoples, and they came here from different parts of the globe, and landed on different sections of our coast. More than that, they were hostile one to another. They ever fought each other over their boundary lines and for the best places along the Connecticut river, along the Hudson river, Lake Champlain and the St. Lawrence. They sparred for a place in the sun. Then, by and by, they began to realize that "in union there is strength" and that they had savage foes to fight, and the foes of the wilderness, pestilence and famine, the enemies of pioneer peoples, and so they decided to federate instead of fight. By and by, still greater enemies of freedom, the despot and the autocrats of the old world; and their union was cemented only the tighter. It was, to be sure, a very loose jointed union at first. It was held together by committees of correspondence and the like—a very tenuous bond indeed. But, as the years went by and the revolution came, and the nation grew, these thirteen dis severed and divided colonies were welded together into a whole which could not be broken even in the bloodshed of '61. So we know something about federation. We know something about its feasibility and it is perfectly natural that out of the experience of this new world should arise this idea for all the people of the earth.

Then I call your attention again to the rapid spread of this idea among the older nations. You hear it talked of on all sides, in Europe, on the great ocean liners that

go and come; the men whose mission it is to travel to the ends of the earth are discussing it. You have heard the declaration of the statesmen of all the civilized world and their opinion is favorable; and, when Viscount Gray and Lloyd George and Clemenceau and men of that stamp place their approval upon an idea, it is not likely to be found impractical.

#### GREAT LEADERS OF EUROPE FOR THE LEAGUE

The progressive minds of England and France are especially anxious for its realization. They are asking questions as to how it is to be constituted, how it is to be governed and how it is to be maintained, but if the best brains of these two nations and our own are united to grapple with the question, then if that question cannot be solved, it is strange, indeed. Their hope and expectation is born in travail and bloodshed. They are praying with a heartfelt prayer and their boys who sleep under the lilies of France and in the fields of Flanders shall not have died in vain. They are looking to it as to a life preserver against future storms. They are hoping that it may be realized and they are giving the leadership to ourselves in the consummation of that desire. We shall have a position of no small influence at the peace conference, which is to be the most important gathering to which men have ever been summoned in the history of the world.

Let our president go, and may the spirit of the Lord God go with him. May our prayers follow him. We who have served in the army, or who have sons in the army, let us go down on our knees, thanking God for our country, for the great opportunities before our country, and humbly beseech Him in His mercy to help us find a way out of war.

## Stranded?

By a Recently Appointed Chaplain

**R**INGING bells, shrieking whistles, blazing bonfires, and dummy kaisers, hissed, riddled, and burned, proclaim the signing of the armistice, and signal the doom of military autocracy. I rejoice in the hilarious demonstration. But something is lacking; my joy is bitter-sweet. In the tumult, I am a lonely soul; I feel undone. A great war has been fought and won, and I was not in the front line. Almost hauntingly, the words of the soldier-king are recalled, which, paraphrased for today, give this heart-pierce: "Go hang thyself, we fought at Cantigny, Chateau Thierry, and St. Mihiel, and you were not there." Yes, you whose people served with valor in the Revolutionary days, in 1812, and again in '61 and '65, and who yourself served with the troops in the tense days of the Mexican troubles, are still clothed in civilian garb. I feel guilty of the unpardonable sin.

After many long months of such anxious but hopeful waiting—the delay caused by misplaced papers somewhere—my commission is at last announced but a few days before the signing of the armistice. It is as if a man were

about to pass through salvation gates, suddenly to find the entrance barred. My mood is one of lamentation, and the prayer "Not my will" is a hard one this day. Why didn't I jump in long ago? There were sufficient reasons for a deliberate decision. But to ask this is to ask the nation the same question. Violated neutrality, crushed weakness, brutally assassinated liberties, in their calls for help did not find in many of us the ready response of a Tom Paine, whose reputed quickness to suffer with the justice-seeking of whatever nation, placed him in this respect, at least, "Not far from the kingdom of God." The country over, the role of the priest and levite seemed the easier way.

#### THEY HAVE DONE WHAT THEY COULD

Some things might ease the jolt a little, if there is such a thing as solace in the denials of others. To be sure, hundreds of thousands of our soldiers never crossed the water. Furthermore, a large number of those overseas never experienced the struggle of battle. In fact, those who so gallantly repulsed and charged the enemy were



delivered from the weary and uncertain months and years of the allied troops with their inferior numbers and equipment. But the glory of our men is just as brilliant; for whether in the battle line, on the high seas, back of the lines, or in American camps—they have done what they could, and it shall be spoken of as a memorial to them forever and forever.

I recall, too, that the outcome of the crisis was not localized on the battlefields of France. Farmers, shop laborers, industrial leaders, educational directors, and many others, have contributed their part in winning this war. There will be two classes after this war, but not the soldier and non-soldier as some seem to think, but slackers and patriots—and patriots will include both soldier and civilian. It is the world's greatest struggle for freedom, but the struggle has been simultaneously world-wide.

There is some relief in the fact that I have been far from a slacker. Preparedness has been a slogan for long with me, and more intensely so since the experience of the border limitations. My whole soul of energy has been thrown into every enterprise that would promote a more speedy and decisive victory. Publicly and privately the basal cowardice and skulking ingratitude of ministerial exemption has been denounced. With no thought of the draft to spur me on, I with enthusiastic gladness offered my services to my country. Like the village blacksmith, I can look the whole world in the face, for I have tried to be an honest patriot. But after rationalizing the matter in this fashion, there is still the feeling that something is wrong, and the restlessness, the feeling of one-thing-thou-lackest, comes from the fact—I *wanted to be there*. Honesty compels me to admit that some of this feeling may be due to selfishness, lofty motives aside, for the line of least resistance sometimes runs right into the thick of where things are happening. There is an emotional appeal that will not down, extending all the way from the adventurer's love of the unusual to the martyr's joy in suffering for a great cause.

#### "THE THRILLS PASS ME BY"

But I wanted to be there—not there to convert others, for indeed it seemed the answer to my own cry, "What must I do to be saved?" My own soul was jeopardized by not going. All I asked was to share a comrade's sufferings and joys. To live and labor with comrades, and not to preach to sinners—that was my idea. One of the strange things of this war is, that some people are learning for the first time that the church has no monopoly on religion, and the kind of religion known as Christianity at that. Where have they been? Thank God, some chaplains and Y. M. C. A. workers are experiencing conversion, are coming to Jesus, and are seeing that beneath unchurchly exteriors and sometimes rough surfaces, beat the hearts of saints and saviors! A non-church brother in the flesh, who walks close by the side of Christ, while I, a minister, follow afar off, taught me this in days long gone. I wanted to be there to help do the job. While not apologizing for some manners of speech, and feeling that some ministers are painfully amusing in their "profane" efforts to be good fellows, yet when I read of that lost battalion, how I would like to have yelled back to the Germans who demanded surrender,

just what the American officer did—"Go to hell!" I would have enjoyed that religious rite.

But the thrills, the portion of only a few, pass me by as I plod on with the majority. So far as the spiritual exhilaration of great cause military battles are concerned, I am stranded.

But need this stranding keep from other soul depths? If so, then the war has been lost, lost to me and to others of my kind.

But I must remember there is never one crisis only, either in the life of an individual or a nation. It is clear that everything has not been won by an allied victory. There are yet many front line trenches. Militaristic insanity has been killed, at least for the time being, but that is only one of the enemies of democracy. There are still tories in politics, autocrats in religion, and the Prussian in industry. The feudal spirit in all lands continues alert in conceiving and executing huge plans of exploitation. The arsenals from which these outlaws continue to draw their weapons—standpatism, orthodoxy, and absolutism—must be reinvestigated and made to give an account of themselves. Democracy is yet segmentary and provincial. Fighters for one segment of democracy will oppose those of another segment; yes, and this will be true of those who have marched under the stars and stripes. We are democratic-monarchical, progressive-conservative. We are hybrid. The trenches of the old and new face each other everywhere, in politics, in religion, in industry, and in education.

#### POST-WAR SLACKERS

There is a "No man's land" for patriots to cross here. There were pre-war slackers as well as war-time ones, and there will be post-war slackers, too. When the camouflage of battle clears away—and it should be cleared away now—we should be able to see that some so-called patriots and lovers of democracy command the efficient and cruel weapons that can and will overrun many a harmless and weak Belgium of our domestic peace. Industrial and religious democracy wait for us, to say nothing of a fuller and more satisfying political democracy, but timid and selfish forces stand in the way.

Here is a straw to point which way the wind blows. The name Hun has become a hissing byword because of orphans, deportations, separations, crushed weakness, inhuman treatment, and enforced treaties. But what of orphans, deportations, separations, crushed weakness, and inhumanities, in an "all's well" democracy where feudal lords have not yet made an unconditional surrender? Look at this camouflaged patriotism. An employer of hundreds of men in a shop, the fame of whose products is world-wide, is chairman of several committees having to do with the promotion of war activities. A young minister labors in that same community. He is keen, energetic, well balanced, affable, and a consistent, enthusiastic patriot. Prompted by his broad sympathies, he introduced at one time, in ministerial association, a resolution looking to the increase in wages to a class of workmen wretchedly underpaid, in the shop of the above mentioned patriot employer. One wonders if there is a causal relation—for, though other ministers in that town have been used time and again



by this chairman for war promotion, the minister whose patriotism and brotherhood reached to the foreign remoteness of a neighboring shop, has been constantly and shamefully ignored, no doubt to the misunderstanding of people in his city and church.

#### WHY NOT HAVE ACTION?

You say this was not the way to go at it? Perhaps not, but, in the name of God and humanity, what is the right way? There is no right way, no opportune time, no "psychological moment" for those who like the old paths, because for them they lead beside still waters. Why not have action somewhere? And, by the way, why as ministers try to shoot I. W. W.'s with ineffective long range guns when the real job is to turn the deadly short range ones on the profiteer who is in our midst? And why can we not stand together when one of our number is right in his plea for justice? Right here is the place to emphasize "Our Plea." Let us have the comradeship of the laboring man and the soldier in supporting each other in heroic strokes and patient suffering. Instead of excommunicating churches irregular in doctrine, let our brave comradeship dare together in purging the churches whose leaders, in kaiser-like cooperation with their "deity," crucify the man who believes in the gospel of Christ and preaches a far-reaching justice.

There are hard tasks in the days ahead, and a magnanimous comradeship will be more difficult by far than it is in the experiences of military campaigns. Much is made of the fact that chaplains—priest, rabbi, and minister—in the army, have smoked the pipe of peace, have prayed, served and suffered together in true comradeship. There is heart rejoicing with all of us for this. May the tomahawk era be gone forever! But are these fair questions? Will the priest, rabbi, and protestant minister, after the war, value his system according to its ministering ability? Will the cooperative heroism of the battlefield be the ecclesiastical commonplace in the problems of peace? Will spiritual leaders risk all for religious and industrial justice? Will they be front line soldiers in these struggles, or will they be content to relax into mere institutional chaplaincies? There is the danger of forming part of an autocratic army of occupation over a people gasping for the abundant life. The enemy is resourceful, well entrenched, insidious, persistent, and cruel, and the soldier in this battle must be a living sacrifice of the kind that is worse than physical. Much of his service must be solitary, practically all of it voluntary. But romanticism and the heroic are there. But this is the trouble with us all; we haven't had imagination enough to see the heights and depths of the conflict before our eyes. Souls have gone down all around us; the groans of the oppressed have been everywhere; suffering has been the commonplace, but having eyes we saw not and having ears we heard not, hard-hearted sons of Abraham that we were. The war has been the John Baptist calling us to repentance and worthy fruits. The heroism of Jesus would see a dramatic appeal in every commonplace need. This is the kingdom to which we are pointed.

#### THE WAR STILL ON

Stranded? If the millennium has come, if the justice

of a complete democracy covers the earth, and all this because of those who went "over the top"—then, yes, for I have lost out in the last great battle. But if the winning of this war is only the inspiration of the better things to be; if the conflict has but cleared the fields for larger action, then the lamentation of the stranded is a miserable discord. For if the issues and sacrifices of this war have enabled me to help the lonely souls of the Emmæus way whose old hopes of God, the Bible, the church, and their country are buried, but who await the word of larger assurances in these places; if in an intelligent and effective way I can do a share in sustaining and wisely directing those great religious passions awakened in the war, of comradeship, internationalism, and social service; if I have been inspired to volunteer for the life conflict—accompanied as it is by crosses and sufferings, but a conflict meaning at last the largest life for all this earth—then the Dirge of the Stranded gives place to the Song of the Redeemed.

## Bulgaria Conquered By Bibles

By William G. Shepherd

*War Correspondent of the Chicago Post.*

**I**T was Bibles, not bullets, that whipped Bulgaria.

It is not a war correspondent's job to investigate and praise or criticize missionaries and their work abroad, but if I tell the truth, as I've seen it first hand in the Balkans and the Levant, I am forced to say that Bulgaria is an American-made nation, and that through missionary influence in the Levant the Bulgarians are lovers of America.

In Monastir, in 1915, when the allies were entering before the Germans and Bulgars, one American flag floated over that town that never came down. It was the flag on the missionary school conducted by Dr. James Clark. Into the school he took hundreds of refugees, and the Bulgars considered it as sanctuary. The children in that school were taught English.

In Sofia, Dr. Clark's aged father, almost 90, who had spent nearly seventy years in the American mission schools in Bulgaria, was one of the most notable and influential personages in the Bulgarian capital. It was estimated that some 40,000 Bulgar youths had passed through his schools and into the public and business life of Bulgaria.

Americans like Charles R. Crane and others have put tremendous sums into missionary work in this part of the world.

Most of it has centered about the Robert's College at Constantinople. With the Bible as a basis of their work—because it was in this part of the world that St. Paul did his most vigorous work—the American missionaries taught farming, shoemaking, mechanics, carpentering and many other practical things that might serve to make life more comfortable for the Levantine and Balkan folks.

For almost a hundred years that part of Europe has

(Continued on page 14)



# The Daily Altar

Edited by HERBERT LOCKWOOD WILLIAMS

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

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# A Manual of Private Devotion and Family Worship

and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm 104: 22.*

+

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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## Bulgaria Conquered by Bibles

(Continued from page 11)

been dotted at intervals with school buildings from which have floated the American flag. And in that flag the Bulgarians have never seen any evil or unkindness; only a desire to help them and the rest of the world along.

Into Bulgarian homes, for several decades, there has flowed a constant stream of wealth from America; money sent back to the home folks from youths who had gone to the great United States to share in its freedom and prosperity. The greatness and the glory of the United States have pulsed through millions of letters that have reached Bulgarian firesides from sons in America.

The Bulgarian people venerate the United States, and as soon as the United States went into the war against Germany the Bulgarian common folks realized that they were on the wrong side. From that time on the fate of King Ferdinand was sealed.

Ferdinand has put his son, Boris, on the throne. It's a wabby seat. Bulgaria may be a republic before the world becomes settled again.

And the American missionary schools will have played a tremendous part in Bulgaria's democratization when it comes about.

President Wilson knew all these facts about Bulgaria when he refused to declare war on her.

## Morale and the Church

By Howard E. Jensen

**W**E have added a new word to our daily speech—the word "morale." It refers to the courage and confidence of peoples, to their willingness to make all sacrifices and endure all hardships for the triumph of the cause to which they are committed.

Morale is the *sine qua non* of victory. It is not numbers and equipment, but morale, that finally decides campaigns. Arms, ammunition, troops, organization—these furnish the body of an army, but morale is the soul that makes it thrill with life.

More important, perhaps, than the morale of armies is the morale of peoples. It is said that during the first year of the war the British soldiers in the trenches would regale one another with this jest, "We'll get through this yet, if only the civilians hold out!" But four years of cruel war turned the jest into a grim and dread reality. War-weariness and war-nervousness replaced the humor with a deep anxiety—"We'll get through this yet if only the civilians hold out."

Great wars have been won only in part by great armies of brave soldiers. They have after all had their final issues determined by the spirit of the men, women and youths behind the lines, in the home guard. And it has been so in this war of wars.

The greatest ally of morale is religious faith. Man is steeled to the endurance of hardship and is inspired

to make the supreme sacrifice willingly as he goes forward in the firm conviction that

"behind the dim unknown  
Standeth God within the shadow, keeping watch above his  
own."

Religious faith breeds confidence. While the German salient at Chateau-Thierry lay pointed like a dagger at the heart of France, Clemenceau, France's agnostic premier, visited the front with troubled soul. But Foch's contagious confidence sent him back to Paris certain of victory. One who knows that the generalissimo of the allied armies has all his life long been a man of prayer need not ask whence this contagious confidence comes. It is enough that the doubts of the agnostic were stilled by the quiet assurance of the man of faith.

The strength of our morale can be measured by the depth of our Christian faith and the sincerity of our Christian conduct. Our morale can be no stronger than our confidence in the justice of our cause; wherefore, as a Christian nation we will keep our cause so just that it is one with the moral purposes of God Himself.

The Church is the nation's most efficient Department of Morale. Hers is the supreme power to inspire the hearts of men with faith. Hers is the mission to call forth that conduct on the part of men and nations which meets the approval of Christ. She has proved her worth in wooing men to such a love for the ideal and the spiritual that they will sacrifice ease and wealth and life itself to attain the desired end.

Milwaukee, Wis.

## Requiem

By Thomas Curtis Clark

**T**HE fires of war are quenched,  
The iron guns are still—  
And a million weary soldiers rest  
By many a lonely hill.

Their sleep is deep and long,  
Their eyes shall never see  
The glory of a world reborn,  
The joy of victory.

The earth again is calm,  
The fearful dream has sped—  
And the soldier laddies silent sleep  
Amid the poppies red.

Sleep on till dawn, ye brave;  
Your fame shall live for aye:  
Because you fell, the wrath of hell  
From earth has passed away.

The fires of war are quenched,  
The iron guns are still—  
And a million weary soldiers rest  
By many a lonely hill.



# The White Man's Burden

## The Imperial Idea

AS the poet laureate of imperialism Kipling sang of the child races, half man and half beast, and of the white man's burden, the imperialistic idea has controlled the relations of the strong and weak races throughout the entire Christian era. It has always found its apologia in paternalism and its stimulus in profit. From the days of Caesar to those of Clive and Hastings and Cecil Rhodes, colonial empire has been built upon a combination of paternalism and exploitation. The intrusion of a superior civilization was defensible because it was better than the old barbarism and savagery, but it was intruded only where it would pay. It was initiated by profits to those who projected the enterprise and backed by the nation as a philanthropy that would do the natives good.

The customary procedure has been for an adventurous trader to seek a gambler's profit by an enterprise of daring. He loaded his sloop with bright colored calicoes, gaudy rods and beads and vile rum and risked his life to offer them in trade to savages, perhaps. The profits were immense if he succeeded in escaping fevers, thieves, cannibals and other cut-throats including those of his crew. The trade was established, continuous relations set-up, a "factory" (trading post) built, land purchased or pre-empted, and a steady business founded. Then, because the traders were avaricious, holding the natives in contempt and devoting themselves to the fine art of exploitation, and because the natives were unadorned barbarians with primitive laws of blood revenge and brutal habits, trouble would arise. The "companies" did business under the flag of their country, and the paternal-imperialism of the fatherland protected its subjects wherever they were. The result would be the establishment of a government by the strong arm of a naval force and the landing of troops or through the chartering of the company to enlist its own police and govern its own territories. Then "spheres of influence" would be marked out and, in time, colonies adopted with direct supervision from the imperial capital. Thus grew up colonial systems and whole continents were divided between the great European powers.

This imperial idea has divided all Africa into colonies and through the frictions arising threatened the peace of the world, as, for instance, is illustrated by the Fashoda affair and the Agadir incident. The stories of Egypt, Morocco, the Congo, Abyssinia, Tripoli and the Transvaal are not mere stories of colonial settlement, but of national friction as well, and of bloodshed. Implicit in the whole notion of imperial expansion lie the causes of the great war. It was the imperial idea of national aggrandizement, control of markets, of the seas, of the "child races" that made up the dream of a "place in the sun," and it was in the diplomatic game connected with it that the cards were manipulated, each move being made with reference to more or less direct advantage, with the knowledge that the end would doubtless be bloodshed.

\* \* \*

## The Backward Peoples in a Civilized World

The hit and miss lack of plan by which each nation projected its interests and protected its nationals among the backward peoples has brought a world of good as a by-product of its more or less evil methods, and it has also outlived its day. Only a few years ago France and England were at swords' points over the Fashoda affair and later France and Italy were growling ominously at one another over the North African Coast line. The Agadir incident came within an ace of precipitating the present conflict prematurely. Germany's dream of a colonial domain from the Balkans to the Persian Gulf made up the ferment that finally led her to seek her "place in the sun" by recourse to the barbarous methods of an age discredited and undone. We have heard much of "spheres of in-

fluence" in China and there is a thin-crust volcanic borderland between America and Japan created by that fact and our projection of interests into the Philippines. The world is now divided and further projection of imperialistic demands on a selfish nationalistic basis means constant friction on the borderlands both territorially and commercially. German imperialists were made by the sight of a world already partitioned before they got into the game, so they proposed to re-cut the pie.

There are two ways to approach the problem, and the peace conference faces the alternative. One is to adopt the method of the Congress of Vienna a century ago after Napoleon's dream of continental empire had been aborted and to agree upon a division of territory and spheres of influence and thus fix up a working arrangement for the time being, with a consequent renewal of the imperialistic game and inevitable war in the future. For the Congress of Vienna sought "world peace" and talked poetically of a "League of Nations," but it was a world peace for the time being through the trading of mutual advantages by the great powers and so far as the rest of the world was concerned, a league of imperial thieves whose agreements lasted as long as the proverbial "honor among thieves" usually lasts.

The other alternative is to turn away from the old selfish imperialism with its exploitive methods and take up the "White Man's Burden" in a Christian manner. This would necessitate the governing of backward peoples for their benefit primarily. It would mean that all colonies would be offered independence upon attainment of ability to govern themselves. If anyone sneers that such a plan is Utopian, let him be reminded that our own government has done and is doing that identical thing. It has done it in Cuba and it is doing it in the Philippines. We practice no exploitation, receive no revenues, put

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our energies into education for the natives, allow progressive participation in self-government, seek to create self-respect and mutual confidence and to establish a democracy of self-reliant, grateful native citizenry.

The world has grown too small, too close together, for the civilized nations to allow the backward races longer to follow their own ways. The world has become a community and can no more allow barbarism in its back areas than can a neighborhood allow low living and criminal ways on its rural frontiers. Our civilization is so largely founded upon the use of goods that we will not consent for backward peoples to shut us out from the vast resources of desirable good in undeveloped hinterlands. The fundamental issue is the eminently Christian issue of the responsibility of the strong for the weak.

\* \* \*

#### Paternalism or Fraternalism?

The best apology that can be made for the present dominant European method of imperialism is that it is paternal. There is no doubt that India and Egypt are both better off under British rule than they would be under their own, and French governance in North Africa and Cochin-China is better than the rude peoples could give themselves. It may also be argued that the negro was better off under American or British slavery than he was in the jungles of savage Africa. Both arguments are good so far as they go. But they defeat themselves when they turn then to argue that the colonials can never fit themselves for self-government or that the negro should always be kept in slavery. That sort of argument is a Bourbonistic defence of selfish desire to exploit the weaker race. The Spanish and Portuguese coerced American Indians and West Africans for the "good of the natives." Prince Henry initiated slavery on the West Coast in order to put the African savages into Catholic homes where they could be made Christians whether they would or not. Many a pious churchman bought slaves from Arab and other man-stealers in the Nigeria for like reasons (?). And all these things were accomplished. The slaves were made Christians, sure enough, and savagery and cannibalism and tribal fighting were abolished. The child peoples received profit in the comparative degree while those who conferred it by force received it in the superlative degree.

The issue that confronts us now is whether or not we will surrender the profits and take up a real "White Man's Burden" by vicariously becoming the tutors of the backward peoples. The old method has not been vicarious; it has not governed for the sake of the child peoples, but has made their betterment a mere by-product of ulterior motives. Will we turn from paternalism to fraternalism, from being the Master to becoming the Big Brother? Germany used the old Spanish way of brutal exploitation and a coerced civilization. Britain and France use the more modern methods of mutual exchange of goods with a strong over-lordship. America uses the vicarious method of spending and being spent for the education of the backward people in self-government. Our government has educated a larger percentage of the Filipinos in two decades than England has of the Hindus in two centuries. It has perhaps spent more for the welfare of them than France has for Cochin-China in six decades. There are democratic elements in England that advocate that the German colonies be turned over to America for development. There are also Tory elements that shout loudly for their addition to the British empire under the conventional colonial system. To do this latter is to belie all the fair assertions that the Allies were not fighting for territory. To do the former is rather more than can be expected of a world so full of mutual suspicions. The solution lies in a League of Nations with the adoption of the "Free Nations" basis for a democratic order for the world.

\* \* \*

#### What Hope Is There for International Democracy?

While the war was on, we were of one voice—one front

to win the war. As soon as the war is over, we are of many voices, each reflecting our pre-war mind in regard to the world, with some biased toward the military mood the war created and others led by revulsion from war's horrors to advocate new and ideal methods. While war was on, we all accepted the American interpretation of the new world. Now that war is over, we revert to the historic "spoils of war" notion by some in every nation and most of all a superficial attempt to play upon passion and to appeal to the primitive within us by the military minded.

In America we have a frantic attempt to discredit the President and thus to put his leadership at Versailles at a discount. Part of this is an unspeakable playing of politics and much of it is the outgrowth of honest conviction that we are headed toward Utopianism. In England the radical Lloyd George came to the front because of his surpassing abilities to mobilize both resources and public cooperation, but he surrounded himself with a cabinet built for efficient administration and, therefore, made up predominantly of conservatives, captains of industry and Tory minds. Now he is put to the task of facing the peace conference with the handicap of Tory-imperialism in his own cabinet. Lloyd George and Woodrow Wilson have both done the seeming impossible in winning the war. They now face the most critical period of their careers, however, in guaranteeing to the world the things for which they challenged it to fight. The first step in their undoing is already taken in the determination to make the conference secret—a reversion of democracy to diplomatic method instead of "open covenants openly arrived at." The fate of world democracy hangs in the balance at Versailles today as it never did on the battle front.

ALVA W. TAYLOR.

It is the severity of God which demonstrates his goodness; it is the goodness which creates his severity.

G. CAMPBELL MORGAN.

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## Books

### "The Protestant" an Ocean Breeze

What a Transylvania Professor Says of It

I have just finished reading "The Protestant." It is refreshing, stimulating, bracing. I feel as though the ocean breeze had blown through my brain or I had had a whiff of the clean mountain air. The air has been a little stifling hereabouts of late, but the breathing is better now.

Hounds of the Lord? Do I not know their bellowing, and have I not felt their hot breath? The irreligious press, the insects, a certain rich man, and even the threadbare chair—do I not have more than a passing acquaintance with them, and do I not recognize their bold sketches in this book? Anyway, we have not sold our souls, and they *are not for sale*, please God!

Of course, I do not altogether agree with what I find in this book, as touching, for example, the right kind of theological seminaries and a few other details. But what does that matter? I am a Protestant, and so is the author. Incidentally, I have greatly enjoyed the characterizations, even that of my own profession—perhaps most of all.

As one of the heretics to whom Dr. Jenkins has been good enough to dedicate the book, I thank him and say, "Here's to you, and may the tribe increase!"

Lexington, Ky.

W. C. BOWER.

\* \* \*

PAN-AMERICAN POEMS. Edited by Agnes B. Poor. Since South America has ceased to be the unknown continent and has come more into the historical limelight, these folk songs of Brazil and colorful lyrics of Argentina, Bolivia, Chile, Columbia and the literary treasures of the countries farther north will be studied with much interest. An invaluable collection. (Badger. \$1.)

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PROPHECIES RELATING TO THE TIME OF THE END. By William A. Bosworth. Another contribution to the endless literature that attempts to read into the book of Revelation a world scheme of prophecy and history. (Badger. \$1.00.)

GENERAL CROOK AND THE FIGHTING APACHES. By Edwin L. Sabin. The Indians will never be a vanished race if such writers as E. L. Sabin can keep going. The best thing about this book is that it presents real history in most attractive form. It is one of the Trail Blazers Series. (Lippincott. \$1.25.)

CLEAR THE DECKS. By "Commander." A tale of the American navy today, in the Great War just closed. The book describes vividly just how the work of the navy is carried on in war-time. John Migg and his mates are real people. (Lippincott. \$1.50.)

KEINETH. By Jane D. Abbott. Twelve-year-old Keineth Randolph kept a war secret for a whole year—and so received a letter of appreciation from the President. The story of it all is to be found in this book. (Lippincott. \$1.25.)

THE ADVENTURES OF A BROWNIE. By Miss Mulock. The brownies had left the earth since the plague of war struck it, but they are now back, thanks to the publishers, and they still have all their charm for both young and old. This is an attractive little book for the primary boys and girls. (Lippincott. 60 cents.)

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## The Sunday School

### The Life Indeed\*

"OH, for a forty-parson power!" Oh, for the ability to awaken us to the appreciation of Jesus Christ, our Lord! Against the background of the Old Testament worthies we paint him today. We have been thinking of Abraham, Isaac, Jacob and Joseph—great characters, no doubt, but far from perfect. Abraham had dignity and the soul of high adventure, going forward with God building everywhere his altar, but he lied and was cowardly. Isaac had marked devotion and lived a peaceful life, keeping alive the God idea, but he was a weak father and compromised with evil. Jacob was aggressive and raised a richly endowed family of sons, but he was tricky in a deal. Joseph was an all but perfect character—but his egotism was a grievous flaw and we feel that if we knew all the truth about him many other shortcomings would be revealed. Christ rises above all of these mere men as an Himalayan peak rises above the ant-hills of the desert. He is the LIFE indeed.

Last summer I spent six weeks in Estes Park, Colorado, up there on the continental divide, among the snows. I remember one morning, looking out over a beautiful valley, that reminded me of Switzerland, toward what we had been told was a lofty mountain. It did not look very high from where I sat. We took horses and rode for hours toward it. Higher and higher mounted that snow-crowned peak and at evening we paused beside a little mountain lake, and although we had been steadily climbing the great mountain still it towered above us in its matchless splendor and we were lost in its grandeur and colossal, granite strength. We were as nothing at the foot of that heaven-touching pile of rock. We were lost in its immensity. Is it not thus in the study of Jesus? At a first, superficial estimate he may seem to be only a man—it is only because we are so far away. Years pass and all of the time we are studying Him and experiencing Him and when we pause to look up, how far He towers above us! We journey on, always toward Him, and in the sunset of life we look up and we are lost in His matchless strength, His limitless glory. In prosperity we learn something of Jesus, in adversity we learn more, in sickness, in death, in years of steady toil, in misunderstandings we come to understand Him. He grows upon us. He rises above us. He overwhelms us with His majesty, His purity, His unselfishness, His boundless love.

Talking to one of our ministers once, he told me that the prayer which had most impressed him had been made by a Unitarian minister in Harvard Divinity School and was this: "O God, may the spirit which was in Jesus be now in us." My friend said that since to him Jesus was a living personality he changed the prayer to read, "O God, may the spirit which is now in Jesus be in us." I mention this because I believe it is the one vital thing. We fail utterly in our Bible study unless we find and come to possess the spirit which is in Jesus. As I estimate men the difference in them is due entirely to their spirit. It is not size, age, wealth, environment, heredity, country, education, friends, opportunity, luck, pluck, nor anything else nor all together: the differentiating factor is the spirit of the man and I defy you to tell how he got it! How do you account for Shakespeare, Keats, Napoleon, Angelo, Florence Nightingale, General Booth, John R. Mott, General Byng, and the soldier with the distinguishing decoration? For that matter, how do you account for Jesus?

But leaving aside the question of the mysterious gift, of genius as beyond our ken; there is a great, vital truth which gives us the highest encouragement: we can, to a degree, receive the spirit which is in Jesus. It is a rational process. How could I come to possess the spirit of Lincoln? By studying his life, by coming to love his manner of life, by seeking to reproduce certain of his experiences in my own life. By living in communion with Jesus I may come to possess His spirit.

JOHN R. EWERS.

\*Christmas Lesson. Suggested Scripture Reading, Luke 2:8-20.



# Disciple Leaders on Disciples' Issues

## Dr. J. H. Garrison on "Transylvania"

I HAVE recently received a copy of the Quarterly Bulletin of the College of the Bible in which many prominent Kentucky preachers express their faith in, and appreciation of, the Bible College and Transylvania and their work. This was gratifying to me, not that I have been in the slightest doubt as to their fidelity to the great fundamentals of Christianity, but because testimonials from such men will go far in removing the doubts which have been planted in the minds of many honest brethren by the recent promulgation of absurd charges against these institutions.

As to the source and the motive of such false reports as that Transylvania was teaching "German destructive criticism," I say nothing; but I feel quite sure that most of the brethren who have been misled by them have not made any personal investigation of them, and have little or no knowledge of the debt we owe to modern biblical scholarship for the light it has thrown upon the Sacred Volume by its laborious, painstaking and reverent investigations of the historical and literary questions involved. Let us hope that those responsible for the circulation of these charges have not understood the gross injustice they have committed, not only against the men and the institution, but against Christianity itself and fair dealing.

I never felt so deeply, I think, as I do today, the need that our colleges accentuate the vital and essential truths of Christianity, and of the plea we are making for a united church, based on the rock-foundation of Christ alone. If I did not feel assured that Transylvania and all our institutions of learning were standing four-square for these vital things, I should be greatly discouraged as to our future. They must, of course, stand for sound learning in the most approved courses of study, or cease to be colleges; but a Christian institution has a mission and a message beyond mere academic training, in fitting young men and women for their duties in the higher ranges of life, which alone justifies their separate existence. Therefore, from what I know of the men and their work in Transylvania, I most heartily commend it and the Bible College to the confidence and esteem of the brotherhood, and bid them "Godspeed."

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## Disciples' Journalism

IF the Disciples of Christ have not reached the place in their history where they can deal with their own problems without having to leave them to be constantly bandied about the editorial rooms of the church papers, it is high time they were reaching that place. We believe they have already arrived at that place and that they can and will deal fairly and satisfactorily with these and all other problems, if they are given the opportunity to do so. Too long we have tried to settle our problems by hotel lobby conferences and overheated editorials. Let us give our people a fair chance to express their own judgment on the matters that are in controversy.

—From an Editorial in the *Christian Courier*, Dallas Tex.

\* \* \*

## "Standing Fast in the Liberty"

TO me it is a matter of entire indifference what notions any man may hold regarding "evolution" or any other of the manifold questions about which good men and great minds differ, so we hold fast Christ as the great Head of the Church, and the Truth as it is in Him as the Son of God, believing with a great joy that "if the Son shall make you free you shall be free indeed."

I am fully aware of the truth of the statement that "all the narrowness and bigotry and 'Hunism' are not with the conservative thinkers, but there is a large share of intolerance

with the higher institutions." And with just as much frankness I declare that I utterly detest the thing wherever it is found. I make no claim in any sense as belonging to the "deep, all-knowing philosophical minds," but by the grace of God I am going to use what mind I've got, and I am going to "stand fast in the liberty wherein Christ has made me free, that I be not entangled in the yoke of bondage." And the "yoke of bondage," as Paul understood it and as I am coming to understand it, with a vision clarified by the sense of the world's need and the freedom of faith in Christ Jesus my Master, is bondage to old forms and formulas and creeds and ceremonies, that fetter the free spirits of His followers. I am resolved anew:

To hold each man my friend who seeks to know  
The Truth by which men live, the way to go;  
To count him brother, whoso'er he be,  
Who seek to know the Truth that makes him free;  
To hold no word of mine or man, as creed to bind  
The shackles on a single human mind;  
To grant to every soul the right I claim as mine,  
In Spirit and in Truth, to worship the Divine.

—Editorial in the *Christian News*, Des Moines.

\* \* \*

## The Final Test

MANY a movement begins in persecution and hardships and through a long struggle it finally gains recognition, but the test comes when it gains a place where it is free for independent action. What will it do with it? Upon this it must stand or fall. All its long suffering will count for naught if a proper use is not made of its opportunities.

The current reformation started by the Campbells, Stone and Scott was a protest against the narrow sectarianism of their day. During the first seventy-five years of the movement they suffered much persecution and mild religious ostracism from other religious bodies. Most of their energy was expended in teaching first principles and fighting for recognition of the simple scriptural principles of union. But at the end of that time they had gained their end and they began in earnest to take up the duties at hand. The test did not come to them in those years of preparation, no matter how much they endured; but now when the movement has gained an independent place, the test is coming. What use is it making of it?

—J. B. Lehman, head of the Disciples work among the Negroes, in "The Gospel Plea."

THE DEMAND for the autumn issue of the *20th Century Quarterly* was so unexpectedly large that the supply was exhausted several weeks ago. One school, reordering, sent this telegram: "Send 40 more copies; everybody wants it."

Has your order been sent in for the winter quarter? Order now, and order a sufficient number to carry your school through the entire quarter.

THE CHRISTIAN CENTURY PRESS  
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# The Larger Christian World

A Department of Interdenominational Acquaintance

## Church Federation Council Will Hold Two-Day Conference

THE Chicago Church Federation Council plans to hold a two-day conference on Monday and Tuesday, December 16 and 17, at the Hotel La Salle. The announced purpose of the conference is "to afford an opportunity for the careful study of religious and moral conditions in the city and nation in the critical times on which we are entering, to estimate the need, the possibility and the methods of closer co-operation of Protestant forces and to determine the adjustments and modifications needed by the Chicago Church Federation Council in order to be of the greatest service to the churches of the city and vicinity. The meetings will not interfere with the usual Monday preachers' meetings, but will follow them. There will be commission reports on such themes as Interdenominational Comity, Evangelism, Religious Education, The Church and Labor, Moral Reforms, Community Organization, Publicity, Reconstruction, etc. A Committee on Findings and Recommendations will prepare a careful digest of the decisions reached, and will make such proposals as it may deem necessary at the closing session." Rev. Roy B. Guild, D. D., of New York, is the executive secretary of the Commission on Church Federation of the Federal Council and he will be present to conduct the conference.

## Many Reconstruction Rallies Held

The Chicago Inter-Church War-Work Committee almost immediately on the announcement of peace initiated a series of reconstruction rallies in various parts of Chicago. Nightly meetings have been held in the period between November 17 and December 8. It is estimated that the total attendance at the meetings reached a total of 80,000. A group of the most eminent speakers of the city donated their services and spoke at thirty different centers. It is thought that some of the groups brought together may continue to hold union meetings for the consideration of social uplift topics.

## The War Budget Goes Over

The United War Work campaign went over and it is reported that two hundred million dollars has been pledged for camp activities, a most creditable achievement in view of the coming of peace. The largest oversubscription in any district was in the southland. A splendid record was made by New England in the movement. The rich corn belt country of the central Mississippi went only ninety-nine per cent.

## Red Cross Appeals to Churches

In no previous drive has the Red Cross appealed so directly to the churches as in the campaign which will be put on December 16 to 23. Every church in the land is asked to feature a Red Cross sermon on the morning of the fifteenth, with a union service for the same cause in the evening. The Christmas Roll-Call means an effort to enroll millions in the Red Cross by Christmas. The organization is sending out a booklet to 150,000 ministers in America.

## Congregationalists Head Federated Church

Three churches of Rialto, Cal., have federated. They are the Congregational, Christian and Baptist. The Congregationalist pastor, the Rev. William T. Bucher, has been retained as the pastor of the united church. At first there was only a federation but the federation soon led to a real union. The pastor of the united church is so delighted with his situation that he is urging the denominational press to start a movement for a nation-wide union of the churches.

## Episcopalians Train Deaconesses

It is believed that the reconstruction days will increase the call for deaconesses in parish work and in consequence an effort is being made to recruit more women for this service in the Protestant Episcopal church. The New York Training School will start classes about February 1.

## Kansas City Laymen Make a Pilgrimage

One hundred and fifty men from Kansas City recently made a pilgrimage to Liberty, Mo., which pilgrimage is their annual custom. Their meeting is called the Liberty conference. The men go on Saturday evening and stay until Monday morning engaging in prayer and conference at Liberty College.

ORVIS F. JORDAN.

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## Declaration

By the American Branch of the World Alliance for Promoting International Friendship Through the Churches

IN view of existing world conditions the American Branch of the World Alliance makes the following declaration in regard to the duty resting upon the church:

The Church of Christ in America should prove itself the loyal and efficient servant of the nation in this time of testing.

The Church in all its branches should humbly and devoutly pray for recovery of the lost consciousness of its essential unity and universality in Christ, establishing in its membership the feeling of a fellowship that transcends the barriers of nation and race. It should be the "light" and the "leaven" of the world, a living bond holding the nations together in righteousness and service.

The Church should build in all its branches throughout Christendom a world-fellowship of goodwill and reconciliation. It should practice self-sacrificing service in the relief of suffering, earnestly cultivate love of enemies, and stand ready to share in the pressing tasks of reconstruction.

The Church should teach mankind that God's laws cover the whole of human life, individual, national and international. It should deepen the desire for national righteousness and truth, unselfishness and brotherliness.

The Church should add its strength to the movement for establishing right international relations on an enduring basis. It should vigorously press for a League of Nations, having such features as periodic conferences, a world court, commissions of inquiry, boards of conciliation and arbitration, and adequate administrative agencies, to the end that national sovereignty shall be more properly related to international judgment and opinion.

The Churches of America should support the policies announced by President Wilson in his reply to the Pope: "Punitive damages, dismemberment of empires, the establishment of selfish and exclusive economic leagues we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind."

American Christians have in addition their own special and personal tasks in the relations of America to the Far East. They should strive to secure Federal legislation providing for the adequate protection of aliens, the loyal observance of treaties, the early removal of all causes of irritation, and a fundamental solution of the whole Asiatic problem.

These are the principles and the program by which to secure world justice, goodwill and enduring peace. All American churches and Christians should take part in establishing these principles and in securing these ends.



# News of the Churches

## Progress in Illinois Discipledom

H. H. Peters, of the Illinois state society, reports that last year offerings were received from 232 churches for the state work, these amounting to \$6,460.86; and from seven Christian Endeavor societies, amounting to \$24. This represents about thirty per cent of the churches of the state. The permanent fund of the society has reached \$112,339.53. This is sufficient to cover the overhead expenses of the work. Next year marks the one hundredth anniversary of the organization of Illinois' first Disciple church and a committee has been appointed to provide a centennial program for the 1919 convention. The committee is made up as follows: John R. Golden, Decatur; Edgar DeWitt Jones, Bloomington; S. E. Fisher, Champaign; C. M. Thompson, Urbana; Dr. Hugh T. Morrison, Springfield; R. J. Dickinson, Eureka; Miss Lucy Williams, Bloomington; Mrs. Geo. R. Trenchard, DeLand and Mrs. Bertha Muffley, Decatur. H. H. Peters is entering upon his third year of service as State Secretary, and Leta C. Davis as Assistant. The office is at 504 Peoples Bank Building, Bloomington. As at present organized the State has six Districts, including Chicago, with an unemployed worker in each, as follows: Chicago District—Perry J. Rice, Chicago; North Eastern District—C. M. Wright, Urbana; North Western District—Ward E. Hall, Knoxville; East Central District—J. C. Mullins, Mattoon; West Central District—O. C. Bolman, Jacksonville; Southern District—R. H. Robertson, Benton. These men are beginning their second year with promise of splendid service.

## Paducah, Ky., Realizes Loss of Leader

That Ellis B. Barnes in his brief pastorate at First church, Paducah, Ky., has become a recognized community asset, is evidenced in the following editorial clipped from the Paducah Citizen of November 30th: "The Paducah Citizen takes this occasion to express its deep regret at the serious loss that Paducah will sustain in the departure of Rev. E. B. Barnes, acting pastor of First Christian Church, who will be heard for the last time in that capacity, Sunday evening. Mr. Barnes leaves to become the pastor of the Franklin Circle Christian Church in Cleveland, Ohio. Since coming to Paducah, Mr. Barnes has proved a strong force for everything tending to improve the social

conditions of the city, while his sermons have always been of a highly educative character. This paper would make special mention of his Thanksgiving sermon, in which was portrayed the duty of Christian people in the days that are to follow the war and in which the true Christian spirit that should be manifest toward the defeated nations was so clearly presented, that it deserves to be printed in pamphlet form and made a national document. If Mr. Barnes had never said or done anything worth while in Paducah he should be remembered by this sermon. While sharing the sincere regrets of the entire city at his departure, we extend our congratulations to him that he is going where he will have so fine a field for the exercise of his talents, and also to the church and the community that are to be enriched by his coming." Mr. Barnes goes to Franklin Circle church, Cleveland, O., which under the ministry of W. F. Rothenburger, became one of the great churches of the brotherhood.

## New Plans for Pittsburgh Churches

On Monday, November 25, at the Wilkinsburg, Pa., church, was held a joint meeting of the C. W. B. M. and the Ministers' Association, followed by a meeting of the Disciples Union of Alleghany county. The Ministerial Association was addressed by John R. Ewers, who outlined a program for the Disciples' Union. Supper was served by the ladies of the church. In the evening a meeting of the representatives to the Union was held at which the program as outlined by Mr. Ewers was discussed, and partially adopted. One part of the plan was the consolidating of the church boards of the greater Pittsburgh district. The following officers were chosen for the coming year: President, Wallace Tharp; vice-president, John R. Ewers; secretary and treasurer, Wm. B. Mathews. The session at 8 was addressed by Dr. Cook of Ohio, father of W. Scott Cook, pastor of the Wilkinsburg church. The Disciples Union of Alleghany county was organized about a year ago. There seems to be some very definite work ahead.

\* \* \*

—President Arthur Holmes, of Drake University, is making an appeal for books and bound periodicals containing the history of the beginnings of the Disciples of Christ. Special space has been set aside for such a library in the Carnegie Library of the institution. Books should be addressed to the Librarian.

—During the influenza epidemic at Fresno, Cal., H. O. Breeden, pastor of the church there, tendered the use of the church building as a hospital, and his offer was accepted. Over a hundred cases were cared for.

—Guy W. Sarvis, of the University of Nankin, recently visited Des Moines, with his wife. They gave a number of addresses concerning the work in China.

—Dr. Arthur Holmes, of Drake, preached at Central church, Des Moines, on November 24, on the subject, "What German Destructive Thought Could Not Do to the Bible."

**NEW YORK** **CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—In the great Northwest Bible School district, over which Secretary Paul Rains has charge, there are 655 church schools, as follows: Iowa, 392; Minnesota, 56; Nebraska, 178; North Dakota, 10; South Dakota, 19. Of this number, Mr. Rains reports, 292 have never contributed toward the support of home missionary work. There are two schools in the District—University Place, Des Moines, and York, Neb.—that have given as much as \$100 for home missions; these are called "Century schools." During the past year Mr. Rains has visited 99 schools and delivered 175 addresses.

—R. P. Shepherd, who spent seven months on the front in France, under Y. M. C. A. auspices, recently visited Dallas, Tex., with messages concerning conditions in the war regions.

—Joseph Myers, Jr., of Transylvania College, by virtue of successive oratorical victories in the last two years, will participate in the national prohibition contest this year, representing Transylvania, the state of Kentucky and the entire South.

—The death is reported of H. E. Monser, formerly pastor of a number of Illinois churches. Death came to Mr. Monser as a result of influenza-pneumonia. He was in a series of meetings at Elkhart, Ill., at the time he was stricken. The burial service was held at Decatur, Ill.

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—At the recent Alabama convention, held at Gadsden, R. N. Simpson was re-elected to serve another year as president. The next meeting will be held at West Point. O. P. Spiegel is the new secretary.

## The Influenza Ban Has Prevented Hundreds of Bible Schools From Taking the Thanksgiving Offering for American Missions

Schools that are open are responding heroically. Many closed schools are collecting and forwarding more than ever before. Every school that is open ought to make a thank offering because it is open. Schools that are closed are urged not to let this offering pass untaken. Remember the boys at the Marne—"They shall not pass!" Not the contribution that can be sent without any trouble, but the offering that it is really hard to secure is our aim. "Neither counted they their lives dear to them."

**Victory means \$100,000. Offerings first week total \$1,852.82 from 28 states.**

A good plan to raise this offering is to make each star of your service flag represent a proportionate amount of the offering your school is seeking to secure. (50 stars for a school raising \$100.00 would mean \$2.00 stars.) Match the sacrificial spirit of the boys with a sacrificial offering from the school.

**SEND AN OFFERING THAT REPRESENTS SACRIFICE TO**

**Robt. M. Hopkins, Bible School Secretary, American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio**



—A. L. Crim is the new leader at Winfield, Kan.

—A. C. Smither has resigned the pastoral task at First church, St. Louis, his resignation to take effect January 1. The family will return to Los Angeles, Cal.

—W. J. Lockhart, formerly pastor of the Urbandale Federated church, near Des Moines, who has spent the past few months in North Dakota, is returning to Urbandale.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—For the past five years the Atlanta, Ill., church has been a unanimous church in its missionary contributions, but the past year has been the most notable in the growth of its missionary spirit. The church has undertaken the support of a joint living link unit in the Lotumbe Station in Africa. The pastor, R. H. Newton, made the canvass for the missionary budget and out of a membership of 350 practically every member has made some contribution to missions during the year. The church and its auxiliaries have given through the regular channels for missions, education and benevolence, \$1,322 besides \$988 for the Men and Millions Emergency, or a total of \$2,310; an average of \$6.60 per member, which is actually more than the amount raised for local work. The Ladies Missionary Society added thirty-two new members during the year and secured fourteen new life memberships. The church has 48 stars on its service flag, two turned to gold; has provided each soldier with a pocket testament and kept in touch with each by correspondence and is planning for the time when

the boys come home. Mr. Newton has completed his eighth year of service with this church.

—I. S. Bussing, of the Waycross, Ga., church, who had planned to return to Iowa soon, has been prevailed upon by the Georgia congregation to continue his work there.

—L. M. Doreen is the new leader of the church at Sioux City, Ia.

—W. T. Fisher, of Mason City, who was recently reported suffering from a breakdown, is now able to fill his pulpit.

—C. V. Pence, recently of Webster City, Ia., is now leading at Atlantic, Ia.

—The death of Mrs. F. M. Lindenmeyer, wife of the pastor of the Stanhope, Ia., church, is reported, influenza being the cause. Mr. Lindenmeyer also lost a sister from this disease.

—Charles H. Swift, of First church, Carthage, Mo., will soon sail for France to engage in Y. M. C. A. work. His church is planning a debt-raising campaign to pay off indebtedness on the building during its leader's absence.

—Through the generous gift of Harry Rogers, an attorney of Tulsa, Okla., and a native of the Ozark country, the Third Missionary District of Missouri has been enabled to employ a country-wide pastor and evangelist for Hickory county. J. C. Benentt has been selected for this work. H. C. Clark, a graduate of Drury Bible college, has been serving as superintendent of missions and evangelist of Laclede county, Mo. A. T. Mahaney, another Drury graduate, is serving the churches of Webster county.

—The unified Budget and the Disciples World Wide Every Member Campaign

was presented to Cook county, Ill., Disciples at a dinner on last Monday evening in the Central Y. M. C. A. building. Among the speakers were H. L. Willett, E. S. Ames, C. S. Linkletter, O. A. Rosboro, Guy Sarvis, O. F. Jordan, P. J. Rice, Mrs. S. J. Russell, Mrs. Austin Hunter and others.

—Secretary H. H. Peters, of Illinois, reports that Thanksgiving day was a great day for First church, Normal, Ill. The congregation held on that occasion its annual meeting with a dinner furnished by the ladies of the church. All of the reports were encouraging, showing the church in a very substantial con-

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dition financially; but the chief item of interest was the burning of a note of \$5,000, which completes the payment on a church costing something like \$50,000. Ernest A. Gilliland has been pastor of this church for seven years. He succeeded his brother, J. H. Gilliland, who had just completed a twenty-five-year ministry in Bloomington and as pastor of the Normal church was preparing for the cornerstone laying of the new house of worship when he was called beyond. The Normal church has been compelled to make the raising of the indebtedness its chief concern for the past few years. Mr. Peters writes that the church is located two blocks from the Normal University, the oldest and best equipped normal school of Illinois. It has always exercised a splendid influence upon the student life. The church contemplates a vigorous evangelistic campaign and enlargement along several other lines. The congregation was organized in 1872 and three of the charter members were present at the Thanksgiving service. The membership has grown to 400. Mr. and Mrs. Gilliland, although in their seventh year at Normal are stronger in their leadership than ever before.

—Englewood church, Chicago, has increased its offerings to missions from \$428 in 1914 to \$1,677 in 1918.

—Homer W. Carpenter, of the Richmond, Ky., church, is serving for the seventh year as president of the Kentucky C. E. Union.

—Central church, Denver, Colo., has four gold stars on its service flag.

—Carey E. Morgan, who has been overseas in "Y" work for several months, is again at his work at Vine Street church, Nashville, Tenn.

—Union City, Tenn., church, led by J. Randall Farris, is now out of debt. W. H. Sheffer led in the celebration of the event on November 24.

—Estherville, Ia., congregation, led by Pastor D. G. Dungan, was assisted by C. J. Sharp, of Hammond, Ind., in dedicating its new \$25,000 building.

—At the request of the State Committee, E. C. Lucas, of White Hall, Ill., church, spent the week of November 11-18 in Johnson county in the interest of the united war work campaign. Mr. Lucas preached the union Thanksgiving sermon at White Hall this year.

—One thousand persons were present at a memorial service held by Central church, Auburn, N. Y., at a local theater, where once a month services are being held—rent free. For the fifth consecutive year this church has given to all poor families of the city bountiful Thanksgiving dinners. Distribution is made by the local charities board. The church has recently voted a substantial increase in the salary of the pastor, E. W. Allen.

—The reports at Central church, New York, N. Y., for the past year are said to be the best in the history of the church. This report comes from a member of the church who has been active there for 67 years. Finis Idleman now leads at Central.

### THE EVERY-MEMBER CAMPAIGN

Three teams of Missionaries, Secretaries, College Presidents and others, all experts in their several departments, are meeting the ministers and other leaders at State and Regional centers in conferences on the United Budget and the Every-Member Canvass for 1919.

Reports have been received from In-

dianapolis, Detroit, Des Moines, Lincoln and Atlanta. At every place there was a full and representative attendance, tremendous interest in the world situation that now confronts the Church of Christ, and great earnestness in perfecting the plans for the work.

Those who have attended these meetings have been deeply impressed not only with the vast opportunity and responsibility of the church in this hour, but also with the immense advantages in unity, economy and effectiveness in this method of promotion. It is better to face the whole year's task at once than to take it item by item at long intervals. It is more satisfactory to meet face to face and talk things over than to depend upon correspondence for an understanding. It is cheaper for one or two persons to travel short distances to the state centers than for nine secretaries in succession to make long trips from National centers to each church.

Everything indicates that not only the original war-time budget, but the over-subscription made necessary for the reconstruction since peace has been won, will be fully provided.

MEN AND MILLIONS MOVEMENT,  
PROMOTIONAL AGENCY,  
222 W. Fourth St., Cincinnati, O.

### CHRISTMAS FOR THE VETERANS OF THE CROSS

With Christmas less than a month away, active preparations for its observance are beginning in Sunday schools throughout the brotherhood.

The new "White Gifts for the King" service, which is being offered free of charge to the schools which send their cash offerings to the Board of Ministerial Relief, is called "The Message of Victorious Peace." It was prepared by Mrs. J. L. Stacy, superintendent of the Junior Department in the great Central Sunday school of Indianapolis. As printed, it is a revision of the service as it was used, with great satisfaction, in her own Sunday school last year.

In ordering supplies it is necessary only to mention the average attendance of the school and everything required will be forwarded at once.

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W. R. Warren, President,  
F. E. Smith, Secretary.

627 Lemcke Bldg., Indianapolis, Ind.

### BELLS

The C S. Bell Company of Hillsboro, Ohio, manufacturers of the widely known Steel Alloy Church and School Bell, patriotically discontinued the manufacture of bells during the period of the war, in order to increase their output of food grinding and cane grinding machinery which the Government classed as most essential in the matter of food conservation. By enlarging their manufacturing facilities this company is again in position to furnish Steel Alloy Church and School Bells. Churches and schools contemplating the purchase of a bell, should write for the artistic catalogue and special prices, they will gladly send.

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Douglas Park—19th & Spaulding.

Englewood—Stewart & 66th Pl., Rev. C. G. Kindred.

Evanston—Greenleaf & Maple, Rev. Orvis F. Jordan.

Harvey—Turlington & 154th, Rev. C. M. Smithson.

Hyde Park—57th & University, Rev. E. S. Ames.

Irving Park—Kildare & Cullom, Rev. W. C. Gibbs.

Jackson Boulevard—Jackson Blvd. & Western, Rev. Austin Hunter.

Marquette Park—63rd, near Hamlin.

Maywood—1313 S. Fifth St., Rev. John A. Lee.

Memorial—Oakwood Blvd., near Cottage Grove, Rev. Herbert L. Willett.

Metropolitan—Van Buren, near Levett, Rev. J. H. O. Smith.

Monroe Street—Monroe & Francisco, Rev. C. W. Longman.

Morgan Park—Homewood & Prospect, Rev. Ben C. Crow.

North Shore—Wilson & Clifton, Rev. C. C. Morrison.

Russian Church—652 West 14th St., Rev. C. Jaroshevich.

Sheffield Avenue—Sheffield & George, Rev. Will F. Shaw.

South Chicago—9138 Commercial Ave. Thirty-fifth St. (col.)—520 Thirty-fifth St., Rev. W. H. Simmons.

West Pullman—Wallace & 119th, Rev. R. S. Rains.

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# THE CHRISTIAN CENTURY

Vol. XXXV

December 19, 1918

Number 49

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## The Church and Bolshevism

*By William T. Ellis*

## The Moral Aftermath of War

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# The CHRISTIAN CENTURY

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Number 49

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ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and unecclasiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## The First Christmas in a New Age

SINCE last Christmas we have emerged from the era of iron and blood in which we have lived for centuries. For a long time we have dreamed of an age in which peace and good-will should be ruling motives in the hearts of men, but our instincts have been too strong for us and our selfishness has quite dominated our idealism. It seems to many of us that the new era of Christ's triumphant reign in the hearts of men has begun.

How patient God has been with us! He has waited for thousands of years, brooding over suffering humanity. To human intelligence it has often seemed that His coming to men in the person of the Christ was in vain. The Incarnation seemed an adventure of God that was wasted upon the poor creatures who had been dignified by being called the sons of God. But God has not despaired of us even when we despaired of ourselves. Even the great war, which seemed to some the end of Christmas and the final proof of the futility of Christ, has been the occasion of a fresh and wonderful demonstration of His power. The Christian conscience has brought the downfall of Kaiserism and with it the downfall of every proud and autocratic authority that sets itself up against God.

Former things have passed away. God is about to make all things new. When empires can disintegrate in a day, empires which seemed to be founded for millenniums, let us not speak of any other mundane thing as being able to stand out indefinitely against the spirit of the Christ.

The new age is one in which there is a new sense of human values. We shall shortly abolish child labor, which is one of the anachronisms which still remains a belated reminder of the age we have just left. Christ loved the little children and on the birthday of our Lord, when we rejoice over the dawn of the new day, we must bind ourselves by solemn vows to strike the shackles from these little ones before another Christmas season shall come.

It is an anachronism in the new age that there is a single open saloon. We believe there will be none next year. Twelve months from now men will not congregate in foul smelling holes and celebrate the birthday of our Lord in sodden unconsciousness apart from their families. Next year these men will be clothed and in their right minds. Little children who have never known a father at Christmas time will hereafter find a new joy in this, the most wonderful day in all the year for them.

Nor will there be much quarter in America for the preaching of doctrines inconsistent with the spirit of good-will. Preachers of class consciousness, promoters of sectional jealousies and bitter animosities must depart in the face of a fair and kindly study of our problems. There still survives in this new era the debris of the old age, but for the new age we have a new desire to do justice to all men. In patience and kindness we set our hands this year to the righting of ancient wrongs, in order that every man and every woman may have a square deal and a fair chance at the good things of life.

This Christmas is not only the beginning of a new era for society; it is also the beginning of a new era for organized religion. The church has not failed, or we would never have lived to see this day. But the church has fallen short of its rightful glory and power. The church has kept alive the spirit of peace and good-will for two thousand years, but another spirit has lived as an interloper by its side.

The day of denominational exclusiveness and bigotry has died on the battlefield of France, along with Kaiserism. The comrades of a great cause, when they come home, will refuse to be separated in religion. If denominationalism survives, it is but a shadow, for there is no longer any intelligent defense of it. In England there is now every reason to anticipate the uniting of established and free



churches in a new and living union. What this will mean for the religious life of the British isles is beyond our power to anticipate. At this very hour the leading evangelical denominations of America are in conference on the subject of union. The united church of America may take on a different form from the united church of England, for the church is no dead thing to assume a lifeless uniformity. Wax flowers do not vary, but living flowers are never alike.

The provincialism of the church tends to disappear in the face of the challenge of the new times. The recent United War Work campaign, participated in by men of all sects, was the greatest single religious campaign for funds in the world's history. Triumphant over every obstacle, such as conservatism, disease, and distractions from peace celebrations, it has marked a new epoch in the history of Christian giving. In the new year we shall see Presbyterians and Methodists going out for unprecedented budgets. It is a time when no man who loves Christ calls anything he has his own. The open doors in China and Japan and India and the Mohammedan world challenge the church to such a missionary campaign as will thrust everything done in the past into obscurity.

The pledge and guarantee of the new age is the new love for Christ that is coming into the heart of the church. No pale and colorless Ethical Culture Society can ever save the world. We have waited for more than a philosopher to lead the world toward the Utopia of humanity's hopes. We must have a personal leader, an embodiment of our ideals in a matchless personality.

At this Christmas season we will warm our hearts singing the praises of that Personality. We shall find the joy of sharing another's joy. Our peace celebration was a noisy and primitive thing. We are to be pardoned its excesses, for we rejoiced that our men were no more to die in blood and filth on the battlefield. In celebrating the birth of the new era, however, when Christ's ideals are to come progressively into power in the world, we cannot voice our emotions with a carnival. For Christmas day we need the deep-throated organ, the solemn voice of the man of God and the "Gloria" chanted by all the people. Let every heart thrill with the wonderful message, "Glory to God in the highest, peace on earth, good-will to men."

ORVIS F. JORDAN.

### Spreading the Christmas Joys

THE coming of Christmas this year is in different spirit from that of last year. We can sing the angelic message with no such feelings of terrible conflict between ideal and reality. The peace the angels sang has come to earth, and as we await the tidings from the peace conference, it is with the hope that the angelic peace is about to be embodied in the state documents of the world and written into our fundamental law.

There should be such a celebration of Christmas this year as we have never before had. The music in the churches on Christmas Sunday should be of the best and the choir should feel the same challenge the minister feels in the new situation. The Sunday school should find some way of extending its Christmas joy other than by the conventional Christmas tree and exercise. If there is a char-

itable institution in the town, this should be remembered with gifts. No child in the whole community should be overlooked. The Christian Endeavor societies in many of the cities this year will fill boxes for the Jackies or the soldiers who are in the home camps and these will be distributed to the men on Christmas day by the Y. M. C. A. It is a beautiful service.

Nor must the boys overseas be forgotten. Letters will not reach them now, but if they hear from us a month hence, and know that they were in our hearts during Christmas week, it will be worth while. Some churches are getting up "Round robin" letters to which the various members make contribution.

Most ministers send out a Christmas greeting. These are often conventional in tone. It will be worth while for the minister to send real heart messages this year. There is an opportunity for every minister to call attention to the meaning of Jesus Christ in our world. Christ is conquering and the proud and mighty have been brought low before him. Ministers should rally their people to a new loyalty to Jesus Christ and lead them into a deeper understanding of his priceless value to the world.

### A Sinister Force

THE recent investigations carried on by the federal government concerning the activities of the brewers during the war implicate those gentlemen in such a way that they may not hope to regain public confidence within a generation, even if prohibition were not on the road. The use of money for the purchase of opinion and the conducting of propaganda which has been disloyal to the best interests of the nation brings home to the public the fact that there is a phase of the prohibition issue quite apart from the question of the effect of using liquors.

The pro-German propaganda in this country has been able to use certain disloyal liquor interests and the socialist party, and in addition to these a number of individuals have sold their honor for a share in the German gold. There should be no let-up in the investigation, no matter where it may lead. In any other country these traitors would be led forward to a public and shameful execution. The least we can consider in this country will be prison terms, and no amount of liquor money can purchase immunity.

The purification of American politics will be more advanced by the abolition of the liquor traffic than it could be by a generation of public education. The crowds of unintelligent men herded in saloons and indoctrinated with the prejudices manufactured by the ward leaders who act under orders from the "higher-ups" has been a balance of power in America which has controlled most of the large cities and which has been able to determine even our national elections when they are close.

This liquor control of politics is the opposite of democracy. It is an oligarchy that defeats democracy and puts our institutions into the hands of the worst men instead of the best. There is only one remedy in the light of the government investigations, and that is the ratification of the amendment to the federal constitution abolishing the liquor power from America forever. Such a step



by America would go a long way toward abolishing alcohol from our world as a beverage.

## A Noteworthy Gathering

THE Chicago Church Federation Council is holding in Chicago this week one of the first religious conferences held in the United States following the war. It is discussing the obligations of the church in this new time. Committees are at work studying different types of problems and these will present their findings in a series of reports. There will be inspirational addresses dealing with the issues of religion in this new day.

This is the first of a series of steps which Dr. H. L. Willett, the president of the organization, has inaugurated to make the church federation movement in Chicago more effective. It will doubtless be followed by similar action in the other great cities of the land.

## More Influenza Closing

SOME of the churches that were closed by the influenza in the autumn are now coming in for a second period of closing. It will be a mistake to accept this as a vacation time for religion. One of our churches which is now facing this second closing order, will distribute all of its Sunday school papers to the pupils on Sunday mornings by front door calls. The church members will all receive a copy of the missionary booklet, "Answering the Call," prepared by our missionary societies, together with a pastoral letter and directions for home worship. Machinery has been set in motion for the

## Invocation

*(To be read at the Peace Conference.)*

LET no man come unto this holy table  
That seeketh his own!  
For Might is o'erthrown,  
And the spirit of God cries out from the throng  
That died, that no longer the strong shall be strong  
For spoil, but forever the weak shall be strong  
With the strength of the strong freely given.

Apart

In peace shall the lamb and the lion lie down  
*If God keepeth—if God keepeth our heart!*

O Thou, Light of the World, who the Kingdom of Heaven  
Hath set as a leaven, slow rising in men,  
Be with us! Oh! stand, our heart in Thy Hand,  
To keep it forever, to mold to such shape  
That never again  
The thirst of the tiger, the lust of the ape  
Will harry and rape!  
We call Thee! Oh, stand  
Among us! The light from Thy white bleeding hand  
Shall sear on the brow of each crucified land  
The sign of Thy swift resurrection! Oh, then,  
Thy kingdom on earth shall be with us!  
Amen!

—The Chicago Tribune.

use of the telephone to carry church news concerning the sick and the needy. Instead of going to sleep in the face of an emergency, this church will simply adapt its program to the new circumstances. Perhaps before it finishes the employment of its new devices, it will be ready to subscribe to the optimistic creed that it is an ill wind that blows nobody any good.

## The End of the War

A Parable of Safed the Sage

AND Keturah we go away in the Good Old Summer-time, and we sojourn for Two Months beside a Little Lake. And there is a tree that groweth close down by the Lake whereon every year the Leaves turn Red at the beginning of the last week in August. Then know we that it is time to Pack our Baggage.

And on the first day of September in this present year did we return to our home. And our Daughter greeted us at the door. For she had come to set the house in order, and she brought with her the small Grandson who is named for me, and her little daughter also. And when the little damsel knew that we were there, for she was playing in the garden, then did she come running. And I went to meet her with my arms outstretched, and she also spread her arms so that all of her little pink fingers spread out. And her eyes were sparkling, and her Golden Hair was dancing as she came.

And these were the words wherewith she greeted me, saying,

O, Grandpa! Is the War over?

The little maiden hath a Service Flag, and it containeth Six Stars. For there be three brothers of her father in the Army, and three brothers of her mother, yea my sons and the sons of Keturah, in the Navy, including them that ride above the ships in what the little damsel doth call Pulloons. And her thought of absence and of homecoming was all of the war. Therefore did she inquire, saying O, Grandpa! Is the War over?

Now there came a day when the War was over. And the bell rang in the Synagogue; yea, with mine own hands did I ring it, while it was yet night. And the people thronged the streets so that all that day and far into the night the streets were Impassible for the Multiude. And I took the little maiden, and I carried her on my shoulder where the crowd was great, that she might see and remember all her life the wild tumult of them that cheered when Peace came again from Heaven upon Earth. And I mingled with the throng, and I rejoiced with them. And I saw the Mirth and the Rejoicing.

But when I think of the coming of Peace, there riseth before my mind the vision, not of the Crowd, neither of the sound of the Musick of the Bands, neither the Noise of them that blow Horns and Pound upon Pans, but the vision everywhere of Little Children who run, one by one, to meet returning men, and crying in their Childish Joy, Is the War over?

And I thank God for the answer that shall be made unto them.



# The Word of God

By Herbert L. Willett

**I**N a familiar and very satisfying sense this title is employed to describe the Bible. To no other book could it be applied with anything like the same confidence. In no other collection of utterances and experiences can the same measure of urgency and finality be found. Beyond all other bodies of literature are these Hebrew and Christian Scriptures informed by a spirit that entitles them to be called the Word of God.

Yet the title must be handled with discrimination as it is used of this book. It must not be understood that the Bible is the only expression of the divine mind. The visible universe is the utterance of God's purpose. The heavens declare not only the glory but the character of the Eternal. The creative process as it unfolds its successive phases is the record of divine activity. Human life is the material through which God has been speaking through the centuries, and never in any nation has he left himself wholly without witness.

The holy books of all religions have had in them something of the breath of God. It is no longer either necessary or possible to deny this fact in the effort to be loyal to the Christian religion. Indeed, the Father of our Lord Jesus Christ is most of all honored when his

thoughtful Father-care for all peoples is discerned and his self-disclosure to all who seek after him is recognized. The Bible is never so self-vindicating as the supreme message of the Highest to mankind as when it is compared and contrasted with the other sacred books of the world.

It should be understood as well that the Bible is not the word of God in any mechanical or literal sense. Such a definition would place upon it a responsibility it is in no way prepared to assume. It would imply that these marvelous documents, whose moral value and literary charm are perceived by all readers, are the direct utterances of Deity, and therefore inerrant and authoritative in all their parts. No careful study of the Scriptures can justify this view.

\* \* \*

The Bible is a human volume with a divine message. The men who composed its various portions lived in different epochs and under varying conditions during a period of something like a thousand years. They were participants in a history which was more significant for ethics and religion than any other in all the ages. Some of them were the greatest spiritual leaders the world has ever known. Such men as the great prophets, the apostles, and most of all our Lord, have proved themselves the religious masters of the world.

These men were the living embodiment of the spirit of God. The life of God was in them in a unique degree. In them the Word was made flesh in the visible forms of human life. In varying manner and degree they spoke for God because they had spoken with God. Some of their messages were written down, either by themselves or their friends. Any such writings would inevitably possess something of the forcefulness and urgency of the men from whom they came. That unique quality it is not difficult to discover in much of the literature included in the Bible.

We have no quarrel with the Bible because it does not disclose these qualities in all of its parts in like degree. If it did it might be more permissible to regard it, as some have done, as an unvarying record of the mind of God. But it is not a level book. Its inequalities of content and spirit are apparent to the least discerning. Some books in the collection are far more convincing, authoritative, and inspiring than others. It is the product of the spirit of God working in certain impressive lives to the extent and at the level that such lives permitted.

But the result is unmistakable. The value of the Bible is to be discovered, not in the claims that are made for it, whether extravagant or restrained, but in the ends which it achieves. In a sense the Bible is the product of the church of God. But it is more than this. It is also the guide and inspiration of the church. It records the efforts of prophets and moral leaders to create a new and higher social order in early times. It furnishes the only authentic account we possess of the supreme life of the ages, Jesus Christ. And it affords as a narrative of the activities and utterances of his first interpreters and of

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## The Messenger

**W**HAT was his name? I do not know his name.  
I only know he heard God's voice and came,  
Brought all he loved across the sea,  
To live and work for God and me;  
Felled the ungracious oak;  
Dragged from the soil with horrid toil  
The thrice-gnarled roots and stubborn rock,  
With plenty piled the haggard mountainside,  
And at the end, without memorial died.  
No blaring trumpet sounded out his fame.  
He lived—he died—I do not know his name.  
No form of bronze and no memorial stones  
Show me the place where lie his moldering bones.  
Only a cheerful city stands  
Built by his hardened hands.  
Only ten thousand homes,  
Where every day the cheerful play  
Of love and hope and courage comes.

These are his monument, and these alone.  
There is no form of bronze, and no memorial stone.  
And I?  
Is there some desert or some pathless sea  
Where Thou, Good God of angels, wilt send me?  
Some oak for me to rend, some sod,  
Some rock for me to break;  
Some handful of his corn to take  
And scatter far afield,  
Till it in turn shall yield  
Its hundredfold of grains of gold,  
To feed the waiting children of my God.  
Show me the desert, Father, or the sea,  
Is it Thine enterprise? Great God, send me,  
And though this body lie where ocean rolls  
Count me among all Faithful Souls.

AUTHOR UNKNOWN.



the Christian society which derived its creative and directing impulses from him.

In a unique and unapproachable sense it is entitled to the rank of a sacred book. Among the holy volumes of the world it possesses a place of unquestionable primacy. It is the record of the most exalted religious experience in history. It gives the clearest account of the character of God and the means of enjoying his fellowship. It interprets to the inquiring spirit the secret of the sacrificial and holy life. In the most authoritative sense it has the right to be called the Word of God.

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## The Hour Has Come!

By Ernest H. Wray

JESUS knew that the cross was inevitable. After three years of faithful and loving service, he came at last to the crisis of his life, realizing full well what it meant to him and his disciples. The hour has come! The world will never know what that hour meant for Jesus. Most assuredly it was an hour of triumph, glory and honor for the Son of Man, but it was also an hour that held for him the gloom and loneliness and heart-break of Gethsemane and the cross. Then, too, Jesus knew that the hour had come, when the faith and devotion of

those disciples of his were going to be tried and when they must either treacherously deny him as did Judas or pay the price of their love for him in suffering, persecution and death.

After four years of war,—years that have witnessed the most heinous crimes and the deepest sorrows of all ages,—years that have been like one long nightmare of sorrow and despair,—the hour has come, the hour that marks the death of autocracy and the triumph of world democracy. But let us remember that we are a nation facing the most critical hour of our life and the world is going to measure our patriotism not so much by our conservation of food and our buying of Liberty bonds, as by our interest in sustaining the moral and spiritual forces which represent the real life of our nation.

The hour has come when the largest task has been shifted from the shoulders of our fighting men to the shoulders of the Church. That will be a great day when our boys come home again. Some of them will come with bodies mangled and scarred, but their very scars will bear eloquent testimony to the bravery of our men, in giving their last full measure of devotion. And their faces will be all aglow with the consciousness of having fought the good fight and having won the victory, though it cost them untold suffering, for righteousness and democracy. The Church must now take up this fight, and transferring the elements of struggle and sacrifice to the moral and spiritual realm, march on with our Great Commander toward the consummation of the ages.

Buffalo, N. Y.

Columbus.

Would that we had the fortunes of Columbus.  
Sailing his caravels a trackless way.  
He found a universe. He sought Cathay.  
God give such daunt, as when, his venture o'er,  
The sailor looked upon San Salvador,  
God lead us past the setting of the sun  
To unguerd islands, of august surprise.  
God make our blunders wise

Wachel Lindsay



# The Church and Bolshevism

By William T. Ellis

MINGLED with America's jubilant peace celebrations has been the note of uncertainty and questioning concerning the new peril of Bolshevism which has arisen like a portentous storm-cloud on the eastern horizon. What is it? Why is it? What does it portend? If, as is reported, it has become the religion of myriads of Russians and other eastern Europeans, what has it to say to American Christianity? And what has Christianity to say to social radicalism?

Suddenly aware of the gravity of this issue which is dividing entire nations, and overturning old systems and dynasties, American churches perceive that its importance outranks all questions of reorganization and money-raising for the coming days. If the nation must grapple with the stupendous social challenge that has arrested and engrossed the attention of Europe, then the churches are interested above all other agencies of organized life; for social questions are within their distinctive sphere. We may expect a widespread discussion of Europe's revolutions, and of the significance of the wave of radicalism, in the pulpits of the country.

## WHAT IS BOLSHEVISM?

Certainly the churches should be sympathetic with every movement tending toward social progress, the amelioration of the masses, the righting of wrongs, and the emancipation of all men everywhere from bondage of mind or spirit or state. Often the contrary attitude is charged against the churches. A hackneyed story has it that a group of workingmen hissed the mention of the church and cheered the name of Jesus. Radicals consistently claim that the church is the defender and proponent of the privileged classes, the hireling of aristocracy and "big business."

Whatever occasion or color there may have been for this indictment, it simply is not true as respects the Church as a whole, and in her spirit and doctrine and membership. While the awakening of the Church to her social mission has been recent, it has been rapid. Hundreds of books upon the social conception of Christianity have been issued within a decade. That whatever affects human life concerns the Church has now become almost axiomatic in religious circles. There are no more ardent or clear-eyed exponents of the new era of brotherhood, democracy and justice than ministers of the Gospel, who are heralds of the kingdom of God on earth.

Nevertheless, the churches will be found opposed to Bolshevism, because of the essential nature of the latter. That word "Bolshevik," by the way, was first applied to the majority and radical party in a socialist convention in Switzerland that split into parties. "Maximalist" is a better understood word that means the same thing. Bolshevism is I. W. W.-ism, with the brakes off. It is more than a revolt against social inequalities and injustices; it is avowedly a class propaganda of hatred. It repudiates all law and authority, human and divine, and frankly seeks

the subjugation and extinction, when convenient, of all persons who do not belong to the proletariat. It knows no right except the right of the toiler to rule.

## RED RUSSIA'S RUIN

In Russia, that right has been bloodily exercised. There is no accurate toll of deaths by violence. Nobody but the peasants and the workingmen have any rights of any sort that the Bolsheviks are bound to respect; that has been the practical outworking of the red program. National loyalty has been repudiated; the Church has been disowned; marriage has been flouted; property obligations have been nullified; free speech and a free press have been suppressed; self-government of neighboring nations has been interfered with, and all the evils of autocracy have been exceeded. Class rule from the top has been succeeded by class rule from the bottom: both have proved to be full of injustice and unrighteousness.

One is warranted, on the evidence of what has taken place in Russia, in declaring that class rule, whether from above or below, is a failure and a vicious thing; and the real enemy of democracy. There a complaisant church lent itself to an autocratic government; and it has reaped the whirlwind in consequence. Out of this disaster will surely arise in Russia the purified spirit of Christianity, proclaiming a clear and simple gospel of justice and love; of righteousness and goodwill; of tolerance and real brotherhood. The present reign of hate cannot continue: it has in itself the elements of its own destruction. The only permanent remedy in sight is the establishment of the ideals of Christianity.

## IS THE CHURCH VULNERABLE?

In Russia, the adhesion of the State Church to the autocratic regime has brought disaster upon it. Now that Bolshevism is challenging the western world, the churches must give themselves to self-examination. For if the sincere and brotherly teachings of Jesus and of the New Testament have been practiced, there can be no need for the inauguration of another social order. Has the Church been true to her doctrine? Or has she, as James points out in his Epistle, shown special consideration to the man in goodly raiment and of high estate?

No fair-minded observer can claim that the churches of America are subordinated to what the socialist calls "the interests," and "plutocracy." Equally, though, no fair-minded observer can deny that many individual churches, especially in cities, and most denominations, show special consideration to the wealthy and socially prominent. "Leading layman" is fairly a synonym for a man of wealth. A man does not need to display piety, brains or activity in order to be listed as a "leading layman;" a large bank account, which is reasonably accessible to church causes, and an occasional attendance upon church service, are enough to enroll a man in this category of eminence. Did anybody ever hear of a poor man, though



a saint, a scholar and a devoted Christian worker, becoming a "leading layman?"

This condition proves the vulnerability of the Church. To this extent she is a class organization. And in so far as she has neglected to champion the cause of the oppressed, the neglected, the weak and the suffering, she has opened herself to the shafts of the radical's criticism; and what is more important, to the condemnation of her Lord. It is a grievous sin that the Church has been so slow to find her voice in championship of the lowly. In this she has been negligent in following Jesus. For centuries she condoned the classism of aristocracy; now she is menaced by the classism of mobocracy. All the darkened minds that have been engloomed in city tenements; all the child slaves of an iniquitous industrial system; all the underpaid and overworked toilers in mine and mill and field, rise up in condemnation of the prophets of God who did not lift their voices, as did Jesus in His very first sermon, in behalf of these victims of wrong.

If there is alert leadership in the churches, the dominant theme for many months to come in all religious con-

ventions and conferences and in the church press will be the social message of Christianity to the present time. This is the hour for the Church to act as a mediator and interpreter. She must steady the thinking of the agitated, and clarify the vision of the class-conscious at both ends of the social scale. The relation of individual regeneration to social reformation is the new message for the pulpit of today.

#### AMERICAN CHRISTIANITY'S PART

America does not need nor desire Bolshevism. Despite many evils, our people really enjoy true self-government and democracy. They have a sense of fair play which will save them from the excesses of the long-oppressed Europeans. Our native stock will stand as a stabilizer against the alien agitator—and most radicals seem to have foreign names, and to have forsaken the faith of their fathers. Democracy will increase in power and in social sensitiveness. Patriotism will be a bulwark against a miscalled "internationalism." Special privileges will be curtailed. And religion will become the champion of the rights and welfare of all classes, high and low.

## The Face of Jesus Christ

By W. R. Nicoll

*In the British Weekly*

WE miss our way in the Gospel when we begin to speculate about God as infinite and absolute and unconditional. The high *à priori* road was never meant for beings such as we are, in a world like this. Even the angels who sat apart and reasoned of abstractions found no end in wandering mazes lost. "It is the great glory of God's revelation," as Dr. John Duncan said, "that it has turned our abstracts into concretes." It gives us the light of the knowledge of the glory of God in the face of Jesus Christ. The Incarnation does not announce a law or expound a philosophy, or demonstrate a Great First Cause; it confronts us with the countenance of the Son of Man.

The New Testament vouchsafes hardly a hint about the actual likeness of Jesus Christ in the days of his flesh. We hear, indeed, of the charm which sounded in his gracious words: but the rest is silence. Something sealed the lips of the Evangelists from describing the outward semblance of their Redeemer. The Hebrew prophet had foreshadowed One whose visage was marred, an afflicted sufferer without form or comeliness. Perchance this gives some clue to the strange tradition that the Messiah when he came had no human loveliness, still less any celestial splendor. Yet, if it be true that bodily beauty is meant to be the sacrament of goodness, there must have been "something starry" in the lineaments of our Lord. Even in his appearance he must have seemed fairer than the children of men—"if sorrow had not made sorrow more beautiful than beauty's self."

Moreover, our own experience teaches us that it takes more than the mere features of a man's face to produce the express image of his person. Victor Hugo has said

somewhere that "there is one thing more like us than our face, and that is our expression; and there is one thing more like us than our expression, and that is our smile." Perhaps the most intimate personal allusion which lingers on the Gospel page is concerned with what we may reverently describe as the expression of Jesus Christ. Again and again the Evangelists refer to the look in his eyes. We read that he looked round about upon the people, and upon his disciples, and again that he looked up to heaven. It is written that on the night of the betrayal and the denial the Lord turned and looked upon Peter. "None record that look, and none guess"; but it was the glory of God shining through eyes of undying tenderness which drove Peter out to weep so bitterly.

#### THE EYES OF JESUS

Concerning the young man who had great possessions, it is written that Jesus looking upon him loved him; there must have been something unutterable in that gaze. The disciple whom Jesus loved has left us one parting glimpse of the Lord in the light of the world to come: "His eyes were as a flame of fire, and his countenance was as the sun shineth in his strength." Yet again, "there is one thing more like us than our expression, and that is our smile." We read of tears on the countenance of the Man of Sorrows. Yet we are certain that he must have smiled—once, at least, when he took little children up in his arms and blessed them and said, "Suffer them to come unto me." Surely in that hour the glory of God was cloudless in the face of Jesus Christ.

It has often been remarked that the secrets of character will shine out clearly in a man's countenance at some



supreme experience of agony or exultation. In the thrill of inarticulate rapture or freezing pain the inner self leaps through its disguises and the real man looks at you—naked in the baseness or the beauty of his soul. At such a moment you behold the martyr's face, as it had been the face of an angel.

#### CHRIST'S SELF-REVELATION

Now on two special occasions the Gospels record such special self-revelation by Jesus Christ. Once, when he was transfigured at the crisis and turning point of his ministry, his countenance did shine as the sun and his raiment did wax white as the light. It was on the Holy Mount, where Moses and Elias appeared with him in glory, and they spake of his decease which he should accomplish at Jerusalem. Those words carry the key to the mystery of the Transfiguration. It was a conference concerning death. And as the vision of all he must suffer opened up before the Son of Man, God's visible glory overshadowed him as never before.

Once again, on the evening of his farewell, we read how, supper being ended, he said unto Iscariot: "What thou doest, do quickly." Judas, therefore, having received the sop, immediately went out—and the Evangelist adds "it was night"—night in that traitor soul. But there was no night in the upper room. Therefore, when he was gone out, Jesus said: "Now is the Son of Man glorified." Now, when the latch has clicked behind the betrayer's footsteps, when the darkness of dying spreads over his own spirit, *now* is the Son of Man glorified, and God is glorified in him. The divine radiance broke out most clearly at the approach of the Cross. The glory of God in the face of Jesus Christ shone brightest of all when that face was marred with bruises and crowned with thorns for us men and for our salvation.

The Gospel is summed up in a face—and it is not inscrutable. Forty years ago Westcott had been preaching

in the University pulpit at Cambridge, and as two friends walked away after the sermon one said to the other: "Christianity must be simpler than that." Yes, we can come into the presence of God's revelation of himself, and interpret its meaning as those who are perusing a face. Some of us have learnt long ago by homely experience how to peruse a face. We have gazed at a care-worn countenance with filial love, we have read wrinkles and found them furrows where wisdom's corn grew, we have read disfigurements and found them to be the scars of time's warfare and the trophies of spiritual victory. We have proved how a face can be more eloquent than any speech. When he stands before his dead mother's picture a son will cry: "O that those lips had language!" but while she was living with him he often learned from her mere look what words were too weak to tell.

#### SIGNIFICANCE OF SCARS

There is a poem by Mrs. Browning which describes how someone was pressed and baffled with hard questionings until she could find no answer except this: "Look in my face and see." How does Christ answer our perplexed questions about ourselves and our brothers, about the meaning of this world and the mystery of the world to come? How does he make our doubts remove—those gloomy doubts that rise up to haunt us and daunt us in lonely, sorrowful hours, when we wonder whether any duty is certain and whether any sacrifice is worth while? Our Lord does not respond by giving us definitions or explanations; he simply confronts us with himself. He says, in effect: "Look in my face and see. He that hath seen me, hath seen the Father." It had not entered into our hearts to conceive the secret majesty of the Most High.

But here is the eternal grandeur and glory—to eat and drink with publicans and sinners, to carry the lambs in his arms, to welcome the prodigals while they are yet a great way off, to wipe away all tears from their eyes. It is the glory of God that he bears all things and endures all things for the sake of his children, that he exists from eternity to eternity by giving himself away.

#### THE ETERNAL GRANDEUR

The fashion of this Countenance does not alter. People may dispute about books of the Bible, or rites of the Church, or clauses in the Creed, but they find little room to dispute about the character of Christ himself. Simple people have a plain enough idea of what manner of man he is. Nay, he has changed our ideas about goodness, so that we call a man good in proportion as he reminds us of Christ. We can never dream of anyone nobler, or purer, or braver, or more tender, or more faithful. The best thing we can say about God is that He is like Christ. His glory is in the face of Christ. And the expression of that countenance beams as bright and clear as it shone in the beginning. It knows no variableness; it is the same yesterday, and today, and forever. When I lift my eyes above the dust and conflict of things present and gaze into the mists of far-away time:

"That One face, far from vanish, rather grows,  
Or decomposes but to recompose,  
Become my universe, that feels and knows."

## The Dead to the Living

By Laurence Binyon

**O** YOU that still have rain and sun,  
Kisses of children and of life,  
And the good earth to tread upon,  
And the mere sweetness that is life,  
Forget not us, who gave all these  
For something dearer, and for you!  
Think in what cause we crossed the seas!  
Remember, he who fails the challenge  
Fails us, too.

Now in the hour that shows the strong—  
The soul no evil powers affray—  
Drive straight against embattled Wrong:  
Faith knows but one, the hardest, way.  
Endure; the end is worth the throe.  
Give, give; and dare, and again dare!  
On, to that Wrong's great overthrow!  
We are with you, of you; we the pain and  
Victory share.



# Christmas Prayer

**A**S the Christmas season draws near, our thoughts turn instinctively to God. The voice of the Christ, ever His spokesman, but often unheeded, becomes winsome and compelling, as it is brought to us through the lips of the child in the manger.

Surely on this Christmas, of all days, our ears must be open to His call. The tumult of the battle is hushed at last and men can hear again with thankful hearts the Christmas message—peace, good-will. From the past with its sad story of sin and shame our thoughts turn to the future with its new hope for men and for nations, and we thank God and take courage.

It is fitting that we should do so together. At this Christmas season when hearts are sensitive to influences from the unseen shall there not rise to God from our homes and from our churches a common thanksgiving and a common intercession?

Let us thank Him for the coming of peace, that the energies that have hitherto been concentrated upon slaughter and destruction are now released to nobler uses and we can begin again to heal and to build.

Let us thank Him for the vindication of righteousness, that the peace which has come is a righteous peace, justifying our faith in the sovereignty of justice in the affairs of nations and opening to all the peoples the possibility of achieving liberty under law.

Let us thank Him for the new revelation of the spirit of service in the heart of humanity, that the summons to sacrifice has not gone unheeded, but in every nation men and women at the call of country have freely given their all, even life itself.

Above all, let us thank Him for the new demonstration of the unity of mankind, that the word of Scripture, that God has made of one all the nations to dwell together upon the face of the earth has been burned into the consciousness of the peoples, till it has become the most pressing concern of statesmen, as it has ever been the prayer of prophet and of saint.

But with thanksgiving there is need also of consecration and intercession. In the nation, in the church, in the world, in our own lives, we face unfinished tasks for which our own unaided strength is too weak. Momentous issues confront us, for which we need guidance from above. While we were at war we were swept along on the tide of a contagious enthusiasm. Now that we are at peace we face our tasks soberly and without illusion.

Let us pray for His presence in our own lives, that as God was made man in Jesus Christ and dwelt among us—the Word incarnate—so Christ may so possess our lives that we may become interpreters of God to men, living epistles read and known of all men.

Let us pray for His presence in our national life, that we may be one in the spirit of faith and service, realizing in all our relationships, social, individual, political, racial, the principles of justice, liberty and brotherhood which we have been fighting to make possible for others.

Let us pray for our soldiers and sailors, that as they come back to the country for which they have given and risked so much they may bring with them a spirit of loyalty and self-sacrifice that will reveal to us our better selves;

and may we who have remained at home, serving behind the line in factory, in office, on the farm and in the home, meet them in the same spirit, and together reconsecrate ourselves to new service in no less exacting, if less dramatic, responsibilities than the old.

Let us pray for all who suffer in mind and body, and all who minister to their suffering; for the sick and the wounded, for the fatherless and the widows, for the homeless and for the starving, for those who miss vanished faces and those who mourn lost ideals, that God may be with them to comfort and to heal. And that those who minister to them in Christ's name—chaplains, doctors, nurses, workers in Christian associations and Red Cross, ministers of religion, men and women of good-will everywhere, may carry with their ministry of helpfulness and healing the gift of a living faith in the living and loving God.

Let us pray for the unity of nations, that those who meet at the peace table may put away all thought of self and pride of will, and that out of their deliberations may come the foundations of a new international order, in which free peoples shall learn to live together in mutual helpfulness and self-respect.

Let us pray for the unity of the church of Christ, that what we seek for the world may first be realized in the church, that we may be one in faith in God, our Father, in love for man, our brother, in loyalty to Christ, our Saviour, in complete submission to the Spirit, our sanctifier, and that this inner union of spirit may be manifest in common worship and in common service, that the world may believe that God has sent Christ to be the Saviour of the world.

Above all, let us pray for God's blessing upon all who are called to leadership in church and state, that they may be single in mind and heart, and in the spirit of Christ, who was willing to die that others might live, seek only to do the will of God as God through Christ shall make it known to them.

Finally, let us pray for the outpouring of the divine Spirit in all the world, that the spirit of Christ may rule in the hearts of men everywhere, the spirit of penitence and humility, the spirit of consecration and service, the spirit of faith and of courage, the spirit of love that bears all things, believes all things, hopes all things and endures to the end.

And let us ask in faith, counting nothing too hard for God, but remembering the word of our Lord to his disciples, with man it is impossible, but with God all things are possible.

With this prayer and in this spirit let us go forward together into the new year and the new age.

JOHN R. MOTT, *General Secretary*,  
Young Men's Christian Association.

FRANK MASON NORTH, *President*,  
Federal Council of the Churches of Christ, in America.

ROBERT E. SPEER, *Chairman*,  
General War-Time Commission of the Churches.

MABEL CRATTY, *General Secretary*,  
Young Women's Christian Association.



# The Daily Altar

Edited by HERBERT LOCKWOOD WILLIAMS

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

Does the soul  
weaken the spirit?  
This book answers  
the most positive

Is family worship  
in an age of humanism  
cialism like our  
This book pro

Are prayer  
upon the great  
Bible lost arts  
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# A Manual of Private Devotion and Family Worship



and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

Twentieth Week

THE DAILY ALTAR

## Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalms 104:22.*

+

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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700 East 40th Street, CHICAGO



# The Moral Aftermath of War—I.

## War Emotions vs. Patriotic Convictions

**A**LL our moral reactions to war are not deepened into stable convictions. Many of them are emotional reactions. The war emergency enlisted enthusiasms that overcame steady habits of living and thinking and turned many a selfish person into a generous giver for the time being. It suppressed habits of dissipation and wastefulness and inhibited desires for pleasure. Many a giddy young thing became filled with a heroic desire to be a nurse behind the battle lines and multitudes of men who were never noted for civic principles became flaming apostles of patriotism, anxious to face the dangers of battle. Women who took the Red Cross training course refuse now by thousands to use it to nurse influenza victims and people who led in war enterprises are withdrawing in large numbers, though the need for their work is as great as ever.

We read of German soldiers singing on their way home and of Munich cafés being full of young women, both classes acting more like they had won victory than as if submerged in the gray despair of defeat. These are largely people whose reactions to war were emotional and not matters of conviction. The German soldier who puts a green sprig in his cap and sings as he marches home in defeat followed the patriotic appeal to die for the Fatherland with an enthusiasm that made him brave death eagerly, but he did not enlist because he believed in the cause or knew anything about it; he responded to the deft play of the leaders upon his primitive emotion as a patriot. It was never his to reason why but to fight for the Fatherland. When defeat stared him in the face his enthusiasm cooled. Why die for a losing issue? And for the first time he inquired about the reality of the issue. Rationally he was not following a Cause; he was following leaders. His love of life had been suppressed by their appeal to his patriotism—and that primitive, non-rationalized love of Fatherland filled him with a holy enthusiasm. Defeat awakens him. His normal love of life arises and he sings because he can go home and he turns a deep hate against the autocrats who misled him.

The gay café crowds illustrate another phase of this same condition. They are not celebrating their country's defeat; they are ignoring it. Natural exuberance plays over the long suppressed social instincts and they are gay in spite of all that is rational. Few of them are celebrating the overthrow of the autocracy; their response to the revolution is of the same emotional nature as was their response to the call of war. It is simply a reaction of suppressed emotion and they are gay for the same reason that a girl giggles after serious things have happened or people sometimes forget themselves and talk laughingly at funerals. For this same reason the customary inhibitions and conventions regarding sex and domestic relations broke down in France and England in a multitude of cases and perfectly respectable folk did things of which they will never tell or wish told when normal events restore them to the usual courses of habitual living.

\* \* \*

## Unleashing the Prisoners of War

Multitudes made prisoners of their usual selves during the war because they were caught up in the wave of patriotism and exalted by it into servants of a great cause. Selfishness, habits of easy spending, the coddling of luxuriousness, profit mongering, class hate, loose and thoughtless living and all the brood of self-loving, habitual and easy-going habits were arrested and the better self put in stern command to meet the emergency. This was not true of all. Some made mart of war and sought to trade on the morals and blood of their fellow-men.

Now war is over and the prisoners, the real permanent

selves, are released and they come back with pent-up energy. The war emotion did not deepen into abiding conviction; it never became a guiding will for life. Instead, the feeling now is that the loss must be made good. The bent-under bough returns with a swish and force that bodes no good to him who stands in the way. He that was filthy remains filthy still and the very experience of tense emotion to which the natural man was subjected becomes a dynamic to drive harder; the unreasoning feeling that carried him on with the crowd to the heights breaks over like the crest of a tide when the barrier is removed. The emotional dynamic is there, but it is suddenly unleashed from its well directed course and left to waste itself upon whatever may be in its way. Thus heroic soldiers loot as they return from the battle-field, men able to command their lives into the face of death turn with like determination to do unlawful things, forces mobilized on class lines for war gather their hosts for a class war upon those with whom they have labored under war's truce for the time being, evils prohibited as a war measure confidently count upon returning with the "lid" off to feed the riot of appetite that flows like an ebb tide back from the front.

In other words, the accentuated heroisms of war do not necessarily promise a continuance of the same heroic virtues in times of peace. Indeed they may bring only a reversion from them. The French chauvinist who criticises the league of nations idea by saying the dream is of a golden age but that the American President has not yet done the eminently necessary thing of creating a new humanity founds his criticism upon a fact. When war is upon us we can be heroic Allies; as soon as it is over we become clamorous nationalists. We suppressed our narrow nationalism to meet the emergency, but now it comes back with a whang. We adjourned politics to win the war, but now it comes back with a clamorous cheapness that pits shallow partisanship against the high ideals for which we fought. We brought capital and labor together in a worthy coöperation to feed the insatiable maw of war and raised production to unheard of levels, but now we hear the ominous growls of the class war arising. We arose to high levels of promise for religious unity and now the very committees appointed to arrange the fraternal conferences throw the levers into the wheels and obstruct the process. We prohibit the liquor traffic to save the waste of both food and morale, and now the brewers are willing to gamble millions upon a campaign to defeat permanent prohibition because they believe the whole crusade will suffer this type of a reaction. We arose above race prejudice and fought together as brothers, and now we are in danger of so indiscriminately hating the German that our aversion to him will form the ground-work for a hate of any race that crosses our pathway. We arose to high levels of self-abnegation to win the war; will we return now to our old selves determined to make up all we lost by the sacrifice?

\* \* \*

## What Will the Harvest Be?

The ebb tides of war passion will destroy much for which we had hoped under the exaltations of service and devotion to a great cause. The prisoner selves will not all be converted; many will come back made worse by the character of their confinement. The barbarism of battle will have overthrown much that was high and holy in the war. Multitudes of emotional natures will have been made more emotional and superficial still; the exchange of vocation will simply be from the unselfish to the selfish and the power strengthened in a good cause will have become greater to promote one that is evil. Rushing rivers that ran over power wheels may be turned into floods that destroy. But some things will have deepened into convictions and the sober rationalizing that is bound to take place will build more and more of those things



good brought out by war's emergency into the enduring fabric of our social life.

War requires great emphasis upon love of country and results in a revival of nationalism. After four years of war as united nations we face the peace conference with this accentuated sense of national feeling and the old nationalistic ideals shout loudly for preference. How much of the unity attained will we be able to save for the new era through international action? How deeply has the crime of breaking the unity of the world cut into our old nationalistic chauvinisms? Certainly we will be able now to get a start toward world federation and a chance to evolve in that direction. War tends to drive hate deep and accentuate racial discriminations, but in this war many races battled together. Will we be able to hate the German and discriminate against him, yet soften the old racial lines to any degree? Will Allies soon lose mutual regard in petty scrambles for priority in settlement, disagree over a division of Germany's colonies and ships and set up diplomatic hostilities through the old game of advantage in the future world of trade? Certainly a large degree of mutual regard and racial respect must emerge from this magnificent fellowship in arms for a common cause and result in entente cordials of lasting duration between the great powers and a larger measure of rights to the weaker races represented. Class lines were erased in order that the nations might present a united front, but there are signs aplenty that each class will endeavor to take advantage of the situation to push its class claims. Capital was enlisted in great enterprises and offered alluring profits. Will it use its gains to promote a continuance of profits and to establish priority in trade? Labor was guaranteed immunity from many of its old troubles and gained much for which it had long been working. Will it proclaim a class war of selfish type by use of its enlarged rights?

How much of the old will come back? How much of the new will we be able to build into the world of tomorrow? It all depends upon how largely we are Christians in facing these issues. If there is a fundamental Christian conviction within us that will serve as a mediating principle for the resolution of all the emotions and lessons of the war we will make progress toward the Kingdom of God. If we relegate our religion to the circumscribed round of personal daily relations and still follow the devil in our class and race and national relations we will gain no more than selfish policy dictates. If we really believe in Jesus Christ and His Kingdom we will dare to do the right, even the ideal thing, in faith that there is a ruler in the universe who will conserve the results.

ALVA W. TAYLOR.

## CORRESPONDENCE

### Repression of Free Discussion

Editor of THE CHRISTIAN CENTURY:

HERE appeared some time ago in the "Century" a very striking article from William E. Barton in which he said, "We have come to a time when discussion is viewed with disfavor." He went at length to show how measures were railroaded through and discussion shut off. This has caused much reflection and I have read his words over again. It is a serious reflection to think now what the Church might have done to have prevented the ten million murders and all tears and agony and blood of the war. Not only do I dare say that if there had been a Christian Church in Germany attending to its first business the war never could have begun there, but I also say that the Christian Church of other nations and of America, if it had done its duty, might have gone far toward preventing it.

As I am not aware that the question was ever broached or discussed in the great conventions, I lay the blame of the war at the feet of all conventions of religion in the measure of their ability to stop the murder game of kings and rich

# That Gift

It is not too late for you to send your friend the *perfect gift*—"THE DAILY ALTAR." This is the most beautiful book ever published by the Disciples of Christ, and there is not in existence a manual of devotion that can be compared with it. The book is a work of art—printed on exquisitely fine paper, bound in full leather, with gilt edges, round corners and silk marker. It is a delight to the hand and eye.

Send us name or list of names of friends you wish to have this book as a gift from you, with your gift card, and we will mail books directly to them upon receipt of the names.

Price, \$2.00. In lots of six, \$10.00.

Postage, 8 to 16 cents for each copy

## The Christian Century Press

700 East 40th Street, Chicago



men in war. I do not think any convention of late years would allow the question to be opened for discussion and this is my opinion also of the religious press.

What seems to have happened to our one time free discussion and seeking for the truth is this. The time came when the call for money was hindered by the discussion over societies and the organ and the like, and seeing we had conquered a territory of some hundreds of thousands of members we began to enter upon the spoils of our victory and to "look back with pride" upon our conquests and to organize most efficiently for getting the largest possible amount of money to make new converts no better than ourselves in this respect.

Our people became obsessed of a body of teaching which resulted in a painful narrowness compared with those advances in Bible knowledge and the experience of ongoing time and now the old free discussions are passing away, leaving us in "a state of arrested development."

Chicago, Ill.

JASPER S. HUGHES.

## Corrects "Century" Statement

In your issue of November 14th you state that C. C. Converse, who recently died at his home in Englewood, N. J., was the author of the hymn, "What a Friend We Have in Jesus." Permit me to make this correction: Mr. Converse wrote the tune to which this hymn is usually sung. The hymn was written by Joseph Scriven, who was born in Dublin, Ireland, in 1820. At twenty-five he was graduated from Trinity College. The accidental death by drowning of his fiance on the eve of their wedding day led him to write this hymn and to consecrate his life to the service of Christ.

Indianapolis, Ind.

W. E. M. HACKLEMAN.

## Some Postscripts

The Christian Century is an excellent religious journal. From both a spiritual and literary viewpoint it is very satisfactory.

Blackwell, Okla.

C. B. MAY.

\* \* \*

The "Century" is getting better all the time.

Cleveland, O.

HARRIS R. COOLEY.

\* \* \*

The Century is keeping up well. Congratulations are in order!

Eureka, Ill.

VERLE W. BLAIR.

\* \* \*

Allow me to say that I am delighted with The Christian Century.

Beckley, W. Va.

JACKSON SMITH.

\* \* \*

Sometimes our Century gets mislaid; when this occurs, if you could see the "search and seizure" party at work, you might get some idea of our appreciation of John R. Ewers' Sunday school lesson notes.

Cuyahoga Falls, O.

CHARLES TRAXLER.

## The Sunday School

### Ebbing Tides\*

THIS is Review Sunday, and why should we look back over the past quarter only? This is the last Sunday in 1918—why should we not sweep our eyes over the entire year, and why should we not carefully note what religious progress we have made this year?

Our lesson is entitled "Faith's Victories"—a very broad theme, for if there have been victories they must have sprung from our

faith; and, conversely, if there have been failures they must have sprung from our lack of faith. Victory depends upon the vividness and vitality of our conception of Jesus. Believing Him, trusting Him, relying upon Him, following Him means certain victory. We may take stock of our faith today.

Of what avail are the victories of ancient Abraham unless trusting in God I venture forth to do brave things for Him? Of what avail the constant life of Isaac unless I can keep my faith unshaken to the end? Of what value the wrestlings of Jacob unless I, too, pray mightily to my God? Of what account the study of Joseph unless I, too, maintain my integrity and uprightness in the presence of the living God? Have these ancient worthies stimulated me to my victories in the past year?

The war has made all things new. Already we are dwelling in a new environment. Everywhere the soldier, everywhere the flag, everywhere the liberty loan and the savings stamp, everywhere the blazing headline telling of the sacrificial deed, everywhere the church moving swiftly toward organic union, everywhere doctrines being shoved into second place before the supreme worth of actual deed (creed giving place to need), everywhere the Red Cross and the Red Triangle. The war is testing us as by fire! Hay, wood and stubble are burning into ashes to be scattered by the winds; gold, silver and precious stones are being refined and purified.

The tides of the old year are ebbing. Let them carry away all of your sins, all of your shortcomings, all of your doubts and all of your conceits. We are very humble at the end of this old year. Let us examine certain virtues brought out by the war to see how we have developed for this year.

Take generosity. The war has shattered all of our old standards of giving. We have been spending billions to win the war. Taxes have jumped enormously and not a whimper has arisen; gladly the people have responded. The Red Cross and the Y. M. C. A. have been most generously received. Liberty bonds and savings stamps have been purchased in unbelievable amounts. The Men and Millions movement has swept through our churches asking for an emergency fund. Our local charities have made unusual de-

## Save a Child's Life

**400,000 Children are  
Starving in Bible Lands  
TO-DAY**

**Sunday School Visitation Day  
December First**

**Offering—THE CHRISTMAS SEASON  
Immediate Need - \$30,000,000  
Sunday School Goal 2,000,000**

*For Literature and Programs address*

**David H. Owen**

**AMERICAN COMMITTEE OF  
Armenian and Syrian Relief  
1 Madison Ave., New York City**

\*Lesson for Dec. 29. Scripture Reading, Heb. 11:8-22.



mands and our local church has had its needs. How have I measured up in generosity? Have I approached one-tenth? Have I surpassed it? Have I grown in generosity? Have I smashed my old standards for all time? This is a great problem to face in this hour. May the ebbing tide carry away all my stinginess.

Take bravery. I am just in receipt of a letter from one of my lads in France. He talks about the American spirit; how the Americans wanted to get into the fight and clean things up for decency and democracy. Brave as tigers—the bravest men that ever lived. Reared and trained as civilians, but when the need

arises, plunging into the world war as they never did into business; finding in unselfish service a greater zest than ever they did in any form of life before. Then one has to think of the surpassing bravery of the mothers of our soldiers and the patient endurance of the fathers. Let all cowardice vanish on the ebbing tides.

Take vital religion. Creeds are done for; God has secured recognition. Jesus has come to his own. Let all practical atheism drift away on the outgoing tides of the year, all ready for 1919—a glorious year.

JOHN R. EWERS.

# Disciple Leaders on Disciples' Issues

## Seven Propositions for the Critics of the College of the Bible

By E. L. Powell,

*Pastor First Christian Church, Louisville, Ky.*

**I**N view of the charges of the self-constituted Bible College League and the Christian Standard against the College of the Bible, I submit the following propositions:

First—The Trustees, President and Faculty of the College of the Bible, emphatically declare that they are loyal in thought, in heart, in conscience, in teaching, in preaching and practice to the genius and spirit and principles of the religious body now generally known as the Disciples of Christ.

Second—The fundamental principle of Protestantism, accepted from the beginning by the Disciples of Christ, and that which alone gives meaning to the existence of this religious body, is the right of private interpretation. The Faculty of Transylvania and the College of the Bible has claimed and exercised this liberty, within the clearly recognized limitations imposed by the authority of Jesus Christ, this unseen and spiritual authority always guiding, directing, restraining and saving institutions and students from any touch or taint of destructive criticism.

Third—In the exercise of this Protestant liberty within such bounds as conscious loyalty to Jesus Christ imposes, the Faculty cannot be persuaded that the Lord of the conscience either requires or is pleased with intellectual dishonesty on the part of Christian institutions appointed to lead the minds of youth in thinking God's thoughts after Him.

Fourth—The issue raised by the Bible College League and the Christian Standard is academic liberty vs. Ecclesiastical authority. This attempted ecclesiastical authority over the administration and instruction of a Christian institution is a contradictory and impossible thing among the Disciples of Christ, and nothing less than a betrayal of our cause, and an insult to Him who said, "Ye shall know the truth and the truth shall make you free."

Fifth—The President and Faculty of the College of the Bible have a right to ask their critics what they would have the professors teach, since they so loudly object to what is taught. How shall the professors discover any departure from a given standard if no such standard is provided? Let the critics furnish the creed and then let the professors be measured as to their conformity. Without a propositional creed dealing with the subject matter to be taught as contained in the Bible, Philosophy, Science, with what fairness can it be charged that the professors are disloyal to the accepted teaching of the Fathers? What is the accepted teaching?

Sixth—The Faculty has a right to challenge the Christian Standard and the self-constituted Bible College League to prepare and publish a creed as interpretative of the teachings and traditions of the Disciples of Christ, and to mark it, in a single syllable, authoritative.

Seventh—In the meantime and until the professors shall be shown a better way, they have a right to claim and exercise their liberty in Christ, happy in their fellowship with the religious body whose electric words are Liberty, Loyalty, Democracy and Union, refusing to be turned aside from the simple and delightful path of ever advancing knowledge and ever increasing responsibility and opportunity. I appeal from their critics to the Christ of conscience.

\* \* \*

## Heretics and Heresies

**A** HERETIC is one who destroys the faith of others in Jesus, our Lord, and there is no place for that kind of man in the church. But there is more than one kind of heretic. The one who destroys faith by his preaching and teaching is easily disposed of and the churches generally do that by stopping his pay and allowing his time to go on. Really the teacher of heresy is not the most dangerous. There are other destroyers of faith that go far beyond him in power and in evil results.

These last are not preachers, but laymen, and they do their evil work in their relations with man and in their daily practices.

Here is one, for instance, who is personally clean and he often stands at the Lord's table. The village had no facilities for the social life of the young and the young women asked him if they might have the church building for three evenings a week to supply this necessity to young life. They offered to ask two or three of the good ladies to chaperone these evenings, and observe all the properties. But the great man who controlled the church promptly, and with much righteous indignation, squarely and bluntly refused them their reasonable request, and he did it on the ground that the building was "the most sacred place in the world," and it must not be defiled! In a word, he was still living in the middle ages and had not learned that our Lord held that the most sacred thing in the world is human life. He was willing for the young to go to ruin, as they often do in villages, in order to save a building made of brick and mortar. These young people will be deprived of the memory that when they needed it most the friendship and protection of the church was given them.

Another example of the working of this kind of heresy was found in the case of another prominent member, and man of business, who had a retail store in which he employed several lady clerks. While he stood at the Lord's table of Sundays, during the week he worked these clerks overtime, contrary to the law of his state, and oppressed them in other ways, and yet he wondered and scolded because the young people would not come to church. Of course, he attributed their indifference to the inability of the preacher to "draw" and he was active in securing the removal of the good man at the end of the year. However, this man was also a stickler for what he called soundness in the faith, and he carefully quizzed every preacher, before admitting him to the pulpit, that he might be sure he would not betray the faith!

—Secretary J. Fred Jones of Oklahoma, in the *Christian Courier*.



# The Larger Christian World

A Department of Interdenominational Acquaintance

## Agreement on Church Unity

THE leaders of the Established Church and the Free Church in England have been able to adopt a program for the union of the Christians of Great Britain which will be put before the leaders of both groups for adoption in the near future. Only a war year would have prevented the world from pausing to study this movement which is most significant of the trend that is setting in in the direction of unity. The following are the principles which will underlie this union: "1. That continuity with the historic episcopate should be effectively preserved. 2. That, in order that the rights and responsibilities of the whole Christian community in the government of the Church may be adequately recognized, the episcopate should re-assume a constitutional form, both as regards the method of the election of the bishop, as by clergy and people, and the method of government after election. It is perhaps necessary that we should call to mind that such was the primitive ideal and practice of episcopacy, and it so remains in many episcopal communions today. 3. That acceptance of the fact of episcopacy, and not any theory as to its character, should be all that is asked for. We think that this may be the more easily taken for granted as the acceptance of any such theory is not now required of ministers of the Church of England. It would no doubt be necessary before any arrangement for corporate reunion could be made to discuss the exact functions which it may be agreed to recognize as belonging to the episcopate, but we think this can be left to the future."

## Philadelphia Conference on Church Unity

The Philadelphia Conference on Church Unity called by action of the Presbyterian Assembly of last spring held a harmonious session December 4 to 6. Among the denominations represented were the Congregationalists, the Disciples, the Evangelical Synod, the Methodist Episcopal Church, the Moravians, the Presbyterian Church in the U. S. A., the Protestant Episcopal Church, the Reformed Church in the U. S., the Society of Friends and the United Presbyterian Church. At the close of the conference, a series of resolutions was unanimously adopted as a tentative program, including the following:

"That the members of this conference from each communion be asked as soon as possible to appoint representatives on an ad interim committee to carry forward the movement toward organic union.

"The committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants or fraction thereof.

"The same privilege of membership on the committee shall be extended to evangelical denominations not represented here.

"The members of the committee appointed by the Presbyterian Church in the United States are asked to act as the nucleus and convener of the committee.

"This committee shall be charged with these duties:

"Develop and use at its discretion agencies and methods for discovering the creating interest in the subject of organic union throughout the churches of the country.

"Make provision for presenting, by personal delegations, or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate in an interdenominational council on organic union.

"Lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of representation and the date of the council, which shall be as early as possible, and in any event not later than 1920.

"To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union."

## Need for More Y. M. C. A. Workers

The Y. M. C. A. is building up a vast army of lay religious workers, far more significant than the religious orders of the middle ages. The increase in funds has put a great burden on the War Personnel Board in the selection of additional workers. Sunday, December 1, was designated as Red Triangle Day and on this day the ministers were requested to ask for the recruiting of aid for service across the seas. The overseas workers will be used in a program of county work when they return from France and the Y. M. C. A. will be offering coöperation with practically all the village and rural churches under this program to aid in interesting men and boys in religious work.

## Portrait of Bishop of Oxford for America

The visit of the Bishop of Oxford to this country is considered a noteworthy event which should be commemorated in fitting manner. A movement is now on foot to raise two thousand dollars with which to have a portrait of the bishop made by Mrs. Rieber, the well-known artist, and presented to the library of the General Theological Seminary of New York (Episcopalian). The artist's fee will be turned over to the fund for Armenian and Syrian relief. The bishop has recently given her a sitting in the Red Cross room of the Yale Club.

## Institute of Applied Christianity

The government has been able to enlist the service of dollar-a-year men during the war for the service of the country, but the Institute of Applied Christianity in New York undertakes to enlist business men all the time for a service to religion which may be rendered without interruption of their business activities. A thousand men have been under instruction by this institution the past year and many of these have served a night a week in Red Cross booths. Religious business men of New York support the Institute with contributions of from \$25 to \$100 a year. Some well-known business men are sponsors of the enterprise.

## Chicago Y. M. C. A. War Service

The list of accomplishments of the Y. M. C. A. in Chicago in connection with the war during the past six months represents a most remarkable record. Fifty-eight workers were sent out on seventy-six trains and helped serve nearly thirty-five thousand men on their way to war camps. They met men on 254 trains during a stop-over in Chicago, serving nearly a hundred thousand soldiers and sailors. Sleeping accommodations were provided for more than a hundred thousand men and meals were served to 175,000. Lectures and entertainments were provided for 31,485 men and religious meetings for 9,242.

## Laymen Head of Commission on Evangelism

The Commission on Evangelism of the Federal Council has selected as secretary Mr. James M. Speers, a prominent New York business man, who has been identified with many of the religious movements of the time. He has accepted his appointment at the hands of President Frank Mason North and will begin his work at once.

ORVIS F. JORDAN.



# News of the Churches

## Day of Prayer at Euclid Avenue, Cleveland, O.

Wednesday, December 4th, was observed as a Day of Prayer at Euclid Avenue, Cleveland, O., to which work J. H. Goldner has ministered for many fruitful years. This was the schedule of the day as arranged by Mr. Goldner: From 6:30 a. m. to 7:30 a. m.—under the auspices of the Men's class. From 10:30 a. m. to 11:30 a. m.—under the auspices of the Women's Missionary society. From 1:30 p. m. to 2:30 p. m.—under the auspices of the Ladies league. From 4:00 p. m. to 5:00 p. m.—under the auspices of the King's Daughters. From 7:30 p. m. to 8:30 p. m.—the entire church assembling for prayer. Nineteen "objects of intercession" were listed on the program of the day. Euclid Avenue will hold a three months' campaign of evangelism beginning January 1. This plan has proved a very fruitful one with the Cleveland church.

## The Next Congress of the Disciples of Christ

Problems of readjustment, Christian doctrine and other phases of the work of the brotherhood will be considered in the program for the next Congress of the Disciples of Christ. The sessions will be held at Lexington, Ky., Apr. 22-24. The program committee consists of: George A. Campbell, St. Louis, Pres.; F. E. Lumley, Indianapolis, Vice Pres.; E. B. Barnes, Cleveland, Sec.; W. E. M. Hackleman, Indianapolis, Treas.

## Campbell Institute To Publish "The Scroll"

The Campbell Institute begins the new year with the publication of The Scroll, which continues the Institute Bulletin. The same writers will continue with The Scroll with the addition of others. It is part of the function of The Scroll to discover writing talent and to encourage the production of articles from various sources. O. F. Jordan, the editor-in-chief, has served in this capacity for eight years and will contribute live editorials on the program of the successful church. Dr. E. S. Ames, whose trenchant pen has made him known to a large public, will write each month, on topics related to his concept of religion. Professor Robert E. Park, of the University of Chicago, department of sociology, will write upon social topics. Prof. Lee E. Cannon is alive to the new religious tendencies in contemporaneous literature and will interpret these. Eleven departments of scholarly interest will be covered by editors. The Scroll begins its career

with no subscription list and is at present sixteen pages in size, to be increased as the subscription list grows.

## Indiana Church Loses Leader to Texas

Gerald Culberson of the Bedford, Ind., church, goes to Longview, Texas. Of his going the local paper says: "Rev. Gerald Culberson, for the past three years pastor of the First Christian church, has resigned and will leave Bedford shortly for Longview, Tex., where he has accepted the pastorate of First Christian church of that city. The announcement which was made to the congregation last Sunday morning was received with the deepest regret by the members of the church and the pastor's many friends. During their three years' residence here, Mr. Culberson and family have made a host of warm friends both within and without the congregation. He has been active in all civic and patriotic movements, and his removal from our midst will be widely felt. They will have the best wishes of all, and a prosperous future is predicted for them in their new home." Mr. Culberson writes: "While economic conditions have been singularly unfavorable to extensive growth during our stay here, the church has gained intensively. Over \$30,000 has been expended in added equipment, about half of which is paid out; missionary zeal is quickened; and a sense of stewardship is awakened as never before. This is a great church, and only the urgency of a similar work awaiting to be done in the Southwest takes us away from this loyal people."

## Orvis F. Jordan Mixes Up With Sects!

O. F. Jordan, of the Evanston, Chicago, church, was at Millikin University on Wednesday and Thursday two weeks ago giving vocational talks. At the close of the talks war roll cards were distributed and 175 persons signed for the Christian life, 50 of these persons being non-church members; the remainder pledged themselves to active Christian leadership. Mr. Jordan was at Northwestern College, Naperville, Ill., on Saturday and on the following Monday and Tuesday at Illinois Wesleyan, Bloomington, Ill.

## Russell F. Thrapp in Fruitful Leadership

The annual report of First church, Seattle, Wash., Russell F. Thrapp, minister, shows an increase over that of any previous year. Ninety-nine members were added at regular services. The

total offerings in the Bible school were \$1,367.36, of which \$820.21 was devoted to missionary, benevolent and patriotic causes. Other missionary offerings amounted to \$2,601.73. The missionary and benevolent giving of the church thus averaged nearly six dollars per member. A grand total of \$26,693.60 was given for all purposes. Of this amount \$15,700 was paid for a new church lot on which will soon be erected a building adequate to the work of the church in that great and growing city. The church employs Miss Clara B. Hunt, a graduate of the Bible Teachers' Training School, New York City, as director of Religious Education and church secretary. She has served in this capacity for two and a half years.

\* \* \*

—W. E. M. Hackleman will remain in evangelistic work and not go overseas as a music director. He has just closed a meeting with W. T. Walker, at Mattoon, Ill., and is with W. B. Oliver, at Cameron, Ill., this month.

—In a personal letter from Mr. Morrison is contained the following message: "Am now en route from Dublin to Cork. We are meeting representative deputations to discuss the Irish question. Had four leading Sinn Feiners this morning and Lord Decies gave us a dinner last evening with ten leading Dublin men present to talk on the other side. The whole trip is immense. So much has happened that it is hard to write of it." The "editorial correspondence" published in last week's issue of the "Century," had a difficult time reaching Chicago. It was written and mailed late in October, and arrived at this office on Monday, December 9. We hope to have another article very soon from Mr. Morrison dealing with post-armistice conditions. If nothing unforeseen happens, Mr. Morrison will arrive in New York City about Christmas Day.

—W. T. Barbre, formerly of Rockville and Sheridan, Ind., pastorates, but who entered the chaplains' school in October, and was graduated there to be sent overseas, writes that one hour after sailing time his orders were cancelled. He will be discharged very soon and will be ready for a pastorate immediately. His address will be Edinburg, Ind., after his discharge.

—C. M. Wright, evangelist of the Northeast district of Illinois, reports that in those counties of that district which have taken up the matter, there has been a fine response to the World Wide Every Member Canvass campaign. The Vermilion county conference was held at Danville, Dec. 5, at which time the county apportionment was accepted and a permanent county organization effected. Fifteen churches of the county were represented. A constitution and



## CHRISTMAS HAS COME!

Have you helped to bring its cheer to the hearts and homes of our Fathers in the Faith? Remember, you have urged us to say, "We will not forget". We cannot continue to say it without your help.

In closing your affairs for the year do not you forget our aged brethren of the ministry!

627 LEMCKE BUILDING

**BOARD OF MINISTERIAL RELIEF**

**INDIANAPOLIS, INDIANA**



by-laws were adopted and officers were elected for the coming year. State Secretary H. H. Peters was the chief speaker. McLean and Champaign counties already have permanent county organizations and are now raising their apportionments for the United Budget Program. Other counties are being organized. Mr. Wright assisted Rev. Mr. McGee and the Onarga church in a fifteen day meeting, with Mrs. Nellie McVay, of Richmond, Ind., as song leader. The meeting closed Dec. 8, and resulted in 21 accessions.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
First Baptist  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willett } Ministers  
W. H. Main }

—First church, Richmond, Ind., L. E. Murray, minister becomes a living link in the C. W. B. M. The church has asked for a missionary to Latin America. C. W. B. M. day was observed with the pastor making the address. This church supports Justin E. Brown at Luchufu, China, under the Foreign Society.

—A. F. De Gafferley, of First Church, Danville, Ill., has been elected president of the organization of Christian churches of the county.

—The Webber Street church, Urbana, held an all-day fellowship meeting Thanksgiving day. Dinner was served in the basement. A. F. Hunsaker will preach half-time until a pastor is secured. There were ten accessions to the church during the two weeks meeting conducted by Evangelist F. A. Sword. The song services were in charge of E. L. Mudduck. Influenza prevented the continuance of the meeting.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—Mr. and Mrs. Alexander Adamson of Akron, Ohio, Disciples, have left home and are on their way to the Philippines. They go to see their daughter, Miss Vera Adamson, who is located at Laoag, and who is doing a fine work. Mr. Adamson is a prosperous business man of Akron. He and Mrs. Adamson support their daughter on the field.

—R. A. Doan has been in war service almost since the United States entered the war. He has been the general secretary of the Y. M. C. A. at Camp Sherman for nearly a year. His son has been at Fort Thomas. Now that the war is over and the soldiers are being discharged, Mr. Doan expects to be back in the mission rooms of the Foreign Secretary in a few weeks.

—Secretary Bert Wilson has been out in the Every Member Canvass. He has been as far east as Philadelphia, and as far west as Portland. He returned through the State of Washington and Canada, the last conference being held at Winnipeg. S. J. Corey and C. M. Yocum have assisted in this campaign.

## NEW YORK

**CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—The Foreign Missionary Society needs evangelists and physicians for fields other than Tibet. Men are sorely needed now for India and China.

—W. C. Ferguson, Mississippi state secretary, writes that a series of unit conferences in the interest of the Every Member campaign have just been con-

cluded in the Northwestern District of his state. Conferences were held at eight different centers of the district by a team of six workers. A portion of the time the team was subdivided into two teams. The conferences were well attended, representatives of neighboring churches being present. Secretary Ferguson reports that the churches touched are unanimous in their expressions of appreciation of the work of the team and there is no question but that the Every Member canvass will be put on in a thorough fashion in the territory reached.

## MESSAGES FROM MISSIONARIES

From Roderick A. MacLeod, Batang, Thibet: "This is the time of the wheat harvest. Everybody is busy and happy. The crop is the best for some years past. I have never seen better wheat. It is all cut with the sickle and carried to the roofs of the houses, where it is thrashed by a flail and winnowed in the wind. The sickle and flail and basket are the only implements used in the whole process."

From W. W. Haskell, Wuhu, China: "On reaching Wuhu, I found there was much repairing about the school that had to be done. New seats were put in and some paint made a wonderful difference in the school's appearance. We have ninety-five boys, which is about the limit of our capacity. The tuition is \$40 a term. The remarkable thing is that they were all here at the beginning, instead of straggling in for some time as they had been doing before. The boys are manifesting much interest in athletics and other activities, so everything is going well. I am getting my first experience in the necessity of going slow when dealing with the Chinese. We are trying to rent a place in which to live. I think we are going to succeed. At least I was so hopeful of it that I went to Nan-king last week and loaded our things on a house-boat for transportation to this place."

From Mrs. F. E. Harnar, Harda, India: "I am enjoying my little school very much. I am trying to get up courage to take one of the classes regularly. Perhaps I will do this before long. The children use a language quite different from that which we have been studying, and it takes quite a while to grow to understand them."

From Miss Lillian F. Abbott, of China: "The poverty of great masses of the people is the thing that makes your heart ache every time you go on the streets. I did not dream that people could live on so little. And then when I see them worshipping in

the temple and know they are longing for something better, I long for the day to come when they will know about Christ, and He will make life different for them."

Ray Rice, Damoh, India, on coming down from the hills, resumed the work of looking after the outside Sunday schools. He found them in pretty good condition. Five of them are now running. The largest attendance in any one school has been 50. Children of all sizes and ages and every description come. He writes: "We have 146 boys in the boarding school. It looks as if we would have 175 before the end of the year. I have put in a few nights in play with the boys. One night we had a circus. The Christian Endeavor is going along well. We are taking part in the two months' Temperance campaign that the Mission has planned. This year looks as if it had a good many things in store. I am looking forward to the very best success in the work this year."

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Vol. XXXV

December 26, 1918

Number 50

## "Who Giveth Us the Victory"

*By Joseph Fort Newton*

## The Message of the Disciples

*By Peter Ainslie*

"The Protestant" Various Reviewed

CHICAGO



# Here Comes 1919!

## CENTRAL CHURCH OF CHRIST Dayton, Ohio

We had our Every-Member Canvass yesterday. We asked for an increase of \$500 for current expenses and \$875 for missions. We received 308 pledges the first day—by far the most we ever received the first day and have all the increase provided for if those yet to be seen hold their own with last year. These 308 increased their own pledges, over last year, \$650 for current expenses and \$880 for missions.

So we feel that we are safely “over the top.” This is all the more wonderful when you know that it is an increase in the budget of \$2,300 for the last two years, and we had only three weeks to prepare for this one. We used 60 men in the Canvass. I think Central will raise \$3,000 of the county’s \$4,000 and that does not count \$600 for Dayton Missions.

All the churches need is the facts. Tell them of the needs and why.

For your encouragement,  
Hally C. Burkhart,  
Minister.

## FIRST CHRISTIAN CHURCH Omaha, Neb.

The First Church put on the Every-Member Canvass Sunday, Dec. 8th, afternoon, in fine shape and with great success.

The plans were laid well and wisely by the Missionary Committee. These plans were carefully worked out by the official board. The Christian Churches of the county met at the First Church on Friday, Dec. 6, evening. Had a banquet and program. All the important features of the canvass were discussed.

At the Sunday morning service in the First Church the forty-eight canvassers were called to the front, forming a semicircle clear across the church. J. R. Cain, Jr., a banker and tither, made one of his fine addresses to the men about the work they were about to engage in. The pastor also made a short address and dedicated the men to the work in a prayer of consecration.

About the middle of the afternoon the men began to return to the office with their reports. Every report was good. Every one was filled with optimism, there were no pessimists. The men enjoyed the work, found it a pleasure and were delighted with their experiences in talking over the needs and plans of the church with the people. With the follow-up system, the budget of ten thousand eight hundred dollars will be raised.

The official board agreed to raise the salary of the Living Link Missionary, Mrs. Rice, sufficient to cover the exchange and the addition to the salary allowed by the F. C. M. S.

I should add that the ladies served dinner to the canvassers, Sunday, noon, at the church. The canvassers went out from the church two by two. We expect to line up every church in the county.

Yours in the Master’s Cause,  
J. Walter Reynolds,  
Active Pastor.

**Disciples’ World-Wide Every-Member Campaign  
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# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR  
ORVIS FAIRLEE JORDAN, ALVA W. TAYLOR, JOHN RAY EWERS :: THOMAS CURTIS CLARK, OFFICE MANAGER

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THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Do We Want an Educated Ministry?

OF course we want all of our other professional people to be educated. But the ministry? That is different. If a doctor came into our house and perpetrated some antiquated practice such as cost George Washington his life, we would be properly indignant. If we had a school-teacher who presumed to teach without knowing about the latest methods, there would be loud complaints to the school board. But do we really want educated ministers?

We are told in the conservative press that these men are practically all heretics. Of course it is rather damaging to the quality of our faith to believe that no educated man could believe as we do, but if it is so, the worse for education! We want the latest anti-toxin, but we want sermons that did duty fifty years ago. Ben Franklin's "Gospel-Preacher" and the McGarvey expositions are the end of all controversy. The man who is educated beyond these is quite outside the kingdom.

So missionary secretaries keep certain men off of the convention program because they are not safe. Of course the secretaries explain privately that they too are pretty liberal but it is not good for the cause to recognize men who are regarded as unsound. We must not hurt the collections!

And certain church boards, having properly warned against the prevalence of unsound preachers, are quite on their guard. There are a few immoral preachers around and they have no press warnings against these. But they must beware of heresy in the form of educated views of religion. This would surely cut down the number of accessions, even if it did stop the losses and build up the church.

The colleges, too, in some cases are properly quarantined against education. A college that boasts much of its educational standards privately forbids the Y. M. C. A. to

send in an alumnus because the gentleman once attended the University of Chicago. It would never do to let such a gentleman speak against social diseases and in favor of a Christian vocation in that college!

But in spite of all precautions, the evil of education goes on. Every year more of the churches want these dangerous men. With the general public they prove to be enormously popular. Unless more stringent measures are adopted the dangerous university men will be found everywhere.

### What Was New Testament Religion?

EVERY reformatory movement has tried to find its authority in antiquity and desires to speak of itself as a restoration. Martin Luther went back of the pope to the church councils and back of the councils to the letter of the new testament scriptures. Later reformatory movements made new discoveries in the scriptures, seizing one or another element as the important and normative thing. Some have found in conversion experiences the typical material and others have read the profounder doctrinal teachings of Paul and have found these to possess the supreme value.

It is evident that not all the precedents of new testament religious life may be used as modern models. Disease was explained by demon-possession. We have another explanation. Such great evils as slavery and the use of liquor waited for another age to be rectified. The standards in the churches were low (Corinth, for example), as they needs must be when the converts are drawn from communities which live upon a low plane.

While it is not possible to make a sharp separation of new testament material, putting on one side the material which was of transient significance and on the other those things of abiding significance, it is necessary for us to make in every generation a set of value judgments which will



lead us to the most significant elements of new testament religion.

Fortunately, modern methods of interpreting the scriptures have helped our generation greatly in elevating new testament religion. We have recovered from the neglect of the centuries the great doctrine of Jesus of the kingdom of heaven. The Pauline doctrine of reconciliation with God is seen in greater moral beauty. Salvation is revealed as being not a magical but a moral process. With the great doctrines are ethical implications of the greatest significance. The new testament preacher today must preach from all of the books of the New Testament and not just from one.

### Local Experiments in Union

**N**EVER did the church press reveal such an interest in church union as is to be found now. Baptists and pedito-baptists, those congregational in polity and those episcopal, find ways of circumventing the ecclesiastical laws that might prevent union.

Of course, many of these experiments are war measures and will not result in any change of church status. But others of them arise out of a permanent need in a community for a merger.

Has not the time come for a national commission to study this whole question of church mergers and standardize them for different types of communities? We shall soon have a lot of churches without fellowship with the denominations and without fellowship with each other who will be doing little or nothing for the kingdom outside their parish. Cannot the mergers be put upon a basis which does not destroy the sense of fellowship in the local church?

### The Curse of Unreality

**T**HE task of the very greatest literary men of the past century has been to unmask the hypocrisies of society. Ibsen, and all his children who have followed his literary model, have torn off the mask of pretension and unreality from our social life. G. Bernard Shaw in his "Arms and the Man," discloses the foolishness of the old-time militarism with its mock heroics. The romanticism of courtship and marriage has been laid bare. It was not to be expected that the church would escape. Where would one go to find more astonishing hypocrites than are pictured in some of Ibsen's plays?

Of course the village infidel is himself a hypocrite. The critics of the church are quite as often hypocrites as the professors. They acknowledge codes to which they never live. Lodge men and women pronounce the most solemn and awful vows which are straightway forgotten. It is not to be thought that the church has any monopoly upon the living lie. It is only that humanity feels the profanation of a church hypocrite more than the hypocrisies of patriotism or fraternalism, for instance.

To the minister there comes the subtle danger that comes with a daily familiarity with holy things. He is expected to meet the transient moods of religious en-

thusiasts of his flock with a greater zeal, even though there be no fire in his heart. It is his besetting peril that he will simulate a zeal which he does not feel, or that he will profess an orthodoxy that he has left behind.

Church members, too, come to standardize certain attitudes as religious which are impossible as daily attitudes. The fury of the camp meeting cannot last into the coming summer. The radicalism of the Christian reformer is bound to break down somewhere. And these lapses bring the sneer of the most hypocritical of all hypocrites, the hypocrite-hunters.

The charm of Jesus and of all great religious souls is the ring of reality in them. There is no counterfeit coin in their spiritual wealth. It all rings out the clear silver tone. The world today wants less of the alms to be seen of men and more of closet prayer.

### The Fellowship of the Church

**I**F it is true that religion comes to its highest and best only in a social situation—some would say there is no other religion—then it is clear that the church must give the most careful attention to the question of fellowship. Unless the members are one great family where the word "brother" is not an irony, then religion is not performing one of its big tasks.

Some churches find fellowship geographically difficult. The city church spread over great stretches of territory finds this very true. The village church, partly in town and partly in the country, usually finds part of its constituency out of touch with things.

Not only is the question of location of a parish a difficulty, but we realize also that a church that might have a warm fellowship is quite lacking in this spirit. In some churches the factional leader is able to marshal a group of followers whose every attitude is critical toward the leadership of the church. Nothing so inhibits growth of membership as the spirit of division. No man or woman in his or her senses would ever join a church in which there was a spirit of division.

The early church emphasized fellowship to such an extent that the people even had all things common for a time. Paul sought to bind the Greek speaking churches to the Palestinian group by offerings to the poor. He even went to temple worship that there might be no occasion of suspicion on the part of his brethren.

The growth of great secret orders emphasizing the friendly spirit tells of the popular interest in good fellowship. Men and women are lonely and hungry for human sympathy. A kindly hand-grasp and an appreciative word are a splendid preparation for the preaching of the gospel.

### Life as a Work of Art

**W**HEN we go to the funerals of our friends, we are apt to think of their lives as a whole. We review in our minds the story of the years, with its failures and its successes. Sometimes the story is a beautiful and unified one with a logical finish. Sometimes it is as amateurish and unsatisfactory as the penny-dreadfuls on the news stands.



We are even now making material for future biographers. Do we pause awhile every day to inquire the course and meaning of life? What are my chief talents and what my chief weaknesses as revealed by actual experiences? What must be chiseled off and what chiseled in to make the whole more symmetrical and beautiful? It should be our joy and pride to finish the character God has put into our hands in the most satisfying manner possible.

The work of art needs its great model. We have that model in the person of the Christ. The portraits of Christ differ greatly from each other, but there is said to be a family likeness in them. The followers of Christ differ greatly from each other, but there is the family likeness which is described by the name Christian. It is not the function of Christ to destroy individuality in our souls. Endless variety is possible in the painting of the same landscape.

Life must not only have its main lines drawn boldly and truly, but it must have attention to detail. Some of the great painters were masters of detail. The magnifying glass scarcely suffices to reveal the hidden wealth that the painter has put into his picture. Are there not modern saints whose lives challenge a like scrutiny and admiration?

Into the modeling of life go our habits, our ideals, our struggles and our successes. Three score of years and ten is but a little while. If we are to have the approval of the Master Artist of the world, we must not slight a single day's effort.

## The Steamboat

### A Parable of Safed the Sage

**N**OW I came to one of the Great Lakes, on which was a Steamboat, and I paid one dollar to the Purser, and rode from one city to another, yea, from the third hour of the morning to the fifth hour of the evening.

And there were few passengers on the boat, and I wandered whither I listed. And every man spake kindly to me, and everything upon the boat was as if it had been mine own.

I climbed upon the Hurricane Deck, and the Pilot spake to me, saying,

Thou mayest enter.

So I entered, and he showed me how to steer the ship, and how to Ring the Bells that gave Signals to the Engineer whether to go or to halt, and whether to Sail Fast or Slow.

## The Lamp

BY SARA TEASDALE

**I**F I can bear your love like a lamp before me,  
When I go down the long, steep road of darkness,  
I shall not fear the everlasting shadows,  
Nor cry in terror.

If I can find out God, then I shall find Him,  
If none can find Him, then I shall sleep soundly,  
Knowing how well on earth your love sufficed me,  
A lamp in darkness.

Now while we talked there came one of the Passengers, a man whom already I had seen, and he asked a Civil Question of the Pilot, and the Pilot answered him roughly, and the man asked another question and the Pilot answered not, but pointed to a sign where it was written

HOLD NO CONVERSATION WITH THE MAN  
AT THE WHEEL.

Then I went down into the Lower Parts of the Ship, and I spake with the Engineer, who showed me his Engine, and how the Wheels went Round, and the Propeller did Propel, and while we were yet speaking the same Passenger came down, and he spake to the Engineer, and the Engineer was Rude to him.

And into whatsoever part of the ship I went, there I saw him, and in every place it was the same. Yea, the men who were Kind to me were all Harsh to him. Yea, when the time came for Dinner, the Cook did enter the Dining Room and curse him in the presence of the Other passengers.

And I spake unto the Captain of the Ship, and said,

Who is this poor man whom every man seemeth to hate, whose hand like that of Ishmael is against every man's hand, and who alone of all men upon board hath no rights on this ship?

And the Captain made answer, He is the Man who Owneth this Boat.

And the Captain told me that the Boat had cost Ten Thousand Dollars and was Losing Money every Trip, and the owner had Come on Board to Learn the Reason Why, and how every man was Wroth with him, and Despised him, he being only a Rich Man who knew nothing about Ships, and could only Poke his Infernal Nose into business that he could not Understand. Yea, the Captain said it would be only Pleasing to him if the old Duffer should fall overboard.

Now I meditated much concerning this matter. For he had paid Ten Thousand Dollars and had nothing but Sorrows. Yea, what he had once counted for Gains, those now were Loss. And he had nothing on the Ship Save only Anxiety and Abuse.

Now I had paid only One Dollar, and everything on the Ship was Mine; and when the Ship came to Shore I had no further Care whether the Voyage had paid or Not, nor whether tomorrow would be Fair and Prosperous, or whether it would be Stormy and Dangerous.

And I considered how much Richer I was than the Man who Thought he Owned the Boat. Yea, I considered how he had Fooled Himself, for he had paid Ten Thousand Dollars, and owned Nothing. But I, for One Day and for One Dollar, had Owned the Boat. Yea, and if I go there tomorrow, and have One Dollar more, I can Buy Her Again.

Behold how Rich am I, and how Poor is the Man who must add to his Ten Thousand Dollars the losses for Coal and Wages and Insurance, and who owneth Nothing, not even the Respect of the Men he Feedeth.

And the Spirit of the Lord Said to me, Take heed and be not covetous, for the man who is Richer than thou, he is Poorer.

And I knew this was True; and I considered these things.



# "Who Giveth Us the Victory"

By Joseph Fort Newton

WORDS were not made for days such as these; they stammer and falter and fail. Awed, subdued, humbled, we have passed into an apocalyptic day—a day of the right hand of God, when His judgments are upon all the earth. Suddenly we stand as dazed spectators of that which but lately we were trying to do, almost as if events had been taken out of our hands by a Power not our own. Everywhere men feel that it is not a secular but a spiritual victory, won not by human but by Divine might. Swiftly, terribly, God made bare His holy arm, hurling throned iniquity to the ground, making the vanity of man pitiful. As those who have been groping in darkness, our eyes are dazzled by the light that falls upon our way. There is no need to "assert eternal Providence and justify the ways of God to men"; the facts prove it. Beyond all question the Lord God omnipotent reigneth; let all the earth rejoice!

## GOD "MATCHED US WITH HIS HOUR"

No words save those of the old Bible seers seem equal to the events of this hour. Never did so many emotions struggle for mastery within us, making our speech difficult. Purged by pity and terror, our hearts overflow with wonder and joy, albeit touched to wistfulness at thought of what it has cost in sacrifice of our best. Our soldiers, our sailors, our workers, our broken homes, under God it is their victory, not ours. Nor do they grudge the price paid for a world redeemed from ruthless might defying God and man. Those ringing words of Rupert Brooke still speak to us from behind the hills: "Now, God be thanked Who matched us with His hour," when a "swift joyful generation" went forth at the call of honor and of duty. No doubt the high mood of those early hours faded in the long weary years that followed, but it only gave way to a patient courage and a grim and silent loyalty. The words of Philip Gibbs, to whom we owe so much, befit the final scene, alike for their dignity and simplicity:

I stopped on my way to Mons outside a brigade headquarters, and an officer said, "Hostilities will cease at 11 o'clock." Then he added, as all men add in their hearts, "Thank God for that!" . . . The order had gone to all batteries to cease fire. No more men were to be killed, no more to be mangled, no more to be blinded. The lost boyhood of the world was reprieved. On the way back from Mons I listened to this silence, which followed the going down of the sun, and heard the rustling of the russet leaves and the little sounds of night in peace, and it seemed as though God gave a benediction to the wounded soul of the world.

## THE SUPREME QUESTION

God reigns, and those who defied Him are fallen! Thus much is manifest, if we have eyes to see and the inner clarity to divine the meaning of the hour. It is in this assurance, and with this insight, that we must face the crises of the future.

There are many pressing issues which the hour has brought, but by far the most vital is "the inner contest" which is to decide whether the ultimate outcome of all our struggle shall be a victory for faith or for unbelief. The

real question is, have we won from the war a new experience of God, of His character, His purpose, His will, and His way of dealing with men? Nothing else can compare with this in importance; for upon it will depend our attitude in times to be, whether we hold force to be supreme or not. Many have won through their sorrows a clearer insight into the relation of God to them in their personal life. Others have been bewildered, if not embittered, and not a few have lost their way. Much remains hidden, but some things are beginning to be seen, as in a glass dimly, and these I would urge upon your attention with all earnestness.

First of all, never in the long story of mankind has there been so august, so awful a demonstration of the moral purpose of God in history. It is simply overwhelming. Men of all faiths, and men of no faith—if such there be—must have felt amidst the rush of events at the end the peace that comes of knowing, as Carlyle would say, that "the great Soul of the World is Just." If the mills of God grind slowly, they grind exceeding fine, leaving only dust and ashes where iniquity sat enthroned. How pitiful, how blasphemous the words of Bernhardt seem today: "Political morality differs from individual morality, because there is no power above the State." God is above the State, and His laws in their sure out-working send tyrannies tumbling to their ruin, subduing us to a humility that transcends triumph and outsoars victory. So much we might have foreknown if we had read the wise old Bible aright, in which the mighty prophets trace for us the hand of God in the storms and tragedies of their day. Never do they speak with surer accent than when they tell us that wrong may seem triumphant for a time, but that its downfall is sure.

## THE STATE AND THE MORAL LAW

Words cannot tell what this fact means for peace of heart, for the strengthening of character, and for support of the faith that makes men faithful. And it has a direct bearing in practical affairs. Nietzsche indulged in misty talk about a vague liberty "beyond good and evil," but it was only the musings of an addled brain. No longer can men hold, in face of the facts of today, that the moral law applies to individuals only, and has no relation to states. Too much of our dealing, especially in national affairs, has been based upon that fiction, as if the old maxim were true: "In the greatest affairs the law is not concerned." No; as the law of gravitation holds true equally for pebbles on the shore and for stars in their orbits, so the moral law holds empire over all the life of man. No nation can defy it and long endure. There is a line in "Faust" which reads like a revelation in this hour: "The history of the world is the judgment of the world," and that judgment is luminously clear. Therefore, if we would have an enduring human society or a fruitful social order, we must build upon the laws of justice. God is in His heaven, on His earth, everywhere, and His law will not be mocked. For this truth, revealed anew, let us give thanks.



By the same token, it is equally plain that the Divine purpose in history is social. If we had doubted it before, we cannot doubt it today. No isle of the sea, however remote, but has felt the shock of this vast tragedy. No man, no woman, no child on earth but has had added burdens laid upon him, upon her, as a direct result of the war. Vividly we have been made to realize that, for good or for evil—for evil, certainly, if not for good—we are members one of another, tied together by innumerable ties. For better or for worse, in joy and in tragedy, it has been shown us that humanity is one, and that we are brothers to the last man of us, forever! If the solidarity of the race has been held as a theory, it is now revealed as a fact. The Divine purpose is not simply to develop individuals, but to set up a kingdom in which men shall learn to do justly, to love mercy, and to walk together in peace. Hereafter, if we would obey the voice of this hour, no nation, no class, must ask for anything for itself that it does not demand for all mankind.

#### THE MYSTERY OF VICARIOUS SUFFERING

Also, we have here a clue, if nothing more, to that mystery which has troubled our minds and baffled our hearts anew in these bitter years: the mystery of the fair, the innocent, the lovely, suffering with the guilty. Here, too, the great prophets are our teachers, as witness the awed surprise of the fifty-third chapter of Isaiah, in which the writer is startled by his discovery of the Suffering Servant of God, smitten and afflicted for others. Yes, the righteous suffer with the wicked, for the wicked—suffer, as Job felt, unjustly—because all are members one of another, and the injury of one is the hurt of all. It is the mystery of the Cross, so old, so new, so ineffably revealing of the deeper will and love of God. Those words of the unseen Christ on the road to Emmaus make the heart beat strangely: "Ought not Christ to have suffered these things?" It is not simply that he was willing to suffer but that, being what he was, he could not but suffer for the sin of man. When he became one with humanity he was involved in all the fortunes of humanity, in nowise exempt from the law which binds us together in one destiny. What words are these: "Him who knew no sin, God made to be sin on our behalf," and the other side of the law is revealed in the rest of the text, "that we might become the righteousness of God in him."

How vividly the law of vicarious suffering stands out today, as if written in letters of fire! No one can deny it, remembering our gay and gallant dead who gave all, and now lie "dark to the triumph which they died to gain." They suffered not for their own sins, but in obedience to a red law which runs all through the life of God and man, revealed in all its splendor by the Divine Sufferer on the Cross. As William Blake said, "If God dieth not for man, and giveth not himself eternally for man, man could not exist, for man is love, as God is love. Every kindness to another is a little death in the divine image, nor can man exist but by brotherhood." It is an insight slowly won, and often dim, but it lets us see the face of God. No father, no mother, no wife bereft and left alone, but may enter, in some degree, into the experience which lent to the Prophet of the Exile his figure of the slowly coming Christ; and if we interpret our sorrows

aright we shall learn to sing a song in the night, praising and giving thanks.

#### GOD SUFFERS WITH HIS WORLD

For we do not suffer alone. Because the purpose of God is not simply moral and social, but spiritual. He is involved with us in the tragedy of our life. The great solidarity embraces not only humanity, but God. "Let us keep God out of the war," said an officer to me on a ship far out at sea. It cannot be done. He is here, as my dear dead teacher used to say, in the mud and litter of things, toiling, struggling, conquering. He is no spectator, no playwright, no looker-on at the human struggle. He is here in it all, through it all, sharing our bitterest woe. Those lines which gave title to a book of vivid war essays strike a deep note:

The sorrows of God must be hard to bear  
If He really has love in His heart,  
And the hardest part in the world to play  
Must surely be God's part.

Here, again, the prophets of old are true guides. When Israel sins, they tell us that the burden falls not on man only, but on God. He is like a man whose wife has been untrue, a father whose son has fallen into shame. There is no sorrow, as Dora Greenwell said, that does not come at last to be borne by God. He suffers with us, and feels more keenly than we can feel.

God is limited, but not finite, limited by all the attributes which make Him worthy of our worship. Some things He cannot do. Because He is true, He cannot lie. Because He is just, He cannot be unjust. Every handicap that goes to make up wisdom hedges Him about. But He is not limited in His love, still less in the patient power which wins its end at last. Love makes Him suffer, as love always does. He knows, He feels, He cares. Forever He broods over us, while He dwells within us, seeking by all the strategy of love to sanctify us to Himself. Since His purpose is spiritual, His chief concern is the making and training of character. Not ease, not happiness, but discipline is His primary interest, and happiness when it comes, is only the seal that discipline has had its perfect work. Let us lay this truth to heart, and it will add a new note to our praise, sending us hence, purified and exalted, to the tasks that await us.

#### IMMEASURABLE GOOD COMING

What of the future? This, for one thing: man has never been willing to make the past his measure of the future. He lives by faith, prophetically. He exists to surpass himself. Because war is old and grey does not mean that it will always be. The impossible of yesterday is the practical of today. Unknown springs of power await our use; unguessed reserves of divine reinforcement remain to be drawn upon. After all, the horror of the war was new only in its magnitude, not in its quality.

There is no challenge to faith in what we have seen and suffered that has not been met in the past, again and again, and vanquished. Out of this immeasurable woe will come immeasurable good, if we are true to what it has taught us. The night is gone, and the morning comes. The Lord God omnipotent reigneth!



# The Message of the Disciples of Christ

By Peter Ainslie

*A statement presented on behalf of the Disciples of Christ before the recent Conference on Organic Union in Philadelphia*

THE people known in the modern world as the Disciples of Christ arose about a hundred years ago in the Presbyterian household out of a desire for freedom in the practice of the catholicity of religion as a definite step toward the unity of Christendom. The cardinal note of their message is the unity of the church in order to an effectual world-wide witness bearing for Christ.

Agreeing with all evangelical Christians on the great fundamentals of our common faith, the Disciples have sought a basis of union by eliminating those things as tests of fellowship about which Christians differ and by uniting on those things on which there is universal agreement. Their message therefore has had nothing to do with the formation of a new creed, nor did they intend originally to form a new communion. The movement developed into a separate communion contrary to the expectation and against the wishes of those who started it. To avoid creating another communion they allied themselves with one of the larger communions and remained in its fellowship for nearly twenty years, withdrawing from it only when forced to do so by circumstances which they could not control. Even now it is not too much to affirm that they possess in their spirit that same willingness to be allied with other communions if thereby the number of communions may be lessened and they be allowed their freedom to plead for Christian union by a return to the beliefs and practices of the apostolic church.

## A SIX-FOLD MESSAGE

They sought in the beginning and they seek now to build upon the great catholic principles upon which all Christendom is agreed. The catholicity of their message may be summed up under six heads:

(1) A catholic name. They give the heartiest recognition to all Christian bodies, and recognize Christians in the Greek Orthodox, Roman Catholic, Anglican and Protestant communions. The names of these various communions, however, they regard as divisive and as perpetuating divisions, contrary to the prayer of Jesus and the teachings of the New Testament. None of these names is catholic. The Eastern Orthodox Church is not a proper designation, because the term Orthodox is used in this name to distinguish one particular body of Christians as separate from others. Even the name Roman Catholic is not catholic, for the term Roman destroys its catholicity and makes it provincial. The only names truly catholic are those furnished by the Scriptures and are, for the individual believers, "disciples," "disciples of Christ," "Christians," "friends," "saints," etc., and for the whole body, "The Church," "Churches of Christ," and "Church of God," and by implication, "Christian Church." Therefore to the Disciples there are no other names to wear but

the catholic names of the Scriptures, which all believers and churches use, but in a secondary sense. The Disciples have sought by wearing these names to the exclusion of all others to make their use primary and have urged other believers to do likewise.

(2) A catholic creed. When the Disciples arose all communions had separate creeds, and by their creeds they were separated. The creeds therefore were divisive and not catholic. It was not a question of the truth or error of the creeds; they were venerable expressions of the faith of the Church. But as statements of truth they are exclusive and designed not to include and unite, but to exclude and divide. One communion would not accept the creed of another communion, but all communions accept Jesus as Lord and Savior. The Disciples, therefore, seeking for an all-inclusive creed which would unite all Christians, went back to the beginning of the church and found their creed in the simple confession of the Messiahship and Lordship of Jesus and the commitment of their lives in obedience to him. To those expressing a desire to follow Christ they ask not so much what they believe as whom they believe. Every person, therefore, deciding for Christ, is asked to affirm publicly his belief in Jesus as the Christ, the only begotten Son of God, and his Lord and Savior. This is catholic ground and is proposed by the Disciples as the simple and sufficient creed in which all believers can unite in the expression of their faith in Jesus Christ.

## VIEWS OF THE BIBLE

(3) A catholic book. All Christians and communions accept the Scriptures as containing the Word of God. In a very distinct sense is this true of the Protestants, but the various communions have their systems of theology, based upon interpretations of the Word of God, and which they adopt as standards for their respective churches. From many of these systems of theology the Disciples do not dissent. They would, however, make them schools of thought, instead of standards of doctrine, for to make those interpretations the standards of different groups of Christians is divisive, and opposed to catholicity. Since all agree that the Scriptures contain the Word of God, why could not the Scriptures alone be sufficient? They appear to have been so for the early church. Why should they not be so for the church now? The distinctive message of Protestantism has always been justification by faith, the sole authority of the Scriptures, and the right of private interpretation. The Disciples, believing heartily in these principles, adopt them to an ultimate conclusion, and going beyond Protestant creeds and systems of theology, take the Scriptures to be sufficient for the rule of Christian life, acting upon the principle expressed in the phrase of Chillingworth: "The Bible and the Bible alone is the religion of Protestants." Here again they seek



catholic ground and taking the Scriptures as their only book of authority they seek to persuade others to take this catholic book as their sole book of authority.

(4) A catholic administration of the ordinances. Having committed themselves to a catholic polity for the union of the church, the Disciples were compelled by the logic of their position to find a way for the practice of catholicity in the administration of the ordinances of baptism and the Lord's Supper. Concerning these matters, Christians have long been dreadfully divided. On the question of baptism, after a long and painful wrestling with the facts as they came to view them, and through long and diligent examination of the Scriptures, the Disciples, at great cost to their own hearts in giving up much that had been precious, were constrained to adopt the immersion of penitent believers as the one catholic baptism, recognized by all communions, Greek, Catholic, Roman Catholic, and Protestant, and therefore the one baptism on which all Christians can agree and unite. For infant baptism they prefer to substitute the dedication of children, remembering that the little child is the one model which Jesus held up before all who would be fit for the Kingdom. The Lord's Supper they conceive to be the supreme act of unity and catholicity, sustaining and expressing both the union of the believer with Christ and the underlying oneness of the whole church of God. In its observance, therefore, the utmost of catholicity must prevail. Accordingly, both in theory and practice, the Disciples hold the Lord's Supper open to persons of all communions, simply expecting each Christian to examine his own heart and to participate according to the dictates of his own conscience, thus cherishing the fact of the sacrament and leaving its interpretation to the individual believer. As to the reason of the Lord's Supper, the Disciples practice the weekly observance. On these vital matters the Disciples have earnestly sought catholic ground, desiring most heartily to find a position which would be in strictest accord with the truth and on which all Christians can unite.

## "Who Dreams Shall Live"

WHO dreams shall live! And if we do not dream  
Then we shall build no Temple into Time.

Yon dust cloud, whirling slow against the sun,

Was yesterday's cathedral, stirred to gold

By heedless footsteps of a passing world.

The faiths of stone and steel have failed of proof,

The King who made religion of a Sword

Passes, and is forgotten in a day.

The crown he wore rots at a lily's root,

The rose unfurls her banners o'er his dust.

The dreamer dies, but never dies the dream,

Though Death shall call the whirlwind to his aid,

Enlist men's passions, trick their hearts with hate,

Still shall the Vision live! Say nevermore

That dreams are fragile things. What else endures

Of all this broken world save only dreams!

*Dana Burnet in "Poems."*

## CHURCH GOVERNMENT

(5) A catholic policy of church government. In matters of government the Disciples are a pure democracy. Beginning as they do with the primary principle of catholicity in all things, they recognize the universal equity, spiritual suffrage and priesthood of all believers. In all matters of practical organization and administration, therefore, each congregation conducts its own affairs in its own way, subject to the teachings of the Scriptures and consistent with the honor of religion and the good name and well-being of the whole church, directly accountable in all things to him who is the Head of the church, Jesus Christ. For those great systems of church government and ecclesiastical polity which have been developed through the centuries the Disciples have the greatest respect. Nevertheless they cannot but regard these systems as in many ways essentially uncatholic and undemocratic, making as they do distinctions, orders and classes among believers, among whom Christ declared there should be no distinction, saying, "One is your Master, even Christ, and all ye are brethren." These systems serve the purposes not of unity, but of division, and in the last analysis violate the catholicity of the church of God. In this important connection the Disciples have endeavored zealously to find a basis of organization and administration which would be true to those constitutional principles given by Christ for the government of his church and which would be catholic ground on which all Christians can agree and unite.

(6) A catholic brotherhood. Holding the universal brotherhood of all Christians as a most precious fact, the Disciples have sought for the widest possible fellowship. They hold fast to the heritage guaranteed by the word of the great Apostle, "All are yours." Therefore they would not be estranged from any, but would have fellowship with all. Sometimes they have faltered in this, and they have come far short of the mark, nevertheless the ideal has ever been cherished in their hearts. "By this shall all men know that ye are my disciples, if ye have love one to another." Two paths have reached out before the Disciples—one to proclaim the Gospel upon this basis to the whole world, and upon this they have grown to their present size; the other to make overtures to other communions for cooperation in a common service to God. In the latter they have not been so successful, but they are not discouraged, for they yet expect that around the conference table they will be able with all others to present that which they hold as their sacred trust, willing to say now, as one of their earliest leaders said a hundred years ago, that if there is "a better way to regain and preserve that Christian unity and charity expressly enjoined upon the church of God they will be thankful for its discovery and will cheerfully embrace it," believing most confidently that one way or another the whole church of God will, in due time, "attain to the unity of the faith."

## PASSION FOR UNION

The supreme passion of the Disciples of Christ is the union of all Christians in order to the exaltation of Christ and the salvation of a lost world. They believe that a divided church means an infidel world. Their one aim



and hope has been, therefore, that their movement might somehow be used of God as one step toward the clearing of the atmosphere of all conflicting theories and toward the healing of the unhappy divisions of his church. This is their only apology for a separate existence. They believe that the union of the church of God is as much a part of the Divine program as the death of Jesus on the cross and his resurrection from the tomb.

## General Foch Prays

**A** CALIFORNIA boy—Evans by name—with the American Expeditionary Forces in France, has recently written a letter to his parents in San Bernardino, in which he tells of meeting General Foch at close range in France. The Los Angeles Times reports the meeting.

Evans had gone into an old church to have a look at it, and as he stood there with bared head satisfying his respectful curiosity, a gray man with the eagles of a general on the collar of his shabby uniform also entered the church.

Only one orderly accompanied the quiet, gray man. No glittering staff of officers, no entourage of gold-laced aids were with him; nobody but the orderly.

Evans paid small attention, at first, to the man, but was curious to see him kneel in the church, praying. The minutes passed until full three-quarters of an hour had gone by before the gray man arose from his knees.

Then Evans followed him down the street and was surprised to see soldiers salute this man in great excitement, and women and children stopping in their tracks with awestruck faces as he passed.

It was Foch. And now Evans of San Bernardino counts the experience as the greatest in his life.

During that three-quarters of an hour that the generalissimo of all the Allied armies was on his knees in humble supplication in that quiet church, ten thousand guns were roaring at his word on a hundred hills that rocked with death.

Millions of armed men crouched in trenches or rushed across blood-drenched earth at his command; generals and field marshals, artillery, cavalry, engineers, tanks, fought and wrought across the map of Europe absolutely as he commanded them to do, and in no other manner, as he went into that little church to pray.

Nor was it an unusual thing for General Foch to do. There is no day that he does not do the same thing if there be a church that he can reach. He never fails to spend an hour on his knees every morning that he awakes from sleep, and every night it is the same.

Moreover, it is not a new thing with him. He has done it his whole life.

You want to be true, and you are trying to be. Learn these two things: Never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.

GEORGE MACDONALD.

## What is Orthodoxy?

By A. W. Fortune

**O**RTHODOXY has an ever changing content, but the purpose which it seeks to accomplish is ever the same. It is the essence of sectarianism and its aim is to prevent progress. Orthodoxy, fully developed, identifies religion with a creed from which there is no departure; it carries with it the spirit of persecution. Orthodoxy nailed Jesus to a cross, burned John Huss at the stake, excommunicated Martin Luther, closed the churches against John Wesley, withdrew fellowship from Alexander Campbell, and closed the doors of Salem Chapel against the Disciples. Orthodoxy divided churches when the organ was introduced; it sought to destroy great missionary organizations; and it is today endeavoring to close our colleges.

Orthodox is from two Greek words, *orthos*, which means right, and *doxa*, which means opinion; but the right opinion of one age does not suffice for another. The churchmen who excommunicated Martin Luther condemned the Pharisees for crucifying Jesus, and the conscientious Anglicans, who closed their church doors against John Wesley, denounced the persecutors of Huss and Luther. The men who refused to fellowship Alexander Campbell had no sympathy with the treatment accorded to Wesley, and the brethren who divided churches over the introduction of the organ hurled their anathemas against the Baptists because they withdrew from Campbell and his associates, while the men of our own day who are seeking to wreck missionary organizations and destroy colleges lament the division caused in our ranks by those whom they call antis.

Whenever men adopt a standard of orthodoxy, which is their interpretation of right opinion and insist that others shall conform to it, divisions will be inevitable. The mind must develop and the right opinion of one group will not long suffice. As Alexander Campbell put it in his "Parable of the Iron Bedstead," we must "dispense with this piece of popish furniture in the church, and allow Christians of every stature to meet at the same fireside and eat at the same table."

**T**HE DEMAND for the autumn issue of the *20th Century Quarterly* was so unexpectedly large that the supply was exhausted several weeks ago. One school, reordering, sent this telegram: "*Send 40 more copies; everybody wants it.*"

Has your order been sent in for the winter quarter? Order *now*, and order a sufficient number to carry your school through the *entire* quarter.

THE CHRISTIAN CENTURY PRESS

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# The Moral Aftermath of War—II.

## A Hero in Every Man

IT was a truism at the front that every man was brave. The Paris Apache died with the same *sang froid* as the university man, yet the one entered the war as an adventurer and the other as a martyr. The difference was that the latter understood what it was all about and rationally accepted his patriotic part while the former did not in the least know what it was about, but responded to the instinctive trait that underlies the patriotic; and it is upon that instinctive thing that patriotism, sacrifice for fellow men and the martyrdom of wise men is founded. There was a hero in every man though many had never acted very heroic as civic patriots.

In just the same manner men who had been selfish at home where there was no emergency suddenly offered their lives on the altar of humanity's freedom when the emergency arose. Men who had lived exclusive, luxurious lives became comrades of those whom they had cut out of their social circles, university men comraded with the unlettered, heirs to fortunes bunked and chummed with working men, and the rank and file of the army became a great democracy despising all class and caste lines. There was a democrat in every man though many had weakly yielded to the demands of the ruling idea that one man was superior to another because of some outward accoutrement of money, birth, education or what-not.

There seems to be an inherent integrity and worthfulness in every man at bottom. There is even the proverbial "honor among thieves," and cut-throats have a code of fellowship that will lead them to die in defense of the gang or suffer punishment rather than accept immunity by implicating the others. Criminals will risk their lives to save children and every prison could tell heroic stories of fellow prisoner service that shines with all the more luster just because of the character of those who do it—let Warden Osborne testify as to that.

Of course, the man of understanding and of trained and upright motive will sacrifice more and play the hero in many more situations than will the others, but whether cultured and made religious by training or not, all men have in them the primary instinct that yearns for fellowship and causes them to react to its demands without much question. It is upon this that all ethics and all true religion is builded, or we had better say that it is out of this that all ethics and true religion grows, for the biological analogy is much more adequate than the mechanical. War calls upon this primitive and most fundamental instinct. It is a call to defend the tribe, the fatherland, mother country, our race or religious brethren, our culture or our national principles. The pacifist was one who had over-rationalized himself into what he thought was a higher cultural viewpoint, or who blindly stood by his sect-group in their radical moral code. The slacker and profiteer were those who would have betrayed their cause or their comrades in a position where they could have saved self by such ignoble action.

\* \* \*

## What About the Religion of the Trenches?

We have heard much about the religion of the trenches. That religion of the "pure and undefiled" variety was there no one can reasonably doubt. Men who did not go to church, talk religion or pay the least attention to it at home in the humdrum of life manifested an interest in it in the trenches. Their interest was not of the kind that is looked for in a revival meeting, nor was it manifested by a "request for prayer" attitude; in fact, there was nothing conventional about it. It partook of the character of the business the men were engaged in and had a bluntness, a crisp unconventionality, in most cases a meaningful silence about it that was nonplussing to the conventionalist. Churches, stated services, the church disciplines,

mid-week prayer meetings, nor anything else of the prayer-book, ritualistic, conforming type found much place to gear up with it. It did not put much emphasis upon the creed, the small conventions of morality in speech, the "cloth" or theology as we read it. Nevertheless it was there in primitive, unsystematic, spontaneous kind and it met the emergent human situation in Christ-like manner even if not with Christ-like gentleness and culture. It may have been rough in manner, rude in speech, heterodox in doctrine—an uncouth type of religion—but it fitted the army and it did the job.

The religion of the trenches was the fundamental in religion upon which all its superstructure has been and must be builded. It manifested itself in terms of sacrifice and fellow-service; it even bound up the wounds of the enemy, once he was disarmed. It was the religion that is latent in every man as a social being and was a manifestation of the social basis of all true religion. It was not a complete religion at all, but neither did it have upon it those useless accretions that we tolerate in our conventional living. It left undone some of the things it ought to have done, but they were not the weightier matters. And that is where it must come back to do us good. We tithe the mint and anise and cummin of doctrine, orders and small moralities and leave undone the weightier matters of service and sacrifice. The religion of the trenches devoted itself quite entirely to service and sacrifice and forgot those other things that "ye ought to have done" also. It demands of us a revaluation of things minor and major and compels us to face the fact that we have refined the minors until we have obscured the majors in our applications of religious principle through our institutional Christianity.

There was a naive, unreflective demonstration of this primitive and fundamental quality of the average soldier's religion in the story, now often told, of the response to the Y. M. C. A.'s questionnaire asking what were the major sins. Cowardice, selfishness, etc., were named; their corresponding virtues, of course, being courage, sacrifice and comrade service. Then when asked about swearing, drinking and sex-vice the men laughed (not the laugh of a sneer but that laugh we use when we wish to face a situation fraught with some embarrassment good-naturedly) and they said those things were for each man's personal conscience. But are they? They are secondary to service, courage and sacrifice, but they cannot be left out of religion. They emphatically belong. We have allowed them to become the test of religion and morals when the other things should be the test, but it would be fatal to attempt to dispense with them in our revaluation and return to the fundamentals.

\* \* \*

## Trench Religion in Peace Times

Will the men bring a refreshing to religion when they come home? Will their baptism of danger and revival of faith in God and immortality remain imminent after danger is gone? Will the spirit of sacrifice and fellow-service keep a keen conscience in the humdrum of life where there is no emergency? Will the courage of war patriotism and the front-line persist in civic patriotism and give us a wave of civic virtue and reform? Or will this type of unconventional and rough but deep revival of elemental religion revert to the depths of life and be covered up with the impedimenta of the customary and forgotten in the usual struggles of business, professional, industrial and political life? In a later article we will discuss the problem of the church's power to seize upon and keep it alive, but here we raise the question of its inherent worth in out-of-war times—its permanent as over against its emergency value.

Is it not quite as probable that the very strain and tension

(Continued on page 14)



# The Daily Altar

Edited by HERBERT LOCKWOOD WILLIAMS

## WHY THIS BOOK?



ONE of the most vital needs of modern religion is the daily practice of the presence of God. To miss the joy and inspiration of regular and habitual periods of devotion is a distinct limitation of religious interest and efficiency, if not utterly fatal to the spiritual life.

Especially in this great moment of the world's history it is of basic importance that the deep sources of religious insight and power should be quickened and nourished. The tragedies of war have sent the suffering and bereaved of all the nations back to the springs of their comfort in God. The revolution that is taking place in every department of the world's life, in industry, in commerce, in education, in national and international relations, and in ethics and religion makes it evident that the foundations of our faith must be laid deeper than ever before, and that our convictions regarding the immeasurably significant things of the spirit must be more than ever assured and confident. This result can be attained not by any impersonal development of the institutions of religion, but by the enrichment and growth of religion in the personal life of men and women.

The acquirement by the individual Christian and the family circle of the habit of methodical devotion is a means of serenity and power. Yet one of the regrettable features of our modern life is the neglect of private prayer and the family altar. Like that altar which Elijah found at Carmel, it is broken down and abandoned. In the homes of many Christians who were reared in an atmosphere of domestic piety, little heed is taken to the culture of mind and heart in the great essentials of Bible study and prayer. Many such Christians are conscious of a very real deficit in their own religious life, as a result of this neglect.

With the purpose of meeting in an entirely simple and practical manner some of the needs of individuals and households in the attainment of the sense of spiritual reality, this book has been prepared. It contains brief selections for each day. It is adjusted to use in any year. In addition to the regular selections, there will be found outstanding days in the calendar, which may be used at the appropriate times. A few simple forms of grace at table are added, and the necessary indices are provided.

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# A Manual of Private Devotion and Family Worship

and CHARLES CLAYTON MORRISON

A SAMPLE PAGE

*Twentieth Week*

*THE DAILY ALTAR*

## Monday

**Theme for the Day**—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

**Scripture**—Man goeth forth unto his work, and to his labor until the evening.—*Psalms* 104: 22.

+

Forenoon, and afternoon, and night;—Forenoon,  
And afternoon, and night; Forenoon, and—what?  
The empty song repeats itself. No more?  
Yea, that is life; make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

**Prayer**—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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## The Moral Aftermath of War

(Continued from page 11)

of war upon the individual, the stress that called up the deep and hidden, the emergency that awakened the dormant spirit of service and sacrifice may beget a reaction that will swing now to the other extreme? There is a kind of law of reversion in psychological reactions of this kind. Unless the religion of the trench went far enough, was continued long enough and made a matter of culture to such an extent as to transform it from an emotional into a conviction phenomena in personal experience, just that thing may happen. It will be like other revival experiences under emotional stress so far as its psychology is concerned. The fact that it is very different in kind will not affect the type of reaction. Waves of materialism are liable to follow heroic eras of war sacrifice. Soldiers are liable to become Bolsheviki after the strict discipline of army life is removed. There is certainly a very apparent reaction toward exclusive nationalism with certain elements after four years of most genuine war internationalism. It is the backwash of emotional high-tides. Not all are thus affected because there are always many with whom the experience educates the will and transforms life by deepening and making convictions that are permanent, but there are also many with whom the experience is more superficial though not less genuine and the rebound is in some proportion to the drive of the emotion experienced.

ALVA W. TAYLOR.

## Books

### The Protestant—A Review

ONE is not a little surprised upon reading in the public print a personal letter of his written in a facetious style to an author thanking him for a bit of pleasure gotten from a book, especially when it appears as a signed review addressed to the publishers and appears to recommend the book to the public. Such, however, was the experience of the reviewer in reading a letter purporting to be addressed to the publishers in the "Christian Century" of December 12th. If one is to be taken seriously in public, one prefers to speak seriously and directly. In justice to myself, I feel compelled by the former publication to offer a critical estimate of Dr. Jenkins' book.

The Protestant, with its breezy, racy, bracing style and its bold caricatures of institutions, types and tendencies among us, gives a unique and extreme expression to the spirit of protest that has characterized the Disciples throughout their history as the Protestants of Protestants. It outprotestants the Protestants and outdisciples the Disciples. In fact, its negative spirit of protest would, if followed to its logical consequences, destroy the movement of the Disciples itself.

In recent years there has been a growing reactionary tendency among us that would crystallize the Disciples into a rigid sect, even narrower and harsher than those from which the originators of the movement were driven out and that would persuade us to forsake our historic ideals of intellectual and spiritual freedom. The most recent expression of this tendency has been an effort of a sectarian party to fasten a creed upon our educational institutions and to brand as a "heretic" anyone who refuses to be bound by the opinions of any party. In so far as The Protestant is a protest against this and any other perversions of the essential ideals of the Disciples, it will be read with a keen appreciation by those who have not apostatized from the ideals of Protestantism and the movement of the Disciples of Christ. This is the merit of the book, and those who enjoy George Ade will also enjoy the piquancy of the style as well as the sketchy cartoons. They will even find it stimulating.

Otherwise Dr. Jenkins' book is the expression of the position of the ultra radicals as distinguished from the conservative progressives among the Disciples. Many, if not most, of its positions

# The Year 1919

**IS** TO be a year of spiritual upbuilding. The war for world freedom is about over, and the call has come for the building of the Kingdom of God in the hearts of men. "The Daily Altar", the new book of devotion and worship described elsewhere in this issue, is perfectly adapted to this sacred enterprise.

## Begin Your New Year Right!

Copies of "The Daily Altar" may be had at \$2 per copy (plus postage.) Six copies to one address, \$10.

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will not be acceptable to the greater part of the Disciples—certainly not to the reviewer. But I am not for burning the author on that account. It is a fundamental principle of Protestantism that every man should have the right to give free expression to his views. The book is, as the author frankly states, purely negative, and, if the author were to be taken too seriously, would be destructive. The Disciples will not quickly depart from certain fundamental ideals, the abuses of which are here made the marks for shafts of raillery. Nor will they, without protest, consent to be lined up with either radical or reactionary parties among us. They shy at labels and shibboleths as not being conducive to freedom or progress. In this respect The Protestant does not represent the spirit either of Protestantism or of Disciples of Christ whose serious thought and work are organized about great constructive convictions and worthwhile undertakings, including Christian education.

But it is better to be told our faults frankly by our facetious friends than by aliens who might deride us. If looking into this mirror will help to lead us to a healthful self-criticism, Dr. Jenkins' book may serve a constructive purpose. Doubtless there is a place for such a book in our literature. Not many discriminating readers will take the author too seriously. He evidently does not mean to be taken so. Meantime, the serious-minded, forward-looking Disciples are eagerly waiting for the Protestant who is not merely an iconoclast, who does not simply hold up our follies and weaknesses to ridicule, but who has the insight and the voice of the prophet and can state anew for us at the close of a century of history the fundamental ideals of Protestantism and of our own historic movement.

W. C. BOWER.

Lexington, Ky., Dec. 18, 1918.

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Other Reviews

**The Baptist Standard, Dallas, Tex.**

You will not agree with much the author has to say, but after reading the first chapter, you will want to finish the book before putting it down. He is not to be taken too seriously. He admits that his book is "Bolshevistic, destructive." We find ourselves resenting the light-hearted way in which he speaks of the Bible; but the book is quite suggestive and will set many a man to wondering whether or not he may be in a rut. Preachers especially will find it a very interesting discussion. The author is a member of the Disciples' congregation, but he is unsparing in his criticism of his own people.

**Christian Work, New York**

While the author disavows any constructive purpose in the book, it is in reality a master-work of constructive and helpful criticism. Without apparently trying to do so, the author marks out positive paths along which progress must be made.

**The Churchman, New York.**

Dedicated "to the bravest of men, the heretics," the author calls his wail of destructive criticism against organized Christianity, "a scrap book for insurgents." And indeed it is scrappy, slangy, unconventional, egotistical, iconoclastic, flippant, provoking. All of these qualities the author admits in his "No Apologies," thus disarming adverse criticism. Dr. Jenkins writes as a dare-devil Jehu drives. He scorns every rule of the road and drives ferociously through the denominations and makes the dust fly, leaving in his wake one humming, buzzing whistle that calls for a great prophet, a great protester who will bring organized religion to a serious understanding of her task, and the futility of trying to fulfill her mission by her present divided forces.

**Reformed Church Messenger.**

This book, dedicated to "the bravest men I know, the heretics," was written by the pastor of a church of 2,000 members and may seem to some readers trivial, disgustingly facetious in its treatment of sacred themes, and utterly iconoclastic in its attitude toward time-worn creeds and conventions. But the author claims to be an

*NOTE: The "20th Century Quarterly" is an entirely new publication. The second issue is now published for the winter quarter.*

HOW THE  
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**DIFFERS FROM OTHERS:**

It eliminates all the "padding" that is usually found in quarterlies. These usually contain lesson notes that have come down through the years. This moss-grown comment is not to be found in the 20th Century Quarterly. Nor are the tiresome quotations from books written fifty years ago allowed to burden the pages of this new publication. W. D. Ryan's "Getting Into the Lesson" is vivid, and really takes the student straight into the lesson. H. L. Willett, Jr.'s "Clearing Up Difficult Points" does just the thing implied in that title. It does not "expostulate" on verses whose meaning is obvious. John R. Ewers' "The Lesson Brought Down to Date" is vital and snappy and yet reverential; and it fairly throbs with the life of today. Dr. W. C. Morro's "Lesson Forum" presents just the kind of questions your modern class needs for its discussions. This Quarterly is alive!

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optimist and a real friend of the church and his purpose is obviously to destroy the fetters that hem in men's souls and cause little men to push to the front their own petty little punch-and-judy shows, while a needy world starves and cries and dies. You may not agree with an entire page in this book, but you will not find it dull. It is the sort of a lusty kick that is needed once in a while to arouse us from an intolerable ecclesiastical somnolence and self-satisfaction. You who are not interested in helping to erect the church that is to be in this new era will not want this "charge of dynamite."

\* \* \*

### Professor Peckham on "The New Orthodoxy"

"The New Orthodoxy," a little volume by Professor E. S. Ames, is a valuable contribution to the religious thought of the day. It has a helpful message for all Christian workers who desire to make Christ a living, vitalizing force in this new world of ours, a world interested not so much in our creeds as in our deeds. Emphasis is put upon living and service, making the book an interpretation of the prophetic religion beginning in the Old Testament and seen at its best in the teaching and life of Jesus. Its systematic arrangement of material, its clear vigorous style, and its gripping thought make attractive reading.

Hiram College, O.

G. A. PECKHAM.

\* \* \*

### Books on Social Service

THE PLAY MOVEMENT AND ITS SIGNIFICANCE. By Henry S. Curtis, Ph. D. The morale of a people may be determined by its play. The American soldier is not only provided with play, but he is definitely taught it as a part of his training and for the sake of keeping him fit mentally and spiritually. The moral worth of play is recognized by the Y. M. C. A. in all its work, and organized play is being increasingly promoted by the schools and also by cities through their park and playground systems. The author of this volume is one of the foremost promoters of the play idea in America—and that means in the world—and one of its authoritative interpreters. In this, his fourth volume, he narrates the rise of the play movement in the United States, defines the relation of play to the new psychology and social spirit and devotes successive chapters to its use in school, on the municipal playground, in public recreation, in benevolent institutions, in the country; devotes a chapter each to Boy Scouts and Camp Fire Girls, equipment and the recreational survey and closes with a discussion of its cost and the gain it brings to society. It is an invaluable book to every moral leader and teacher of youth. When the church awakens to the moral value of play it will so provide that the average adolescent boy does not forsake it just at that critical time when all life's great choices are being made. (Macmillan, \$1.50.)

RELIGION AND THE SCHOOL. By Emil Carl Wilm. Dr. Wilm is professor of philosophy in Boston University. In this little monograph he argues for a religious evaluation of the ethical values found in the teaching of the humanities in the common school, in the discipline of the classroom, in the personality and example of the teacher, in the teaching of science and in physical and manual training. All too often have we heard the public school denounced as Godless just because formal worship and orthodox instruction in the Scriptures may be denied. But our author also contends for the use of the literary masterpieces and the history in the Bible with credit and for systematic ethical instruction. (Abingdon Press, 35 cents.)

THE CHRISTIAN MAN, THE CHURCH AND THE WAR. By Robert E. Speer. Dr. Speer is one of the clearest thinkers of our time upon religious questions. Whatever he says is worth taking the time to read. He combines rare insight into the heart of the Master's teaching with an outstanding statesmanship in administering the affairs of the Kingdom. In this little volume he clearly discriminates between war for war's sake or for any other motive than that eminently Christian one of protecting others and sacrificing for that end. On this basis he answers all pacifist contentions

while at the same time smiting militarism a mighty blow. There are many good war sermons in a nutshell here. (Macmillan, 60 cents.)

A. W. T.

\* \* \*

### Miscellaneous Books

THE FOUR HORSEMEN OF THE APOCALYPSE. By Vicente Blasco Ibanez. Translated from the Spanish by Charlotte B. Jordan. This novel has been almost universally praised as the outstanding novel of the great war, the one novel which will assuredly be of permanent interest and value. The book is in its 22d edition. The high spirit of France in the hour of trial is the dominant note in the story. The "Brooklyn Eagle" remarks that Spain's greatest novelist "seems to see the war through eyes that are world-wide in their sweep." This book will have its place on the shelves of all book lovers who are making collections of the war's outstanding literature. (Dutton, \$1.90.)

READINGS FROM GREAT AUTHORS. Selected by John Haynes Holmes. A sort of new Bible, with great and inspiring messages not only from David and Paul and Jesus, but also from such later prophets and singers as Emerson, Browning, Tolstoi, Whitman, Edwin Markham, Wordsworth and Tennyson, with such ancients as Seneca, Buddha and Marcus Aurelius. Lincoln, Mazzini and Woodrow Wilson are also represented. Arranged for responsive reading in public assemblies as well as for use in homes and schools. (Dodd, Mead & Company, 50 cents.)

LANTERNS IN GETHSEMANE. By Willard Wattles. Mr. Wattles is a professor in the State University of Kansas. His verse is rather unusual for these times when poetry and religion are said by many of the "new poets" and the new critics to be of different spheres. Yet, Mr. Wattles has evidently found a reception for his work, some of it having been published in the columns of the "Outlook," the "Independent," "Harper's Weekly," the "Bookman," etc. One of the best poems included here is "There Was a Man." (Dutton, \$1.50.)

SOMETHING NEW IN BOOKS. Boni & Liveright, New York, surprised the book loving public something over a year ago by bringing out the very attractive "Modern Library" of leather-bound books of standard worth at the amazing price of 70 cents per volume. The latest surprise from this enterprising company is the new Penguin Series—new books of a distinguished literary value that have never before appeared in America. The format of this new series is charming, being attractively bound in colored boards, with white vellum backs; the paper is of superior quality and the type is specially set and printed. The first four volumes issued are: "Gabrielle de Bergerac," by Henry James; "Karna," by Lafcadio Hearn; "Japanese Fairy Tales," by Hearn, and "Iolanthe's Wedding," by Sudermann. (Price of all volumes of the series, \$1.25 plus 10 cents postage.)

JOYCE KILMER. A memorial volume in honor of the most illustrious poet-martyr of the American army in the Great War—Alan Seeger, of course, died before America entered the war, in the Foreign Legion of France. These two beautiful volumes contain Mr. Kilmer's poems, letters and essays, also a memoir by Mr. Kilmer's literary executor, Robert Cortes Holliday. The personality of this poet-warrior was one of unusual charm, as was also that of Seeger, and of the English hero-poet, Rupert Brooke. Falling on the field of honor all these youths have won immortality, and their works will be found in the libraries of those who treasure the books of great human interest connected with the world conflict. (Doran. Two volumes, \$5.)

NOCTURNE. By Frank Swinnerton. With an Introduction by H. G. Wells. Readers who are looking for permanent literature rather than for "timely" tract preachments and pieces of journalism will be interested in this novel, which is pronounced "perfect, authentic and alive," by Mr. Wells. The events described occur in the space of a single night. Five or six characters, men and women, move the story forward with spirit. In a day when our world is flooded with journalism, this book comes to us as a literary balm. (Doran. \$1.40.)



# Federal Council Meeting at Atlantic City

By Jasper T. Moses  
*Of the Religious Publicity Service*

THE annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America held at Atlantic City, Dec. 10-12, brought striking evidence that our church leaders are keenly alive to the needs and to the duties of the hour. Steps were taken that will more than ever align the Church with all that is best and most progressive in the life of the nation and of each community.

All the influence of the Federal Council is to be used to back President Wilson in the League of Nations. The special commission who will bear to the Peace Conference a petition signed by the leaders of American Protestantism urging the adoption of the League of Nations include Dr. Frank Mason North, President of the Federal Council, Rev. James I. Vance, of Nashville, Tenn., Chairman of the Executive Committee, Dr. Henry Churchill King, Chairman of the Commission on the Church and Social Service of the Federal Council, Dr. Frederick Lynch, of the World Alliance, and Hamilton Holt, Editor of the "Independent." Both of the latter are active members of the commission on the Church and the Moral Aims of the War.

So in earnest are the members of the Executive Committee of the Federal Council in their endeavor to bring about the adoption of the League of Nations, that they have resolved to call the people of America to set aside Sunday, January 12, as a day of special prayer of thanksgiving for victory and that God will guide the conference at Paris to draft an agreement which will secure justice and fair dealing in the institutions and practice of international life.

## THE CHURCH TO HELP AMERICANIZE THE IMMIGRANT

A stirring appeal was brought to the council by Dr. P. P. Claxton, Commissioner of Education, who sought the cooperation of the churches in the Government's program for Americanizing the 5,000,000 people of foreign birth in the United States who do not speak our language. Dr. Claxton urged that Christian people carry out the "big brother" idea with these needy foreigners, whose ignorance constitutes a potential menace to our free institutions. He paid high tribute to the churches as the only agency that could reach the people who are capable of doing this service for the Government, and urged it as the greatest contribution possible toward making democracy safe in America.

In response to the appeal of the Commissioner of Education and to other calls from the War Department and the Department of Labor, the churches will, as never before, work in definite support of government tasks during the coming year. They are to assist in the program of demobilization by helping to maintain the morale of the troops and in finding suitable situations for them as they are discharged gradually from the central camps. The report of the Commission on Evangelism calls on the churches to turn their Sunday evening meetings into community services, and to make these union gatherings in the small towns. Personal evangelism is stressed as the supreme need of the hour.

## JUSTICE FOR THE ORIENTAL ON OUR SHORES

The Commission on International Justice and Good Will called for a reconsideration of the whole question of our immigration laws, doing away with the present discriminations against all those of foreign race, who have so nobly proved their loyalty to the cause of world freedom, and in this country have so liberally supported the Red Cross and our Liberty Loans. Before the flood tide of immigration again sets in from Europe, they argue, our legislation on the whole subject needs intelligent revision from the standpoint of the greatest good to all the nations concerned, and especially that of our brave Allies. Attention was called to atrocities reported against the natives of East Africa when under German rule, and it was suggested that the Peace Conference be asked not to return these colonies to Germany.

Through the General War-Time Commission, the churches are to take an active part in the Government's demobilization program, cooperating with the War Department, the Department of Labor and the War Camp Community Service in the task of helping the men return to civil life with the least possible waste and friction.

## THE CHURCH TO SHARE IN THE DEMOBILIZATION PROGRAM

The churches are to be notified of ways in which they may assist in securing situations for the men. The chaplains and camp pastors will be instructed to influence them strongly to return to their old homes and to their old jobs, unless they are capable of something better. The churches will cooperate with the representatives of the Department of Labor in securing positions for the discharged troops, and will take an especial interest in helping the men who are to be sent out from the Army Rehabilitation Hospitals and the training schools in the recuperation camps. The Government plans to take back for further training those men who are unable to make good after their original discharge.

Special workers will be needed at the twenty regional demobilization camps from which the War Department plans gradually to discharge the troops, keeping in touch through the Federal Employment Bureaus with the labor situation in each area, so that the men will not be demobilized faster than they can be reabsorbed into civil life. This whole program affords many opportunities for service from the churches in maintaining the morale of the men during this, to them, trying period and in preparing the communities to receive them in the most constructively helpful manner.

## WORK FOR WAR PRODUCTION COMMUNITIES

The Joint Committee on War Production Communities reported through its secretary, Dr. Worth M. Tippy, that during the five months of its existence it has been actively cooperating with the Government in promoting the moral and religious interests of the employees on the numerous Government reservations devoted to war production.

The workers sent out by the committee have made approximately one hundred surveys of communities, which have been multigraphed and sent out to such bodies as the Hebrew Welfare Board, the Y. M. C. A., the Catholic War Council and the War Camp Community Service, as well as to the home mission boards of the churches. These surveys cover war production centers of all types, from the logging camps of the northwest and of the far south to the munitions factories of the Jersey meadows and the many new shipyards of both coasts.

## LIBERTY CHURCHES FOR GOVERNMENT WORKERS

The most distinctive type of work fostered by this committee has been the establishment of seven Liberty churches in ordnance reservations. Liberty pastors are also to be placed in the several of the large housing projects of the Shipping Board. In each case these Liberty churches were placed in situations where it would have been impossible to establish denominational congregations and they represent in the fullest possible way all of the Protestant bodies.

Among the many interests touched by the report of the general secretary, Dr. Charles S. Macfarland, those dealing with international relations have a special significance on account of Dr. Macfarland's mission to France last summer. New and closer relations with Belgium are being fostered through the visit in America of Major Pierre Blommaert, Protestant chaplain-in-chief of the Belgian army, now in America. Chaplain Blommaert brought a message of hope and of courage from the stricken Belgian churches, and of gratitude for the help and sympathy of their American brethren.

The exchange of visits with the Protestant forces in France during the year have served to bring mutual understanding and



confidence. Dr. Henri Anet has continued through the year as the representative of the American Huguenot committee. The plans of the Commission for Christian Relief in France and Belgium, involving the early raising and expenditure of large amounts for the restoration of the destroyed church buildings and parsonages in the war zone, are only one evidence of the interest of American Christians in their brethren across the Atlantic.

A special commission was appointed to investigate conditions in Russia.

A committee was also appointed to plan for a broader organization of the council to meet the demands of the future.

The constituent bodies of the Federal Council have been drawn closer together by the pressure of the great common tasks made imperative by the war. This spirit of unity was manifest throughout the whole gathering, and is one of the brightest signs on the horizon of American Christianity.

The Committee on Moral Aims of the War has achieved notable results through the bringing to America of such representative Englishmen as Sir George Adam Smith, Rev. Arthur T. Guttery and the Rt. Rev. Charles Gore. The messages brought by these great churchmen thrilled thousands of American citizens and have wrought closer the bonds of brotherhood between the two great English-speaking races.

#### WORLD-WIDE PROHIBITION THE NEXT GOAL

Along with its report of the splendid progress toward national prohibition, the Commission on Temperance presented plans looking toward a world-wide campaign for prohibition. Attention was called to the vast international scope of the missionary work of the American churches, and it was urged that the 11,000 missionaries, 50,000 native helpers and 1,200,000 communicants in mission churches would form the nucleus of a magnificent world-wide propaganda for temperance. It was suggested that the International Sunday School Association, the United Society of Christian Endeavor and other world-wide organizations should co-operate in this vast undertaking.

"The Strengthen America Campaign," of which Rev. Charles Stelzle has been the moving spirit, has been the chief contribution of the Federal Council to the bringing about of nation-wide prohibition. Mr. Stelzle has worked tirelessly in promoting this campaign through the press.

#### THE CHAPLAINCY SITUATION

The report of the Committee on Army and Navy Chaplains, in connection with the work of the General War-Time Commission, reviewed the work done through the Washington office in recruiting and recommending chaplains for the army and the navy. Thousands of applications were considered and passed, thus supplying the needs of both branches of the service. There were on November 18th in the adjutant general's office, 1,229 applications approved by the Washington office, upon which no action had as yet been taken by the military authorities.

This branch of the service represents the church in the army, and in so doing had many critical situations to face. One of the achievements of the year was the securing of a chaplain for each 1,250 officers and enlisted men when the strength of the infantry regiment was trebled. The War-Time Commission has been helpful in innumerable ways in keeping the home churches in touch with the needs of the chaplains in the fields and in serving the churches in equipping the chaplains for their work.

While there were many brief messages given during the meeting from men who are authorities in their special fields, the chief address of the gathering was delivered on Wednesday evening by Dr. Robert E. Speer, chairman of the General War-Time Commission of the churches. Dr. Speer gave a most thoughtful analysis of the lessons which the church must learn from the war and from its other experiences of the recent past. His vision of the possibilities that lie before a united Christendom in the regeneration of our social and national life was so compelling that he was unanimously requested to prepare the message for general publication.

New York City.

# The Sunday School

## The Oppressor\*

OVER in the museum in Cairo, I am told, one may look upon the dried head of Rameses the Second, the ancient oppressor, who knew not Joseph. There he is, that old rascal, once self-centered and full of egotism, a mighty ruler



Rev. John R. Ewers

who abused his power. Rameses, Napoleon, William Hohenzollern—representatives of selfish power. After all, there are only a few people who know how to use power. The significance of the temptations of Jesus is found when you appreciate that he was struggling with the possibilities of his new-found power. Should he use that power to gratify himself? When he said, "Man shall not live by bread alone," he passed beyond the temptation that wrecked Rameses and Napoleon and our infamous contempo-

rary. Should he use his new power in wild stunts intended to secure instant recognition from the crowds? (Crowds are always susceptible to such methods.) He quickly put that temptation aside. Finally, should he win the world by bowing to evil? His answer is classic, "Get thee behind me, Satan." The editor of a great New York daily has depicted the Devil coming to young William of Prussia and offering him all the glories and kingdoms of the world if he would bow before him—and William bowed!

We know and hate these great oppressors. History puts them in their niches. We may pass by and see them. We ought to learn their lesson. For in every man's heart there is the possibility of this sin. Only today we were talking about the good providence that kept a certain man poor, for should fortune smile upon him and should he amass wealth he would be intolerant. Many do not ride rough-shod over their fellows simply because they cannot—their hearts are not regenerate. There is a lot of the bully in most of us. The oppressor is always a brute.

There are official boards composed of bullies. Such a board is fortunate when it draws an upstanding minister who cannot be browbeaten. There are teachers and superintendents of Sunday-schools who are oppressors. There are ministers who would be if they could. There are parents who oppress their children—and what could be worse? How many of us realize that every little life has its own sacred rights? How many of us search for the precious individuality? How many of us graciously encourage the first appearances of talent? Much as we praise our modern educational system, it is, nevertheless, in danger of turning out graduates as much alike as pins from a machine. Who could train forty colts, of every breed, by driving them all around the same track under the smarting lashings of the same whip, and who, with any common-sense, would approve of an educational machine that denies individual attention, individual encouragement and cracks the poor, helpless, unappreciated little ones through the same curriculum? If the schools cannot be changed, let us hope that the parents can! Fortunately, in Sunday-schools, the day of the cut-and-dried catechism is gone in most twentieth-century places, but what shall we say of those who cram the children with either ultra-orthodoxy, on the one hand, or ultra-liberalism on the other. Beware of the teacher with a system. Look out for the man who wears a label! Truth should not be baked on a waffle-iron! Too often truth has been the victim of the doctors in the Procrustean hospital and because the bed was short truth has been footless or headless. You have heard of the ancient Greek who carried a brick as a sample



of his house, and there are still plenty of people who seek to get the ocean in their tin-cups and who enjoy a tempest in a tea-pot. Some of these lovers of miniature storms go to National Conventions.

No discussion of Oppressors, however brief, would be of value that did not consider the commercial oppressor, the

white-slaver, the exploiter of child labor, the bully-boss, the man anywhere or whatever his station who crushes folks like grapes in order that he may become drunk on the wine of their energies. In school, in shop, in store, in home Rameses must be condemned—also in church.

JOHN R. EWERS.

# The Larger Christian World

A Department of Interdenominational Acquaintance

## Reconstruction Conference in Chicago

The Chicago Church Federation held a two-day conference on December 16 and 17 to study the adjustments of the church to its new environment following the war. The report on the church and labor produced a particularly interesting discussion. Through the church federation the churches of Chicago will be represented on a committee which will deal with the problems of labor that arise in the city during the coming year. Addresses on this subject were presented by Professor Graham Taylor, of Chicago Commons, and Mr. Mullenbach, arbitrator in the Hart, Schaffner, Marx Company clothing house. The committee on comity also presented a report of great significance to the future of religious cooperation in Chicago. For many years the religious cooperation of the city has been an anomalous double headed concern, the Co-operative Council dealing with the city mission problems and many other comity problems coming before the Church Federation. There has been no clear differentiation of function between the two organizations. The report of the committee on comity looks in the direction of a complete union of the comity machinery of the churches in Chicago. The committee on public morals read a strong report committing the federation to cooperate in the fight against vice the coming year. During the days of readjustment, it is thought that there will be special need of vigilance. Rev. Roy B. Guild was present at the conference and was its organizing genius. The conference directed that Dr. H. L. Willett should be the administrative head of the federation. Rev. W. B. Millard is the secretary. The recent meetings were held in the Hotel La Salle.

## Lincoln Center, Chicago, Calls Rev. John Haynes Holmes

The memorial services held in memory of the late Rev. Jenkin Lloyd Jones revealed the wide circle of fellowship which the distinguished preacher had made for himself. Some of Chicago's most distinguished citizens have not hesitated to declare that Jenkin Lloyd Jones was Chicago's greatest man. The question of a successor to Dr. Jones in the pastorate of All Souls Church, in the headship of Lincoln Center and in the editorial chair of "Unity" is now a most interesting one. On the Sunday following the memorial meeting for Dr. Jones, a call was extended to Rev. John Haynes Holmes, pastor of the Church of the Messiah of New York. Mr. Holmes is the author of a number of books and many leaders have called him the most thoughtful preacher of New York. His decision with regard to the call to Lincoln Center will be of interest to the wide circle of friends of Dr. Jones.

## Death of Professor George B. Foster in Chicago

Professor George Burman Foster, since 1905 professor of the Philosophy of Religion at the University of Chicago, died last Saturday at St. Luke's Hospital of this city, after an illness of several weeks. "Even his death," said Prof. Shailer Mathews, "was marked by the same individuality which made his career a peculiar one. Death was caused by abscess of the spleen, a very rare disease." Professor Foster has been the subject of much controversy because of his liberal inter-

pretations of the Bible, but the announcement of his death brought heartfelt tributes from those who differed with him as well as from those who shared his views. The deceased was born in Alderson, W. Va., April 2, 1858. He was pastor of the First Baptist church, Saratoga Springs, N. Y., and professor in McMaster's University before coming to Chicago.

## Methodists Furnish Chicago Pulpit Star

The University of Chicago brings to the city various distinguished preachers of this and other countries. These men are used for other than university functions and it is common for the Sunday Evening Club to use the university preacher for its service. Bishop McConnell of the Methodist Episcopal church was the preacher the first week in December.

## Chicago Presbyterian Ministers Exchange Pulpits

The hundred Presbyterian churches of Chicago and vicinity had a strange minister in the pulpit on December 9. The occasion was a universal exchange of pulpits to present the cause of city missions. The Social Union of the denomination held a dinner on the evening of December 13 to discuss city missions. The Presbyterian denomination has the distinction of having the largest income of any city mission society in the municipality.

## Baptists Lead in Church Growth

The various protestant bodies of this country, of the group of evangelicals, are about neck and neck so far as growth is concerned. Some figures have been given out in advance of the publication of the federal census of 1918. It shows that the Baptists had gained 28 per cent during the past decade, the Disciples 25 per cent, Methodists and Episcopalians 24 per cent each and Presbyterians 23. It will be a surprise to some to learn that the Roman Catholic growth for the decade was only 11 per cent, even including all adherents as members.

## Work for Spanish Speaking People

War conditions have brought a good many Spanish speaking people to this country, chiefly Mexicans. In Chicago the Rock Island railroad has donated an old railway coach to be used as a meeting place for religious services in the south part of the city for those who speak the Spanish language. The church extension board of the Presbyterian church is responsible for the enterprise.

## What Coin Do You Contribute?

The churches in theaters in large cities are largely supported by loose offerings. A theater church in Chicago has been compelled to increase its offerings and for this purpose has had the treasurer count the number of nickels, dimes, quarters and other coins that were put in the plate so the public might know how many five-cent contributors there were. The experiment might be made to yield some startling results in other congregations.

ORVIS F. JORDAN.



# News of the Churches

## Disciple Leaders at Committee Meeting of Federal Council of Churches

Jasper T. Moses, now in charge of the religious publicity service of the Federal Council of Churches, with headquarters at New York City, sends this very interesting note concerning the recent meeting of the Federal Council of Churches held at Atlantic City, affording CHRISTIAN CENTURY readers a glimpse at the circle of Disciples present on that occasion: "Dr. Peter Ainslie, Secretary F. H. Burnham, President R. H. Crossfield, Dr. Finis Idleman, Editor B. A. Abbott and myself were there, and had a table together in the dining room, to the amusement of some of the other brethren, especially Dr. Cornelius Wolfkin, of the Fifth Avenue Baptist Church, New York City, who accused us of being a clannish lot. The real reason, of course, was that we were all from such distances that we see each other only semi-occasionally, while most of the men of other denominations were from in or near New York and get to be an old story to each other. In connection with the work for restoring the ruined churches in France and Belgium, Dr. Ainslie suggested that as the Disciples have no special work there, we adopt some particular congregation or congregations and rebuild their house of worship as a memorial to the Disciple men who fell in battle. This suggestion pleased all of us, and I presume Mr. Ainslie will take it up with our War Commission. I am not sure but that other of our men were at the meeting, for my work was rather confining. Secretary Robert M. Hopkins was there, and active in the work of the Religious Education Commission. Dr. Ainslie and Dr. Idleman are both committee chairmen."

## Dr. Willett Cancels Intended Trip to War Zone

Because of the greatly enlarged program recently decided upon by the Chicago Church Federation, of which Dr. H. L. Willett is president, Dr. Willett has decided to defer a trip to France which had been arranged under the auspices of the Y. M. C. A. Dr. Willett has during the past year been unable to accept a number of pressing invitations from various organizations to represent them in France, because of the urgent character of his duties in this country. Some of the plans to be carried out by the Chicago Federation are as follows: A church advertising campaign through the medium of the newspapers and by electric signs, under the leadership of several big business men; an evangelistic campaign beginning Feb. 1 to continue to Easter, to win 25,000 new church members by Easter; to observe Jan. 6 as a union meeting on evangelism and Feb. 13 as the day of prayer for colleges and to maintain two weeks' noon day meetings in the loop before Easter and the holding of at least two weeks' nightly meetings in all churches. Dr. Willett will have his office with Dr. W. B. Millard, executive secretary of the federation.

## New Leader for Monroe Street Church, Chicago

C. W. Longman, a Yale School of Religion graduate, on last Sunday began his new service as minister of the federated church composed of Monroe Street Christian and California Avenue Congregational churches of Chicago. For the past year he has given excellent satisfac-

tion as leader of the church at Albion, Ill. During the past three months, the Monroe Street pulpit has been supplied by Mr. Longman's brother, E. H. Longman, also a Yale man. Those who know the new Federated pastor are enthusiastic over prospects of success under his leadership.

## W. Garnett Alcorn Goes to Fulton, Mo., Church

A call has come to W. G. Alcorn, of the Lathrop, Mo., church, to assume the pastorate at First church, Fulton, Mo., made vacant some months ago by the entrance into war service of Murvill C. Hutchinson. Mr. Alcorn has accepted the call and will begin at Fulton, January 1. The Fulton people became acquainted with the ability and character of Mr. Alcorn through his service throughout the county during recent campaigns for liberty loans, Red Cross and Y. M. C. A. He is also county chairman of the four-minute men. The call came unsolicited. Since Mr. Hutchinson left Fulton, President J. A. Serena, of William Woods College, has supplied the pulpit.

## A. O. Kuhn, Former Roswell, N. M., Leader, Enters Permanent "Y" Work

Alfred O. Kuhn has just returned from seven months' overseas "Y" service. He entered this service after having been given leave of absence by his congregation at Roswell, N. M. Mr. Kuhn writes that he is now under contract, beginning January 1, 1919, to assume the duties of Interstate Field Secretary for the Y. M. C. A., with headquarters at El Paso, Tex. This work is a part of the vigorous reconstruction program of the "Y," an effort to utilize for the advancement of the Kingdom the returning soldiers.

## New Organization Plans at Parkersburg, W. Va., Church

The church at Parkersburg, W. Va., has just completed a very efficient organization, reports Pastor H. E. Stafford. Feeling that the numerous organizations, especially of the graded Bible school with its organized classes, had a marked tendency to isolate groups of workers from the church proper, the church appointed a number of standing committees. These committees will have as their first function the relating of these isolated groups to the church proper. The members are so chosen that they will "connect up" the different interests. The secretary of each committee is a member of the official board and will be held responsible for giving a report of the committee's work during each month. The following are the committees: Bible School, Personal Work, Finance, Young People's Work, Prayer Service, Missionary, Social Service, Music. The ladies' work has likewise been grouped, of centralized under one organization which has been called the Woman's Council, which has four big interests: Local aid, C. W. B. M., Red Cross, and Home and community welfare. Every woman of the church is asked to join, giving one-half day per week to the work. The movement has greatly increased the interest in and hearing of the C. W. B. M. programs, Mr. Stafford reports.

\* \* \*

—O. C. Bolman will spend a few days with the Havana, Ill., church preparing for the every-member canvass to be made the first Sunday of the new year.

—W. J. Evans begins his new task as pastor at Winchester, Ill., on January 5.

—C. R. Sine, of the Hamilton, O., church, delivered the memorial address at a service held in honor of the twenty-seven Coke Otto boys in war service and in memory of the two boys who gave up their lives at the front. The service was held at Coke Otto church.

## BUFFALO

**RICHMOND AVENUE  
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—The new modern building of the Estherville, Ia., church was dedicated under the leadership of C. J. Sharp, of the Hammond, Ind., church. The date of the dedication was December 8.

—F. E. Lumley, of the College of Missions, Indianapolis, has been a sufferer from the influenza plague.

—Hally C. Burkhardt reports twenty-four accessions at Dayton, O., since November 24th, six on one Sunday.

—Although this is the first year of organized work at Carruthersville, Mo., church, Pastor J. Murray Taylor reports fifty accessions to the membership during the year, four persons having entered the work on the morning of December 15. The church is entirely free from debt, and has fellowship in all the brotherhood's organized work.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
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Herbert L. Willett } Ministers  
W. H. Main }

—The war work fund of William Woods College, Fulton, Mo., amounted to \$2,035. This is indicative of the generosity of the students and faculty throughout the war, writes President J. A. Serena.

—Recent and current ministerial changes in West Central district, Illinois, are: W. H. Hampton, after two years at Dallas City, will begin work at Carrollton, Ill., January 1; this gives Greene county three ministers all new in the county, J. D. Williams and E. C. Lucas being the other two. Mason county will soon be added to the list of preacherless counties; the last minister, William Evans, leaves Mason City to take the work at Winchester. Milo Nethercutt has accepted the work at Greenview. The church at Manchester has been sold by the congregation and the money turned into the permanent fund of the state society—"a sad fact to chronicle," O. C. Bolman, district secretary, reports.

—Clifford S. Weaver, of Eureka College, reports an enthusiastic meeting of the every-member canvass committee in Tazewell county, Ill., when \$3,000 was adopted as the minimum budget for the county. Tazewell county has an enthusiastic group of ministers.

## NEW YORK

**CENTRAL CHURCH**  
142 West 81st Street  
Finis S. Idleman, Minister

—The Jacksonville, Ill., church, after a ban period of ten weeks, is now open.

—The evangelistic meeting at Cameron, Ill., that was to have been held this month has been postponed until January on account of the "flu." W. E. M. Hackleman will assist the pastor, W. B. Oliver. This is one of the strong churches of the "Illinois corn belt."



—The church at Waukegan, Ill., which has for years been a student pastorate, has now a chance to be a full pledged church, as in the every-member canvass that has just been finished the weekly pledges were increased from \$13.55 to \$34 with more to come in. The duplex system of finance has been put in, for the first time, and over \$100 pledged for missions; also every enrolled Sunday school scholar is being urged to become a giver for missions. Seth W. Slaughter leads at Waukegan.

—Pres. E. Y. Mullins, of the Southern Baptist Theological Seminary, Louisville, Ky., will deliver an address upon the subject "The World War and Religious Freedom" on the opening night of the Disciples Congress to be held at Lexington, Ky. This address will bear directly upon the religious as well as the civic progress of mankind and will show how religious liberty is the mother of all forms of liberty, and how the war has brought about radical changes, first in the field of religion and then elsewhere. Note the date of the Congress, April 22-24.

—The Salina, Kan., church is closed, but will perhaps open January 1. Arthur Dillinger, the pastor, reports the financial condition of the work good and the outlook "never better."

—A. W. Conner, "The Boys' Friend," is under contract to lecture several weeks in and near Washington, D. C., beginning about the middle of January next.

—The church at Ashtabula, O., has been closed by the influenza ban for seven weeks. The pastor, M. E. Chatley, is keeping in touch with the members by weekly letters. There were ten accessions to the membership on home-coming day, and two the following Sunday.

—The Chicago University preachers for January are as follows: Jan. 5 and 12, Rev. Charles L. Goodell, of St. Paul's M. E. Church, New York, N. Y.; Jan. 19, Prof. Harry Emerson Fosdick, of Union Theological Seminary, author of many popular books on religious themes; Jan. 26, Dean W. W. Fenn, of the Harvard Divinity School. Professor Hugh Black, of Union Theological Seminary is listed for Feb. 23, and the first Sunday of March.

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Some of the Chapter titles: "Sects and Insects," "Threadbare Creeds," "What's the Matter with the Churches?" "Bolshevism or Reconstruction," "The Three Sexes," "The Irreligious Press," "Certain Rich Men," "What is Democracy?"

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*By Henry Sloane Coffin, D. D.*

*Associate Professor, Union Theological Seminary*

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